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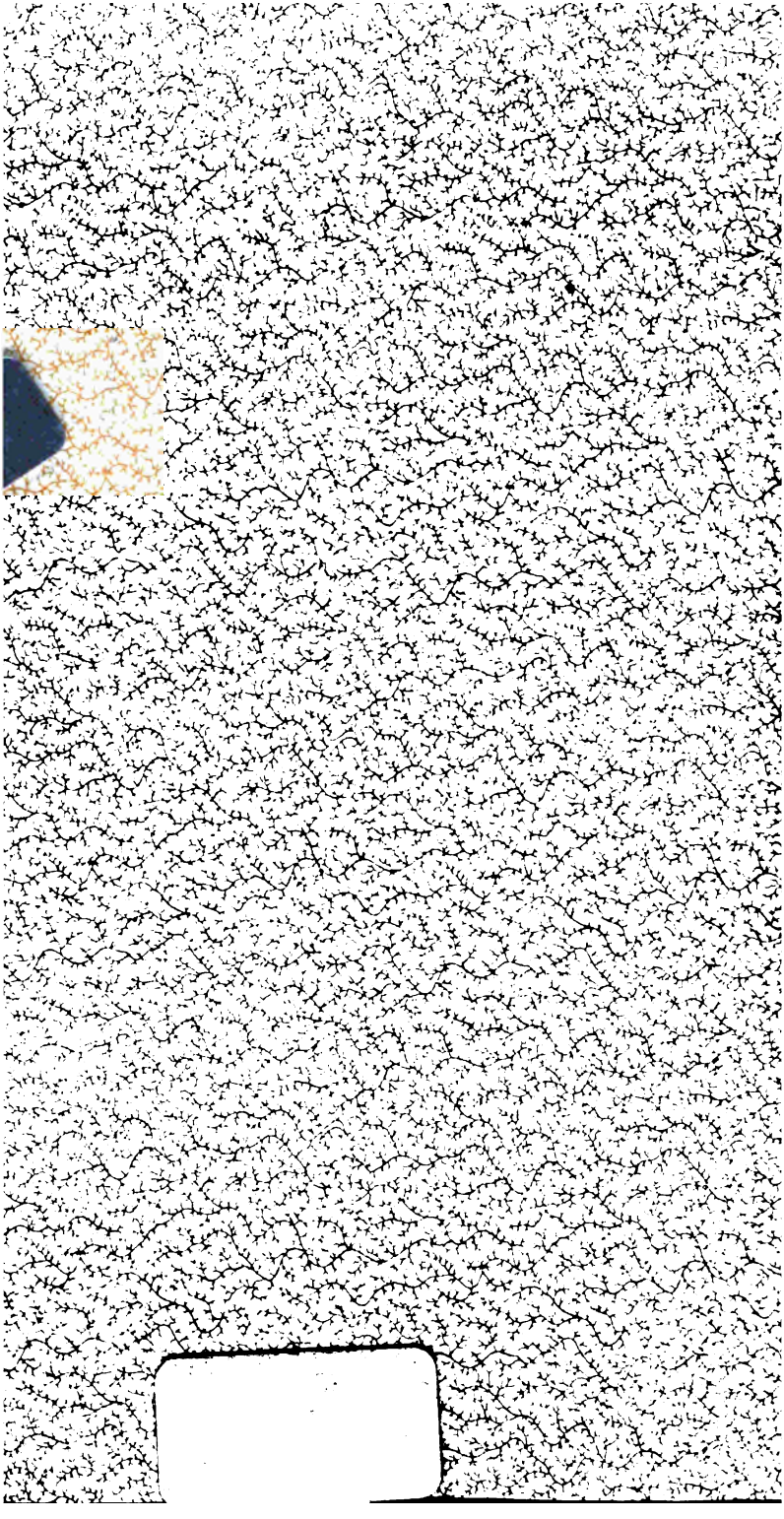

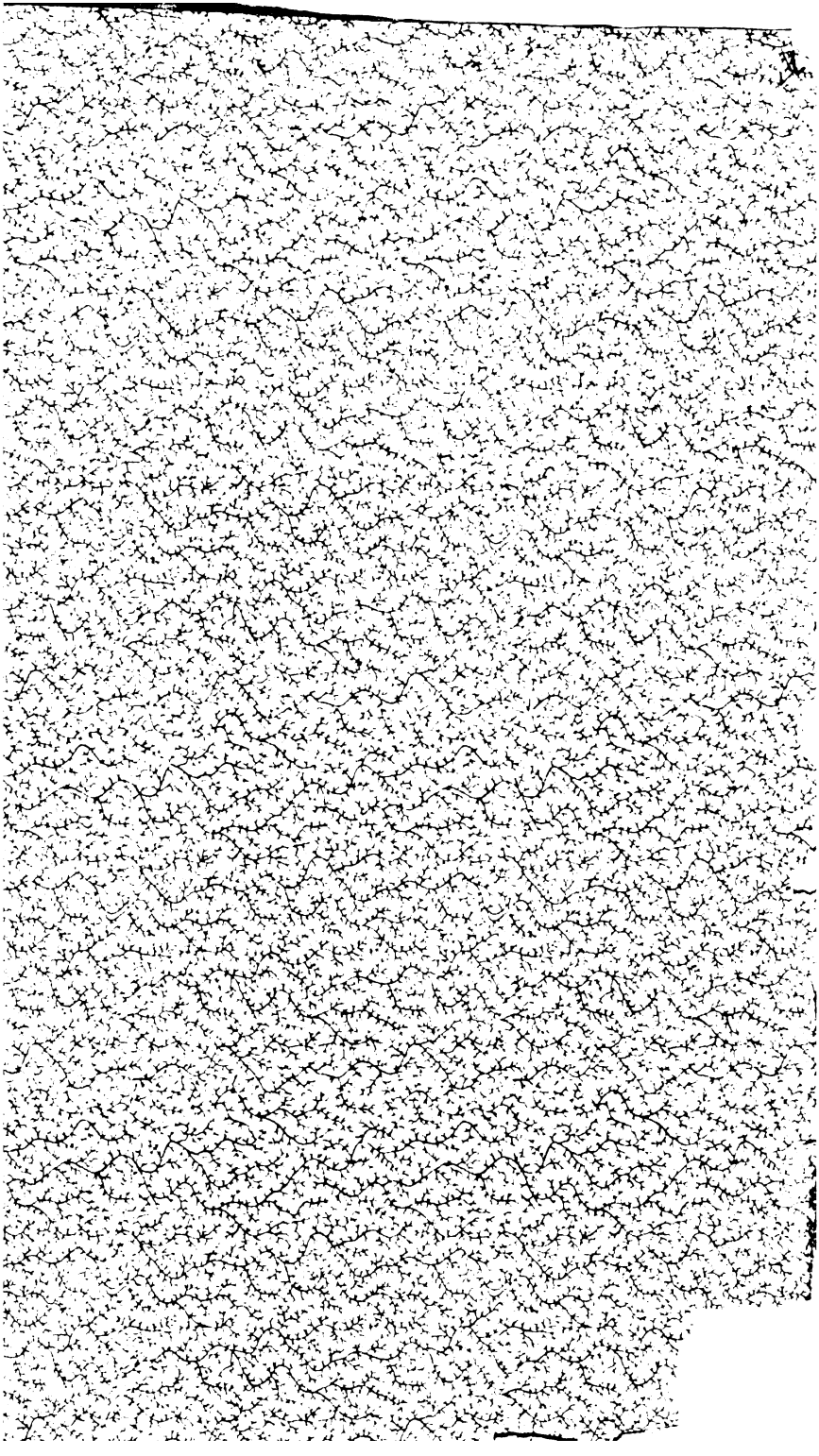

THE

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BY SEVERAL HANDS.

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M,DCC,LXXX.

ERRATA *in this* VOLUME.

P. 144, l. penult. for *modes*, read *mode*.
— 209, l. 8, for *ſtill the unforced*, read *the ſtill unforced*, &c.
— 221, par. 2, l. 13, 14; for *than the preſent* read *than the time preſent*.
— 238, Art. 36, l. 1. for *remonſtrance* read *remontrance*.
— 352, par 4, l. 2. for *contrivance of œconomy or the animal creation*, read *contrivance or œconomy of the animal creation*.
— 377, par. 2, l. 11, for *but too ſeldom*, read *but ſeldom*.
— 393, Art. 24, l. 3, for *recites in a plaintive yet ſhandyan kind of drollery*, read *in a plaintive ſtyle, yet in a ſhandyan kind of drollery*.
— 479, In the account of Gordon's arithmetic, l. ult. for *with us they uſually ſet to learn*, read *with us they are uſually ſet to learn*.

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THE

THE

MONTHLY REVIEW,

For JULY, 1779.

ART. I. *The Works of the Engliſh Poets, with Prefaces Biographical and Critical.* By Samuel Johnſon. The Heads engraved by Bartolozzi, &c. Small 8vo. 60 Vols. 7 l. 10 s. half bound. Bathurſt, &c. 1779.

THE long-expected beautiful edition of the Engliſh poets has at length made its appearance. Promiſes that are delayed too frequently, end in diſappointment; but to this remark the preſent publication is an exception. We muſt ingenuouſly confeſs, that, from the firſt of its being advertiſed, we conſidered Dr. Johnſon's *name* merely as a lure which the proprietors of the work had obtained, to draw in the unwary purchaſer; taking it for granted that he would have juſt allotted, as he owns he originally intended, to every poet, an advertiſement, like thoſe which are found in the French miſcellanies, containing a few dates, and a general character; an undertaking, as he obſerves, not very tedious or difficult; and, we may add, an undertaking alſo that would have conferred not much reputation upon the Writer, nor have communicated much information to his readers. Happily for both, *the honeſt deſire of giving uſeful pleaſure*, to borrow his own expreſſion, has led him beyond his firſt intention. This honeſt deſire is very amply gratified. In the walk of biography and criticiſm, Dr. Johnſon has long been without a rival. It is barely juſtice to acknowledge that he ſtill maintains his ſuperiority. The preſent work is no way inferior to the beſt of his very celebrated productions of the ſame claſs.

Of the four volumes of his Prefaces already publiſhed (more lives being promiſed), the firſt is allotted to Cowley and Waller, the ſecond to Milton and Butler, the third is appropriated entirely to Dryden, and the fourth is divided between poets of inferior name, Denham, Sprat, Roſcommon, Rocheſter, Yalden, Otway,

way, Duke, Dorſet, Halifax, Stepney, Walſh, Garth, King, J. Philips, Smith, Pomfret, and Hughes.

In the narrative of Cowley's life there is little, except the manner in which it is told, that is new; but this deficiency, which was not in the Biographer's power to remedy, is fully compenſated for in the review of his writings, which abounds in original criticiſm. Cowley's poetical character is introduced with an account of a race of writers who appeared about the beginning of the ſeventeenth century, whom Dr. Johnſon terms the *Metaphyſical Poets*.

'The metaphyſical poets, ſays he, were men of learning, and to ſhew their learning was their whole endeavour; but, unluckily reſolving to ſhew it in rhyme, inſtead of writing poetry, they only wrote verſes, and very often ſuch verſes as ſtood the trial of the finger better than of the ear; for the modulation was ſo imperfect, that they were only found to be verſes by counting the ſyllables.

'If the father of criticiſm has rightly denominated poetry τέχνη μιμητική, *an imitative art*, theſe writers will, without great wrong, loſe their right to the name of poets; for they cannot be ſaid to have imitated any thing: they neither copied nature nor life; neither painted the forms of matter, nor repreſented the operations of intellect.

'Thoſe however who deny them to be poets, allow them to be wits. Dryden confeſſes of himſelf and his contemporaries, that they fall below Donne in wit, but maintains that they ſurpaſs him in poetry.

'If Wit be well deſcribed by Pope, as being "that which has been often thought, but was never before ſo well expreſſed," they certainly never attained, nor ever ſought it; for they endeavoured to be ſingular in their thoughts, and were careleſs of their diction. But Pope's account of wit is undoubtedly erroneous: he depreſſes it below its natural dignity, and reduces it from ſtrength of thought to happineſs of language.

'If by a more noble and more adequate conception that be conſidered as Wit, which is at once natural and new, that which, though not obvious, is, upon its firſt production, acknowledged to be juſt; if it be that, which he that never found it, wonders how he miſſed; to wit of this kind the metaphyſical poets have ſeldom riſen. Their thoughts are often new, but ſeldom natural; they are not obvious, but neither are they juſt; and the reader, far from wondering that he miſſed them, wonders more frequently by what perverſeneſs of induſtry they were ever found.

'But Wit, abſtracted from its effects upon the hearer, may be more rigorouſly and philoſophically conſidered as a kind of *diſcordia concors*; a combination of diſſimilar images, or diſcovery of occult reſemblances in things apparently unlike. Of wit, thus defined, they have more than enough. The moſt heterogeneous ideas are yoked by violence together; nature and art are ranſacked for illuſtrations, compariſons, and alluſions; their learning inſtructs, and their ſubtilty ſurpriſes; but the reader commonly thinks his improvement

ment dearly bought, and though he ſometimes admires is ſeldom pleaſed.

'From this account of their compoſitions it will be readily inferred, that they were not ſucceſsful in repreſenting or moving the affections. As they were wholly employed on ſomething unexpected and ſurpriſing, they had no regard to that uniformity of ſentiment which enables us to conceive and to excite the pains and the pleaſure of other minds: they never enquired what, on any occaſion, they ſhould have ſaid or done; but wrote rather as beholders than partakers of human nature; as Beings looking upon good and evil, impaſſive and at leiſure; as Epicurean deities making remarks on the actions of men, and the viciſſitudes of life, without intereſt and without emotion. Their courtſhip was void of fondneſs, and their lamentation of ſorrow. Their wiſh was only to ſay what they hoped had been never ſaid before.

'Nor was the ſublime more within their reach than the pathetic; for they never attempted that comprehenſion and expanſe of thought which at once fills the whole mind, and of which the firſt effect is ſudden aſtoniſhment, and the ſecond rational admiration. Sublimity is produced by aggregation, and littleneſs by diſperſion. Great thoughts are always general, and conſiſt in poſitions not limited by exceptions, and in deſcriptions not deſcending to minuteneſs. It is with great propriety that Subtlety, which in its original import means exility of particles, is taken in its metaphorical meaning for nicety of diſtinction. Thoſe writers who lay on the watch for novelty could have little hope of greatneſs; for great things cannot have eſcaped former obſervation. Their attempts were always analytic; they broke every image into fragments; and could no more repreſent, by their ſlender conceits and laboured particularities, the proſpects of nature, or the ſcenes of life, than he, who diſſects a ſun-beam with a priſm, can exhibit the wide effulgence of a ſummer noon.

'What they wanted however of the ſublime, they endeavoured to ſupply by hyperbole; their amplification had no limits; they left not only reaſon but fancy behind them; and produced combinations of confuſed magnificence, that not only could not be credited, but could not be imagined.

'Yet great labour, directed by great abilities, is never wholly loſt: if they frequently threw away their wit upon falſe conceits, they likewiſe ſometimes ſtruck out unexpected truth: if their conceits were far-fetched, they were often worth the carriage. To write on their plan, it was at leaſt neceſſary to read and think. No man could be born a metaphyſical poet, nor aſſume the dignity of a writer, by deſcriptions copied from deſcriptions, by imitations borrowed from imitations, by traditional imagery, and hereditary ſimiles, by readineſs of rhyme, and volubility of ſyllables.

'In peruſing the works of this race of authors, the mind is exerciſed either by recollection or inquiry; either ſomething already learned is to be retrieved, or ſomething new is to be examined. If their greatneſs ſeldom elevates, their acuteneſs often ſurpriſes; if the imagination is not always gratified, at leaſt the powers of reflec-

tion and comparison are employed; and in the mass of materials which ingenious absurdity has thrown together, genuine wit and useful knowledge may be sometimes found, buried perhaps in grossness of expression, but useful to those who know their value; and such as, when they are expanded to perspicuity, and polished to elegance, may give lustre to works which have more propriety, though less copiousness of sentiment.

'This kind of writing, which was, I believe, borrowed from Marino and his followers, had been recommended by the example of Donne, a man of very extensive and various knowledge, and by Jonson, whose manner resembled that of Donne more in the ruggedness of his lines than in the cast of his sentiments.

'When their reputation was high, they had undoubtedly more imitators than time has left behind. Their immediate successors, of whom any remembrance can be said to remain, were Suckling, Waller, Denham, Cowley, Cleveland, and Milton. Denham and Waller sought another way to fame, by improving the harmony of our numbers. Milton tried the metaphysic stile only in his lines upon Hobson, the Carrier. Cowley adopted it, and excelled his predecessors, having as much sentiment, and more music. Suckling neither improved versification, nor abounded in conceits. The fashionable stile remained chiefly with Cowley; Suckling could not reach it, and Milton disdained it.'

He then proceeds to illustrate his remarks by examples, in the selection of which he is singularly happy. Of these examples the limits of the present Article will not admit of more than the following from Dr. Donne. It is a most curious specimen of *metaphysical gallantry*:

'As the sweet sweat of roses in a still,
As that which from chaf'd musk-cat's pores doth trill,
As the almighty balm of th' early East,
Such are the sweet drops of my mistress' breast.
And on her neck her skin such lustre sets,
They seem no sweat drops, but pearl coronets:
Rank sweaty froth thy mistress' brow defiles.'

'In all these examples it is apparent,' as the Critic judiciously remarks, 'that whatever is improper or vicious, is produced by a voluntary deviation from nature in pursuit of something new and strange; and that the writers fail to give delight, by their desire of exciting admiration.

'To chuse the best, among many good, is one of the most hazardous attempts of criticism.' Dr. Johnson ventures, however, to recommend Cowley's first piece, which he tells us ought to be inscribed *To my Muse*, for the want of which the second couplet is without reference. The Ode to Wit, he pronounces to be almost without a rival; and in the verses upon Crashaw, which apparently, says he, excel all that have gone before them, 'there are beauties which common authors may justly think not only above their attainment, but above their

ambition. It were to be wiſhed that a poet, of whom Cowley could ſpeak in ſuch terms of admiration as are to be met with in the verſes alluded to, had been admitted into the preſent collection, or at leaſt that ſome ſpecimens of his works had been preſerved in it.

In ſpeaking of the Pindarique Ode of the laſt century, Dr. Sprat, the former biographer of Cowley, tells us, that the *irregularity of numbers is the very thing* which makes *that kind of poeſy fit for all manner of ſubjects*. But, continues his preſent hiſtorian, he ſhould have remembered that what is fit for every thing can fit nothing well.

'The great pleaſure of verſe ariſes from the known meaſure of the lines, and uniform ſtructure of the ſtanzas, by which the voice is regulated, and the memory relieved.

'If the Pindaric ſtile be, what Cowley thinks it, *the higheſt and nobleſt kind of writing in verſe*, it can be adapted only to high and noble ſubjects; and it will not be eaſy to reconcile the poet with the critic, or to conceive how that can be the higheſt kind of writing in verſe, which, according to Sprat, *is chiefly to be preferred for its near affinity to proſe*.

'This lax and lawleſs verſification ſo much concealed the deficiencies of the barren, and flattered the lazineſs of the idle, that it immediately overſpread our books of poetry; all the boys and girls caught the pleaſing faſhion, and they that could do nothing elſe could write like Pindar. The rights of antiquity were invaded, and diſorder tried to break into the Latin: a poem on the Sheldonian Theatre, in which all kinds of verſe are ſhaken together, is unhappily inſerted in the *Muſæ Anglicanæ*. Pindariſm prevailed above half a century; but at laſt died gradually away, and other imitations ſupply its place.'

While he was upon this ſubject, we could have wiſhed to have had Dr. Johnſon's ſentiments on the preſent pedantic affectation of dividing the Engliſh Ode into Strophè, Antiſtrophè, and Epode. Had the ſame reaſons for ſuch diviſion ſubſiſted now, as prevailed in the times of Pindar, our ode-writers would certainly have had ſome excuſe for adopting it. We may be told, indeed, that this practice has the ſanction of the *higheſt poetical authority*, we mean that of the late Mr. Gray; but in anſwer to this we may obſerve, that as no authority can ſanctify abſurdity, neither ſhould it prevail with us to adopt what both common ſenſe and reaſon are compelled to diſapprove.

The neglect and obſcurity of Cowley's principal poem the *Davideis*, is accounted for both from the choice of his ſubject, and from the performance of the work.

'Sacred Hiſtory has been always read with ſubmiſſive reverence, and an imagination over-awed and controlled. We have been accuſtomed to acquieſce in the nakedneſs and ſimplicity of the authentic narrative, and to repoſe on its veracity with ſuch humble confi-

dence, as ſurpreſſes curioſity. We go with the hiſtorian as he goes, and ſtop with him when he ſtops. All amplification is frivolous and vain; all addition to that which is already ſufficient for the purpoſes of religion, ſeems not only uſeleſs, but in ſome degree profane.

'Such events as were produced by the viſible interpoſition of Divine Power are above the power of human genius to dignify. The miracle of Creation, however it may teem with images, is beſt deſcribed with little diffuſion of language: *He ſpake the word, and they were made.*'

It is not to be ſuppoſed that in a poem labouring with theſe diſadvantages, his critic will find much to admire. His character of the Davideis is contained in few words: 'In the peruſal of the Davideis, as of all Cowley's works, we find wit and learning unprofitably ſquandered. Attention has no relief; the affections are never moved; we are ſometimes ſurpriſed, but never delighted, and find much to admire, but little to approve. Still however it is the work of Cowley, of a mind capacious by nature, and repleniſhed by ſtudy.'

It is ſomething ſingular that neither Dr. Johnſon nor a former Editor * of the *ſelect* works of this writer take any notice of the following beautiful ode which David is ſuppoſed to ſing under the windows of Michal's chamber, when he firſt declares his paſſion to her;

"Awake, awake, my lyre!
And tell thy ſilent maſter's humble tale,
In ſounds that may prevail;
Sounds that gentle thoughts inſpire:
Though ſo exalted ſhe,
And I ſo lowly be,
Tell her, ſuch different notes make all thy harmony.

Hark! how the ſtrings awake;
And, though the moving hand approach not near,
Themſelves with awful fear,
A kind of numerous trembling make.
Now all thy forces try,
Now all thy charms apply,
Revenge upon her ear the conqueſts of her eye.

Weak lyre! thy virtue ſure
Is uſeleſs here, ſince thou art only found
To cure, but not to wound,
And ſhe to wound, but not to cure.
Too weak too wilt thou prove
My paſſion to remove,
Phyſic to other ill, thou'rt Nouriſhment to Love.

* See Monthly Review, vol. xlviii. p. 10, where our ſentiments of Cowley's poetical merit may be ſeen at large.

"Sleep,

" Sleep, ſleep again, my lyre!
" For thou canſt never tell my humble tale
" In ſounds that will prevail;
" Nor gentle thoughts in her inſpire:
" All thy vain mirth lay by,
" Bid thy ſtrings ſilent lie,
" Sleep, ſleep again, my lyre! and let thy maſter die.*

The elegance and harmony of this little piece ought, before this, to have intitled it to ſelection. Indeed there are an hundred and thirty lines immediately preceding it, in which the characters of the two ſiſters, Merab and Michal, are drawn with great happineſs, that merit notice, if it were for nothing but this, that they are totally free from every characteriſtic fault with which this Writer is charged. But this is not all their merit: they abound with beauties *which common writers may juſtly think not only above their attainment, but above their ambition.*

The character of Cowley, in which we perceive no marks of partiality, is thus concluded:

'It may be affirmed, without any encomiaſtic fervour, that he brought to his poetic labours a mind replete with learning, and that his pages are embelliſhed with all the ornaments which books could ſupply; that he was the firſt who imparted to Engliſh numbers the enthuſiaſm of the greater ode, and the gaiety of the leſs; that he was equally qualified for ſpritely ſallies, and for lofty flights; that he was among thoſe who freed tranſlation from ſervility, and inſtead of following his author at a diſtance, walked by his ſide; and that if he left verſification yet improvable, he left likewiſe from time to time ſuch ſpecimens of excellence as enabled ſucceeding poets to improve it.'

The preface to the works of Waller comes next in ſucceſſion. The moral and political character of this applauded writer are developed with great ſkill and acuteneſs. Ever attentive to the more important intereſts of mankind, and ſenſible that biography ought to be a leſſon of virtue, Dr. Johnſon never omits to interſperſe, amongſt the different parts of his narration, either maxims of prudence or reflexions on the conduct of human life: ſomething that may either direct the judgment or meliorate the heart. In the lives of Waller and his cotemporary poets he has proceeded farther; he has made them the vehicles of his political orthodoxy. As we profeſs the principles of univerſal toleration, we ſhall leave his political opinions to themſelves. Were we, indeed, diſpoſed to controvert them, it might be conſidered as an unneceſſary trouble. There will never want combatants to attack a man of Dr. Johnſon's reputation, when the attack is to be made on a vulnerable part.

As the limits of our Review will not permit us to accompany our Biographer through the whole extent of his criticiſm

on this Writer, we ſhall confine ourſelves chiefly to that part of it which is allotted to his ſacred poems, which do not pleaſe, we are told, like ſome of his other works.

'It has been the frequent lamentation of good men, that verſe has been too little applied to the purpoſes of worſhip, and many attempts have been made to animate devotion by pious poetry; that they have very ſeldom attained their end is ſufficiently known, and it may not be improper to enquire why they have miſcarried.

'Let no pious ear be offended if I advance, in oppoſition to many authorities, that poetical devotion cannot often pleaſe. The doctrines of religion may indeed be defended in a didactic poem; and he who has the happy power of arguing in verſe, will not loſe it becauſe his ſubject is ſacred. A poet may deſcribe the beauty and the grandeur of Nature, the flowers of the Spring, and the harveſts of Autumn, the viciſſitudes of the Tide, and the revolutions of the Sky, and praiſe the Maker for his works in lines which no reader ſhall lay aſide. The ſubject of the diſputation is not piety, but the motives to piety; that of the deſcription is not God, but the works of God.

'Contemplative piety, or the intercourſe between God and the human ſoul, cannot be poetical. Man admitted to implore the mercy of his Creator, and plead the merits of his Redeemer, is already in a higher ſtate than poetry can confer.

'The eſſence of poetry is invention; ſuch invention as, by producing ſomething unexpected, ſurpriſes and delights. The topics of devotion are few, and being few are univerſally known; but few as they are, they can be made no more; they can receive no grace from novelty of ſentiment, and very little from novelty of expreſſion.

'Poetry pleaſes by exhibiting an idea more grateful to the mind, than things themſelves afford. This effect proceeds from the diſplay of thoſe parts of nature which attract, and the concealment of thoſe which repel the imagination: but religion muſt be ſhewn as it is; ſuppreſſion and addition equally corrupt it; and ſuch as it is, it is known already.

'From poetry the reader juſtly expects, and from good poetry always obtains, the enlargement of his comprehenſion and elevation of his fancy; but this is rarely to be hoped by Chriſtians from metrical devotion. Whatever is great, deſirable, or tremendous, is compriſed in the name of the Supreme Being. Omnipotence cannot be exalted; Infinity cannot be amplified; Perfection cannot be improved.

'The employments of pious meditation are Faith, Thankſgiving, Repentance, and Supplication. Faith, invariably uniform, cannot be inveſted by fancy with decorations. Thankſgiving, the moſt joyful of all holy effuſions, yet addreſſed to a Being without paſſions, is confined to a few modes, and is to be felt rather than expreſſed. Repentance, trembling in the preſence of the Judge, is not at leiſure for cadences and epithets. Supplication of man to man may diffuſe itſelf through many topics of perſuaſion; but ſupplication to God can only cry for mercy.

'Of

'Of ſentiments purely religious, it will be found that the moſt ſimple expreſſion is the moſt ſublime. Poetry loſes its luſtre and its power, becauſe it is applied to the decoration of ſomething more excellent than itſelf. All that verſe can do is to help the memory, and delight the ear, and for theſe purpoſes it may be very uſeful; but it ſupplies nothing to the mind. The ideas of Chriſtian Theology are too ſimple for eloquence, too ſacred for fiction, and too majeſtic for ornament; to recommend them by tropes and figures, is to magnify by a concave mirror the ſidereal hemiſphere.'

It is thus that he very properly accounts for the failure of Waller in his ſacred poems, and not their being written, as his former Editor ſuppoſes, after his genius had paſſed the zenith.

'That natural jealouſy which makes every man unwilling to allow much excellence in another, always produces a diſpoſition to believe that the mind grows old with the body; and that he, whom we are now forced to confeſs ſuperior, is haſtening daily to a level with ourſelves. By delighting to think this of the living, we learn to think it of the dead; and Fenton, with all his kindneſs for Waller, has the luck to mark the exact time when his genius paſſed the zenith, which he places at his fifty-fifth year. This is to allot the mind but a ſmall portion. Intellectual decay is doubtleſs not uncommon; but it ſeems not to be univerſal. Newton was in his eighty-fifth year improving his Chronology, a few days before his death; and Waller appears not, in my opinion, to have loſt at eighty-two any part of his poetical powers.'

Some writers carry this fanciful idea of Fenton's ſtill farther, aſſerting that, though judgment may retain its vigour to a more diſtant period, imagination gradually decays at thirty-ſix. Were arguments wanting to confute ſuch groundleſs aſſertions, we need only adduce the inſtance of the learned and ingenious Critic whoſe obſervations are now before us. He, certainly, has paſſed the zenith allotted to imagination, and probably the father term which Fenton aſſigns to the genius of Waller, and ye his writings betray no abatement of intellectual abilities: his imagination ſtill retains the full vigour of youth.—But enough of this trifling; let us return to Waller.

The general character of his poetry, ſays his biographer, is elegance and gaiety. He is never pathetic, and very rarely ſublime. He ſeems neither to have had a mind much elevated by nature, nor amplified by learning. His thoughts are ſuch as a liberal converſation and large acquaintance with life would eaſily ſupply. They have however, then perhaps, that grace of novelty, which they are now often ſuppoſed to want by thoſe who, having already found them in later books, do not know or enquire who produced them firſt. 'Tis treatment is unjuſt. Let not the original author loſe by his imitators.——

But of the praiſe of Waller, though much may be taken away, much will remain; for it cannot be denied that he added ſomething to our elegance of diction, and ſomething to our propriety of thought; and to him may be applied what Taſſo ſaid, with equal ſpirit and juſtice, of himſelf and Guarini, when, having peruſed the

Paſtor

Paſtor Fido, he cried out, "If he had not read *Aminta*, he had not excelled it."

[*The other Lives in our next.*]

ART. II. *The Antiquarian Repertory.* 2 Vols. 4to. Continued.

OUR Readers have learned from the former Article * relative to this work, that the Editor did not propoſe to exhibit ſubjects wholly new, but chiefly intended his volumes as a depoſitory for ſuch antiquities, &c. as, though known, yet through neglect, or length of time, may ſink into obſcurity, or of which little knowledge can be obtained without difficulty. Some of the firſt kind, we apprehend, may be here interſperſed, but the latter form the principal part of this publication.

A remarkable anecdote of Judge Jefferys is ſaid never before to have appeared in print:

'At a conteſted election for a member to ſerve in parliament for the town of Arundel, in Suſſex, government ſtrenuouſly interfered, and that ſo openly as to ſend Jefferys, then Lord Chancellor, with inſtructions to uſe every method to procure the return of the Court candidate. On the day of election, in order to intimidate the electors, he placed himſelf on the huſtings cloſe by the returning officer, the mayor, who had been an attorney, but was retired from buſineſs, with an ample fortune and fair character. This officer well knew the Chancellor, but for prudential reaſons acted as if he was a ſtranger both to his perſon and rank.

'In the courſe of the poll, that magiſtrate, who ſcrutinized every man before he admitted him to vote, rejected one of the court party; at which Jefferys riſing in a heat, after ſeveral indecent reflections, declared the man ſhould poll, adding, "I am the Lord Chancelor of this realm." The mayor, regarding him with a look of the higheſt contempt, replied, "Your ungentlemanlike behaviour convinces me, it is impoſſible you ſhould be the perſon you pretend; was you the Chancellor, you would know that you have nothing to do here, where I alone preſide;" then turning to the crier, "Officer," ſaid he, "turn that fellow out of court." His commands were obeyed without heſitation; the Chancellor retired to his inn, in great confuſion, and the election terminated in favour of the popular candidate.

'In the evening, the mayor, to his great ſurpriſe, received a meſſage from Jefferys, deſiring the favour of his company at the inn; which he declining, the Chancellor came to his houſe, and being introduced to him, made the following compliment: "Sir, notwithſtanding we are in different intereſts, I cannot help revering one who ſo well knows, and dares ſo nobly execute, the law; and though I myſelf was ſomewhat degraded thereby, you did but your duty. You, as I have learned, are independent, but you may have ſome relation who is not ſo well provided for; if you have, let me have the plea-

* Review for April.

ſure

ſure of preſenting him with a conſiderable place in my gift, juſt now vacant." Such an offer, and ſo handſomely made, could not fail of drawing the acknowledgments of the party to whom it was made; he having a nephew in no very affluent circumſtances, named him to the Chancellor, who immediately ſigned the neceſſary inſtrument for his appointment to a very lucrative and honourable employment.'

The Writer's remark on the above narration is, that no character is completely conſiſtent; as appears in the conduct of this judge, who ſeems to have approved the virtue which he did not practiſe: however, we may learn from it that a bullying, tyrannical tool of a party may ſometimes at leaſt be pretty eaſily humbled and confounded by a man of ſenſe, integrity, and honour: it is perhaps to be wiſhed that this worthy magiſtrate had yet carried his firmneſs a degree farther, by declining any connection with an arbitrary and corrupt adminiſtration.

Pont Y Prid bridge cannot fail to attract the notice of the traveller in Wales. It is built over the river Taaſe in Glamorganſhire, ſix miles from Cardiff, in a moſt romantic country. For lightneſs, and the width of its ſpan, it is ſaid to ſtand unrivalled, not only by any bridge in England, but even in Europe, and perhaps the whole world; exceeding the arch of the Rialto at Venice by 50 feet, and that of the centre of Blackfriars by 40 feet.

'This bridge, ſays the writer, is a proof that extraordinary genius will riſe ſuperior to every impediment or diſadvantage. Both the maſon who deſigned and executed it, and the workman who formed the centre, were common country artificers, unpatronized by the great, and neither graduated in any univerſity, nor fellows of any academy; and ſo far were they from having viſited Italy, in order to avail themſelves of the knowledge of the ancients, or to view the works of the moderns, that they probably were hardly ever out of their native country, were perhaps ſtrangers to the names of Vitruvius and Palladio, and never heard of the Rialto. However, in compenſation for theſe deficiencies, they poſſeſſed good ſenſe, which, as Mr. Pope obſerves, "although no ſcience, is fairly worth the ſeven."

'The name of the maſon is William Edward; he contracted with the county for a certain ſum of money to build them a bridge which ſhould ſtand at leaſt ſix years, and accordingly built one of three arches; but a flood happening, which is no uncommon event in this mountainous country, it was carried away by the impetuoſity of the river.

'He next conceived the deſign of conſtructing his bridge of one ſingle arch, and accordingly completed it; but here he was again foiled; for the preſſure of the abutment not being in equilibrio with that of the crown of the arch, ſqueezed it out at the top. Not diſheartened at this, he ſet about contriving how that fault might be *avoided*, and hit on the preſent method, by making three cylindrical apertures through each ſide, thereby not only conſiderably leſſening the weight of lateral preſſure, but adding greatly to the picturesque form

form and elegance of the bridge, which bids fair to tranſmit his fame to future generations. The name of the artiſt, who formed the centre, is Thomas Williams, by trade a millwright.'

We think it a neglect in the Editor not to have informed his readers, at leaſt, of the year when this bridge was finiſhed. The plate, which is a very pretty one, is engraved, he tells us, from a drawing, made anno 1774.

We have been diverted by reading, "A Deſcription of England and Scotland," written in French by one Stephen Perlin, an eccleſiaſtic, and publiſhed at Paris, anno 1558.' The imperfect, or erroneous, account which he often gives, and the ſmall accidental circumſtances from whence, in ſome inſtances, he forms his judgment, made us recollect a much ſuperior author, M. Groſley, who, a few years ago, publiſhed, "A Tour to London *, &c." A very indifferent and ſometimes greatly offenſive picture is drawn of the Engliſh by Stephen Perlin, the eccleſiaſtic. To the Scotch he is more favourable: ſpeaking of the latter he ſays, 'This country, although it is in a bad neighbourhood, being near a haughty, treacherous, and proud enemy, has nevertheleſs ſuſtained itſelf in a manly ſort by the means and aſſiſtance of the moſt noble king of France, who has many times let the Engliſh know what were the conſequences of the anger of ſo great a monarch and emperor. But thanks to God, the affairs of this country have been regulated, and every thing goes on well, and for their benefit and that of their kingdom. How happy oughteſt thou to eſteem thyſelf, O kingdom of Scotland, to be favoured, fed, and maintained, like an infant, on the breaſt of the moſt puiſſant and magnanimous king of France, the greateſt lord in the whole world, and future monarch of that round machine, for without him thou wouldeſt have been laid in aſhes, thy country waſted and ruined by the Engliſh, utterly accurſed of God.' So much for Maſter Perlin!

The Engliſh are treated with greater reſpect by the Sieur de la Serre, Hiſtoriographer of France. His 'Hiſtory of the Entry of Mary de Medicis, the Queen-mother of France, into England, Anno 1638,' is here tranſlated from the French. The original was publiſhed in 1639. La Serre's ſubject leads him to ſpeak the more honourably of the Engliſh, that he may magnify the Queen-mother and royal family of France: and this, Frenchman-like, he does with the moſt diſguſtful ſervility and flattery.

Among other prints, a view of *Old* London, from Blackheath, is very pleaſing:

* Vid. Review, vol. xlvii. p. 165.

'The

'The many picturesque beauties with which Blackheath abounds, it is observed, will render this print as respectable an acquisition to the connoisseur as to the antiquary. The richness of the foreground, the steep ascent of the hills, which gradually rise above each other, and the view of the river, give a striking idea of that noble simplicity of nature, which art has in vain attempted to reach. London is seen in the distance, where the eye may distinctly trace St. Paul's, the Tower, Westminster-abbey, and many parish churches, forming a most picturesque group of buildings, and exhibiting to the spectator the extent and dignity of the Old City, in its then contracted state, compared with its present splendor. This drawing was made by Thomas Wyck, who died anno 1682. His works are well known, and this view may be numbered among the most capital of his performances. It was communicated by Paul Sandby, Esq; in whose possession it now is.'

A view of St. James's palace and Westminster-abbey from the *village of Charing*, 'is said to have been engraved from an ancient view supposed to be drawn by Hollar; and appears to have been taken somewhere about what is now the East side of St. James's street.' The Writer gives a short account of St. James's palace, and we are rather surprised that he should add nothing concerning the village of Charing. Entertaining as these volumes are, we find a defect of attention to some things by which they might have been improved. The massacre at Stonehenge, by Hengist, the History of King Leyr, and his Three Daughters, are said to be extracted 'from the ancient History of Great-Britain;' but this is hardly sufficient to satisfy the generality of readers, who will naturally wish to know from whence the accounts are taken, or what dependence is to be placed on them.—In some articles, too, we have thought there has not been all the exactness as to dates, which a work of this kind requires.

To the account of plates in the first volume which we have already given, we are now to add, The Scowls in the Woods of Thomas Bathurst, Esq; in Gloucestershire; A View, Plan, and Section of the Roman Bath, at Lidney Park, Gloucestershire; Edward the Black Prince, from the original Picture in the Possession of the Hon. George Onslow; Another View of Tintern Abbey, from an original; The Font in Orford Chapel, Suffolk; Thomas De Woodstock, Duke of Glouceſter, from the original Picture in the Possession of Mr. George Onslow; The Bridge of Bridgenorth, Shropshire; Weston in Warwickshire, the Seat of William Sheldon, Esq; Long Meg and her Daughters; John Evans, the ill-favoured Astrologer of Wales (ill-favoured indeed!) from the original Drawing in the Collection of Lord Cardiff; Netley Abbey, Hampshire; The Tomb of Henry the Fifth, Earl of Westmoreland, and his Wives; Dr. Simon Forman, Astrologer, from the original Drawing in the

Collection

Collection of Lord Mount-Stuart; beſide ſome miſcellaneous prints.

Netley Abbey has been recommended to the attention of the Public by a poem which it occaſioned ſome years ago.

'The pleaſing melancholy, obſerves this Writer, inſpired by contemplating the mouldering towers and ivy-mantled walls of ancient buildings, is univerſally felt and acknowledged, by obſervers, of every ſort and diſpoſition; but theſe ſcenes receive a double ſolemnity, when the remains are of the religious kind, ſuch as churches and monaſteries.——

'Religious ruins not only ſtrike pious perſons with that reverential awe, which the thoughts of their original deſtination muſt always command, but, as places of ſepulture excite ideas equally applicable to all ranks and opinions, from the monarch to the beggar, whether believers or ſceptics, it being impoſſible to walk over a ſpot of ground, every yard of which covers the remains of a human being, once like ourſelves, without the intruſion of the awful memento, that we muſt ſoon, very ſoon, occupy a like narrow tenement of clay; a conſideration which will, for a moment, overcloud the moſt cheerful temper, and abſtract from trifling purſuits, at leaſt for a while, thoſe of the moſt diſſipated turn, and oblige them to beſtow ſome thoughts on that inevitable moment, when they are to depart hence.

'Netley Abbey, an inſide view of which is here given, ſtands eminently diſtinguiſhed among the monaſtic ruins of this country, for its peculiar fitneſs to excite thoſe ſolemn ideas juſt mentioned. For this it is indebted not only to the elegance of its conſtruction, its ſize and extent, but alſo to the profuſion of ivy with which it is overgrown, and which half cloſes its figured windows, ſerving by its ſober colour to ſet off the more lively green of a variety of plants and ſhrubs, which have ſpontaneouſly grown up within its walls, and out of the huge fragments fallen from its fretted roof, ſo as to form a ſort of grove in the body of the church, which, by limiting the coup d'oeil of the ſpectator, huſbands out the beauties of the ſcene, and, in appearance, trebles its real magnitude.

'Among theſe ruins, ſeveral of the different offices of the monaſtery are diſtinguiſhable, particularly the Abbot's kitchen, in which opens a vault, ſaid by the perſon who ſhews the place to communicate with the adjacent caſtle. The hiſtorians of the ſpot, likewiſe, commonly point out the place where a ſacrilegious maſon met that fate with which he had been threatened by dreams and viſions; that is, was cruſhed to death by the fall of part of a window, he was attempting to take down, having firſt demoliſhed the roof.—This monaſtery was founded about the year 1239. For the ſake of its materials, it has been dilapidated and plundered by different perſons, till within theſe few years; Mr. Dummer, the preſent proprietor, has cauſed it to be ſhut up, and a key to be left with a neighbouring cottager, who picks up a maintenance by ſhewing it to the parties that come by water, from Southampton, to drink tea among theſe ruins; an expedition the Editor of this work recommends to all perſons of taſte. The river runs within an hundred yards of the Abbey, which ſtands on an eminence ſurrounded by woods.'

The ſecond volume of the Repertory opens with an elegant print of White Knights, Berkſhire, the Seat of Sir Henry Engleſield, Bart. The account of it is communicated by Governor Pownal, but is too long to admit of inſertion. We are told 'it was one of the firſt examples of the *ferme ornée*. It is a real farm, under the higheſt degree of culture, dreſſed the mean while in every ornament which nature in her beſt country garb can wear; while other ſeats of greater extent and more enlarged deſign, have each ſome one ſtriking feature for which they are admired, this place, an harmonized aſſemblage of pleaſing parts, has the ſingular merit of being a one whole, and becomes as ſuch a model to this faſhionable taſte of a country ſeat.' We are rather ſurpriſed, that while we have a long and entertaining deſcription of this ſeat in its preſent form, there ſhould not be ſome brief account of the time of its ancient ſtructure and uſe, which certainly comports with the deſign of this work.

It may be an amuſement to many of our Readers to peruſe an 'Order of Council, deſcribing the dreſs of a page in the reign of Queen Elizabeth,' ſaid to be copied from the original in the library of Thomas Aſtle, Eſq.

'Theſe are to praye and requier you to make pſent ſerch within your ward & charges pſently to macke hew & cry for a yong ſtripling of the age of xxii yeres, the coler of his aparell as foloweth: One doblet of yelow million fuſtion th'one half therof buttoned with peche colour buttons, & th'other halfe laced downwards one payer of peche color hoſe laced with ſmale tawnye lace a graye hat with a copper edge rounde aboute it with a bande pcell of the ſame hatt a payer of watched * ſtockings. Likewiſe he hath twoe clokes th'one of veſſey collor garded with twoe gards of black clothe & twiſted lace of carnation colour & lyned with crymſon bayes & th'other is a red ſhipp ruſſet colour ſtriped about the cape & downe the fore face twiſted with two rows of twiſted lace ruſſet & gold buttons afore and uppon the ſholdier being of the clothe itſelfe ſet with the ſaid twiſted lace & and the buttons of ruſſet ſilke & gold. This youthes name is Gilbert Edwodd & page to S^r^ Valentine Browne Knight who is run awaye this foweth day of January with theis parcells following, viz. A chaine of wyer worke golde with a button of the ſame & a ſmalle ringe of golde at it two flagging chaines of golde th'one being marked with theis letters v. & b. uppon the locke, & th'other with a little broken jewell at it, one carkanet of pearle and jaſynitte therto hangeing, a jewell like a marimade of gold enameled the tayle therof being ſet with diamonds the bellye of the made with a ruby & the ſhilde a diamond the cheine of golde whereon it hangeth is ſet with ſmale diamonds & rubyes & certeyne money in golde and white money.

To all Conſtables Bayliffs & Hedboroughs, & to all other the Quene's Officers whatſoever to whome the ſame belongeth & apperteyneth. *Valentine Browne.*

Burghlye *Warwick*
Hunſdone *Howard*

* Blue.

Concerning

Concerning the print given in the first volume, of Edward the Black Prince, we find the following just remark, which ought to be here inserted: 'To a person skilled in painting, this portrait will seem both much out of drawing, and extremely flat; these faults the engraver could easily have corrected, but in pictures of this kind, the exactness of the copy, even in defects, constitutes the greatest value of the piece. Ancient portraits serve not only to hand down some resemblance of the person represented, but also the state of the arts at the time of their execution. Amendments would undoubtedly frustrate information in both these articles.'

The last extract which we shall at present lay before our Readers, is the 'Copy of Sir John Lesley's Letter to Sir Thomas Riddle, of Gateshead, upon the siege of Newcastle, by the Scots, in the year 1640.

'Sir Thomas,

'Between me and God, it maks my heart bleed bleud, to see the werks gae thro' soe trim a garden as yours. I hae been twa times wi' my cousin the General, & sae shall I sax time mare afore the wark gae that gate; but gin a' this be dune Sir Thomas, yee maun macke the twenty pound thretty, & I maun hae the tag'd tail'd [a] trooper that stands in the staw, & the little wee trim gaeing [b] thing that stands in the neuk o'th ha' chirping and chiming at the noun tide of the day, and forty [c] bows of [d] beer to saw the [e] mains witha'; and as I am a Chevalier of fortune, & a limb of the house of Rothes, as the muckle maun kist in Edinburg, auld kirk can weel witness for these aught [f] hundred years bygaine, nought shall skaith your house within or without, to the validome of a twapenny chicken.

'I am your humble servant, JOHN LESSLEY,

Major-general & Captain over sax score & twa men & some mare; Crowner of Cumberland, Northumberland, Murrayland & Fife; Baillie of Kirkaldie; Governor of [g] Burnt Island, & the Bass; Laird of Libertine, Tilly and Wolly; [h] Siller Tacker of Stirling, Constable of Leith, & Sir John Lesley, Knight to the Boot of a' that.'

One might be apt to suppose that this letter had been formed in ridicule of the Major-general. The editor should have taken care to acquaint us from whence it is communicated, and how far its authenticity is to be relied on.

Farther extracts from this work we propose to lay before our Readers in the next Number of our Review.

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[a] Horse. [b] Clock. [c] Two bushels. [d] Barley. [e] Low lands. [f] Eight. [g] Two rocks of the coast of Scotland. For a description, see Pennant's Tour. [h] Collector of the land tax.

ART.

ART. III. *A Diſcourſe delivered to the Students of the Royal Academy, on the Diſtribution of the Prizes, Dec.* 16, 1778. By the Preſident. 4to. 3 s. Cadell. 1779

THE deſign of the Preſident, in this performance, is to explain the original principles on which the rules of painting are founded; to give the young artiſt an enlarged and liberal view of his ſtudies; and to recommend to his attention an acquaintance with the paſſions and affections of the mind, from which all rules ariſe, and to which they are ultimately to be referred. The Author acknowledges that poetry has a more extenſive influence over the mind than her ſiſter art. 'Poetry operates by raiſing our curioſity, engaging the mind by degrees to take an intereſt in the event, keeping that event ſuſpended, and ſurpriſing at laſt with an unexpected cataſtrophe.'

The painter's art is more confined, and has nothing that correſponds with, or perhaps is equivalent to, this power and advantage of leading the mind on, till attention is totally engaged. What is done by painting is done at one blow; curioſity has received at once all the ſatisfaction it can ever have. There are, however, other intellectual qualities and diſpoſitions which the painter can ſatisfy and affect as powerfully as the poet; among theſe we may reckon our love of novelty, variety, and contraſt; theſe qualities, on examination, will be found to refer to a certain activity and reſtleſſneſs, which has a pleaſure and delight in being exerciſed and put in motion; art therefore only adminiſters to thoſe wants and deſires of the mind.

The Author proceeds to explain more particularly in what manner the qualities of novelty, variety, and contraſt, are agreeable to the mind, and how far they ought to be employed in works of art. As there is a principle of activity, ſo there is alſo a love of indolence in man, which is averſe to every exceſſive exertion. This diſpoſition, which muſt likewiſe be qualified by the painter, ought to limit the extent which he allows to the active principles. He muſt not, by a predilection for novelty, exclude the pleaſure ariſing from the ſight of what is agreeable to old habits and cuſtoms; variety muſt not deſtroy the gratification derived from uniformity and repetition; and contraſt ought not to be carried to ſuch a length as would fatigue the ſenſes by a violent and perpetual oppoſition.

The Author's obſervations on this abſtract, but important ſubject, are juſt and ingenious; but the nature of his undertaking did not admit of his giving them their full extent. Thoſe of our Readers who deſire to ſee the ſame ſubject treated at greater length, may conſult an ingenious French work, entitled, "*The Theory of agreeable Senſations* *;" in which this doctrine is

* Vid. Review, vol. ii. p. 66, *& ſeq.*

explained philoſophically, and confirmed by many examples drawn from art and nature.

In the performance before us, the Author illuſtrates his general remarks by the conduct of two eminent artiſts.

'Two inſtances occur to me of two painters (Rembrant and Pouſſin) of characters totally oppoſite to each other in every reſpect, but in nothing more than in their mode of compoſition and management of light and ſhadow. Rembrant's manner is abſolute Unity; he often has but one groupe, and exhibits little more than one ſpot of light in the midſt of a large quantity of ſhadow; if he has a ſecond maſs, that ſecond bears no proportion to the principal.

'Pouſſin, on the contrary, has ſcarce any principal maſs of light at all, and his figures are often too much diſperſed, without ſufficient attention to place them in groupes.

'The conduct of thoſe two painters is entirely the reverſe of what might be expected from their general ſtile and character; the works of Pouſſin being as much diſtinguiſhed for ſimplicity, as thoſe of Rembrant for combination. Even this conduct of Pouſſin might proceed from too great an affection to ſimplicity of *another kind*; too great a deſire to avoid that oſtentation of art, with regard to light and ſhadow, on which Rembrant ſo much wiſhed to draw the attention: however, each of them ran into contrary extremes, and it is difficult to determine which is the moſt reprehenſible, both being equally diſtant from the demands of Nature, and the purpoſes of Art.'

The Author obſerves, 'that it is the knowledge of thoſe powers and faculties of our nature, to which Art addreſſes itſelf, that will enable the artiſt to diſtinguiſh between thoſe rules that require implicit obedience, and thoſe that are of leſs conſequence, and may be more eaſily diſpenſed with.' This is ſufficiently illuſtrated by the practice of the greateſt painters. We ſhall inſert, as a ſpecimen, what is ſaid of a rule laid down by Freſnoy:

'It is given as a rule, for inſtance, by Freſnoy, That *the principal Figure of a Subject muſt appear in the midſt of the Picture, under the principal light, to diſtinguiſh it from the reſt.* A painter who ſhould think himſelf obliged ſtrictly to follow this rule, would incumber himſelf with needleſs difficulties; he would be confined to great uniformity of compoſition, and be deprived of many beauties which are incompatible with its obſervance. The meaning of this rule extends, or ought to extend, no further than this—That the principal Figure ſhould be immediately diſtinguiſhed at the firſt glance of the eye; but there is no neceſſity that the principal light ſhould fall on the principal figure, or that the principal figure ſhould be in the middle of the picture. It is ſufficient that it be diſtinguiſhed by its place, or by the attention of other figures pointing it out to the ſpectator.

So

So far is this rule from being indiſpenſable, that it is very ſeldom practiſed, other conſiderations of greater conſequence ſtanding in the way. Examples in oppoſition to this rule, are found in the Cartoons, in Chriſt's Charge to Peter, the preaching of St. Paul, and Elymas the Sorcerer, who is undoubtedly the principal object in that picture. In none of thoſe compoſitions is the principal figure in the midſt of the picture. In the very admirable compoſition of the Tent of Darius, by Le Brun, Alexander is not in the middle of the picture, nor does the principal light fall on him; but the attention of all the reſt immediately diſtinguiſhes him, and diſtinguiſhes him more properly; the greateſt light falls on the Daughter of Darius, who is in the middle of the picture, where it is more neceſſary the principal light ſhould be placed.'

The Author has not confined himſelf to ſuch topics as are naturally connected with his ſubject. He makes frequent digreſſions, for the ſake of introducing ſome new obſervation on painting, which may have a tendency to improve the taſte of his hearers. Thus he obſerves, 'Though it is not my *buſineſs* to enter into the detail of our art, yet I muſt take this opportunity of mentioning one of the means of producing that great effect which we obſerve in the works of the Venetian painters, as I think it is not generally known or obſerved. It ought, in my opinion, to be indiſpenſably obſerved, that the maſſes of light in a picture be always of a warm mellow colour, yellow, red, or a yellowiſh white; and that the blue, the grey, or the green colours be kept almoſt entirely out of theſe maſſes, and be uſed only to ſupport and ſet off theſe warm colours; and for this purpoſe, a ſmall proportion of cold colours will be ſufficient.

'Let this conduct be reverſed, let the light be cold, and the ſurrounding colours warm, as we often ſee in the works of the Roman and Florentine painters, and it will be out of the power of art, even in the hands of Rubens, or Titian, to make a picture ſplendid and harmonious.

'Le Brun and Carlo Maratti were two painters of great merit, and particularly in what may be called Academical Merit, but were both deficient in this management of colours; the want of obſerving this rule is one of the cauſes of that heavineſs of effect which is ſo obſervable in their works. The principal light in the picture of Le Brun, which I juſt now mentioned, falls on Statira, who is dreſſed very injudiciouſly in a pale blue drapery; it is true, he has heightened this blue with gold, but that is not enough; the whole picture has a heavy air, and by no means anſwers the expectation raiſed by the print. Pouſſin often made a ſpot of blue drapery, when the general hue of the picture was inclinable to brown or yellow;

which ſhews ſufficiently, that harmony of colouring was not a part of the art that had much engaged the attention of this great painter.

'The conduct of Titian in the picture of Bacchus and Ariadne, has been much celebrated, and juſtly, for the harmony of colouring. To Ariadne is given (ſay the Critics) a red ſcarf, to relieve the figure from the ſea which is behind her. It is not for that reaſon, but for another of much greater conſequence, for the ſake of the general harmony and effect of the picture. The figure of Ariadne is ſeparated from the great groupe, and is dreſſed in blue, which added to the colour of the ſea, make that quantity of cold colour which Titian thought neceſſary for the ſupport and brilliancy of the great groupe, which groupe is compoſed, with very little exception, entirely of mellow colours. But as the picture in this caſe would be divided into two diſtinct parts, one half cold, and the other warm, it was neceſſary to carry ſome of the mellow colours of the great groupe, into the cold part of the picture, and a part of the cold into the great groupe; accordingly Titian gave Ariadne a red ſcarf, and to one of the Bacchante, a little blue drapery.'

If attention to arrangement had deprived us of ſuch obſervations as thoſe which we have cited, it would afford matter of regret to all lovers of the Arts. We muſt obſerve, however, that our Author appears to have been too negligent of order in his diſcourſe. His propenſity to digreſſion has ſometimes betrayed him into inaccuracies, which it would have been eaſy to avoid. Thus, in page 9, he examines *ſimplicity*, which he forbears to conſider as implying 'that exact conduct proceeding from an intimate knowledge of ſimple unadulterated nature, as it is then only another name for perfection.' He proceeds, therefore, to conſider ſimplicity in another ſenſe of that word, as a general corrector of exceſs. While employed in diſcuſſing this ſubject, he obſerves, p. 11, 'as we are ſpeaking of the moſt refined and ſubtle idea of perfection, may we not enquire, whether a curious eye may not diſcern ſome faults, even in thoſe great men?' meaning Pouſſin and Le Seur. Thus, for the ſake of introducing a remark on the works of theſe French painters, he returns to the firſt idea of ſimplicity, which he had told us he meant not to examine. An error of this kind muſt, doubtleſs, be conſidered as a blemiſh in a diſcourſe which contains many excellent rules and obſervations, conveyed in a very good ſtyle; which, however, is rather ſpirited than elegant *; always flowing, ſometimes verboſe, but in general diſtinguiſhed

* Elegance always ſuppoſes the higheſt degree of correctneſs and purity. This our Author has not attained. P. 28, 'It is *preſenting* to

tinguiſhed by the happy medium between too much ſimplicity and too much refinement.

to the eye the ſame *effect* as that which it has been accuſtomed to *feel.*' P. 33, ' By *recommending the attention of the artiſt to an acquaintance with the paſſions* and affections of the mind.' There are too many examples of this kind, which would be more excuſable in a large work than in a diſcourſe of thirty-eight pages.

ART. IV. *A Propoſal for Uniformity of Weights and Meaſures in Scotland, by execution of the Laws now in force.* With Tables of the Engliſh and Scotch Standards, and of the cuſtomary Weights and Meaſures of the ſeveral Counties and Boroughs of Scotland;—Compariſons of the Standards with each other, and with the County Meaſures; Tables and Rules for their reciprocal Converſion; and ſome Tables of the Weight and Produce of Corn, &c. Addreſſed to his Majeſty's Sheriffs and Stewarts-depute, &c. 8vo. 3s. Elliot, Edinburgh. Cadell, London. 1779.

WE cannot give a better idea of the ſcope of this Work than in the words of the Author.

' The advantages of uniformity in weights and meaſures are ſo great, and ſo general, that it has been an object of the legiſlature in every commercial kingdom.

' In England, from *Magna Charta* down to the preſent time, there are above fifty acts in the ſtatute book concerning weights and meaſures.

' In Scotland, ſince the *Aſſiſa* of King David I. there are above forty acts of parliament upon the ſame ſubject.

' About the year 1756, a committee of the Houſe of Commons was appointed " to enquire into the original ſtandards of weights and meaſures in England, and to conſider the laws relating thereto; and to report their obſervations thereupon, together with their opinion of the moſt effectual means for aſcertaining and enforcing uniform and certain ſtandards of weights and meaſures to be uſed for the future."

' This committee, taking the aſſiſtance of able artiſts and ingenious men, made a laborious and accurate compariſon of the ſeveral ſtandards of weights and meaſures accounted the ſtandards; but which differed conſiderably from one another. By this compariſon they aſcertained the true medium ſtandard. They alſo conſidered the whole laws relative to weights and meaſures, and came to ſeveral reſolutions, expreſſed at length in two reports made by them to the Houſe of Commons in 1758 and 1759. Upon theſe reports, which contain the whole hiſtory and ſtate of the Engliſh weights and meaſures, and the material laws concerning them, two bills were brought into the Houſe of Commons in the year 1765. The firſt is intitled, " A bill for aſcertaining and eſtabliſhing uniform and certain ſtandards of weights and meaſures throughout the kingdom of Great Britain," &c. The ſecond is intitled, " A bill for enforcing uniformity of weights and meaſures to the ſtandards thereof by the law to be eſtabliſhed."

'Theſe bills were printed, and laid * over, with a view that the public might have an opportunity of canvaſſing them, and ſuggeſting proper additions and amendments. It was agreed, that certain clauſes ſhould be inſerted for including Scotland, which had not originally been in the contemplation of the committee. But much is it to be lamented, the ſubject has not again been reſumed by the Houſe.

'While this ſubject was under the conſideration of the Houſe of Commons, an idea was ſuggeſted, that one of the great cauſes of the inefficacy of the many laws for eſtabliſhing ſtandards, and directing uniformity, was, the difficulty of carrying them into execution, without accurate tables for converting the cuſtomary weights and meaſures into the ſtandards.

'The neceſſity of ſuch tables is very obvious. People who uſe, for the ſame purpoſes, meaſures differing both in ſize and name, ſpeak as it were different languages; and it is not enough to make a law appointing all perſons to ſpeak the ſame language in that reſpect, without alſo making ſome proviſion for teaching them to do ſo. The caſe is even worſe where the different weights or meaſures have the ſame names; for unleſs they who have occaſion to uſe them, are not only aſcertained that they ſpeak of different things, though under the ſame names, but alſo are taught where the difference lies, and how great it is, they are led unwittingly into great deception. As, for inſtance, the boll is the general meaſure for corn over all Scotland; yet, it may be ſaid, there are hardly two counties in Scotland where the boll-meaſure is exactly the ſame, and there are ſome counties where the boll contains more than double what it does in others. The Trone weight, commonly called the *wool weight*, falls under the ſame obſervation. So, unleſs people are apprized of the differences, and taught how to convert the ſeveral weights and meaſures readily into one another, it will ever be a vain project to expect general conformity to the law. For that purpoſe, tables ſhould be formed by public authority, and put upon public record.

'This plan is neceſſary for another reaſon; namely, that it would be improper to deſtroy the memory and knowledge even of the weights and meaſures intended to be laid aſide; becauſe, without that knowledge, ancient rights, ancient trade, and ancient hiſtory, could not be underſtood.

* Scotch writers have, for ſome time paſt, diſcovered a laudable ambition to acquire a proper knowledge of the *Engliſh* language; but we have frequent occaſion to remark, that from their great ſolicitude to avoid *Scotticiſms* they frequently are led into faulty *Angliciſms*, as is the caſe with our Author, in the paſſage here referred to. He does not mean that the bill was laid over (covered) with paint, or with gold, or with any other ſubſtance; his intention is to ſay, that the buſineſs *lay over*, i. e. was neglected, and not brought to a period at that time. No error in language hath offended our critical delicacy ſo often as this particular inſtance; nor can we help being amazed that an error ſo very abſurd ſhould be ſo long perſiſted in. Is it poſſible that any perſon who hath had only a moderate ſhare of education can be ignorant that the preterite of the active verb *to lie* is *lay*—and of the verb *to lay* (to place upon any thing) is *laid*.

'The proper manner of aſcertaining and preſerving the knowledge of ancient weights and meaſures is by ſtatutory record; and therefore ſuch tables as have been mentioned would be the beſt manner of ſuch a record.

'It is not propoſed, nor is it indeed poſſible, to extend ſuch tables to every barony, or to every pariſh, although there are differences of weights and meaſures almoſt in every pariſh and barony in this kingdom. This would be an unneceſſary minuteneſs; for although ſuch differences do exiſt, yet they are often very ſmall, and their proportions to the county weights and meaſures are generally known within the county: therefore, if the medium of counties or large diſtricts of counties be taken as near the truth as can eaſily be got, it would ſufficiently anſwer the different objects of the law, and the ſeveral purpoſes of commerce.

'To accompliſh even this, is a work of time; but is far from being impoſſible. Till it is done, it may be prognoſticated, from paſt experience, that an act for uniformity would not probably have effect. The advantage of ſuch a law is ſo great, that it is to be hoped the ſame public ſpirit which carried the matter ſo far in the year 1765, and by which the true ſtandards were actually made, and are now in public cuſtody, will be revived, and this great commercial object brought to complete maturity.

'But though theſe hopes may be diſtant, in ſo far as concerns the obtaining one new complete act for ſettling the ſtandards, and enforcing uniformity, in place of the various laws now in being; yet certain it is, that judges and magiſtrates have, by the preſent law, a great deal in their power for enforcing uniformity to the preſent ſtandards. Theſe laws are intricate only by their multiplicity; and the execution of them is difficult for want of ſuch tables of converſion as have been above deſcribed. Magiſtrates have it in their power to employ fit perſons to make ſuch tables, and to perfect them by degrees (for they cannot be completely done at once), and afterwards to circulate them for public uſe. *So ſoon* * as ſuch tables ſhall come to be publicly known and underſtood, the taſk of the magiſtrate will be more than half done. Seeing the benefit of uniformity, moſt people will be deſirous to embrace it; and ſhould there be a few obſtinate, and tenacious of old cuſtoms, they will be carried with the tide, and can have no pretence for complaining ſhould they be compelled to lay bad cuſtoms aſide.

'The object of this paper is to ſhow, that a great deal may be done by the preſent laws; and to ſuggeſt what appears to be the ſimpleſt and eaſieſt method of carrying them into execution. This would be of great conſequence in the mean time, and might pave the way for a new and complete act of parliament, if not for Great Britain, at leaſt for this part of it.'

'Our ingenious and accurate Author proceeds to point out the ſeveral acts that have been made in Scotland for regulating weights and meaſures. It appears that in the year 1617, great pains had been taken for reducing all weights and meaſures throughout Scotland to an uniformity; for which end a ſtandard *ell* for regulating meaſures of length was made, and

* Scotticiſm.

committed to the cuſtody of the town of Edinburgh; a ſtandard *pint jug* for regulating liquid meaſures was depoſited in Stirling; a ſtandard *firlot* for dry meaſure was committed to the care of the magiſtrates of Linlithgow; and a ſtandard *ſtone weight* to Lanerk: exact duplicates of all which meaſures were carefully depoſited in the king's exchequer at Edinburgh, and it was ordained that all merchandiſe ſhould be bought and ſold according to theſe ſtandards, under very ſevere penalties.

'Thus ſtood the law before the Union in 1707. It had good effects, in ſo far as it clearly eſtabliſhed what were the ſtandard weights and meaſures: but as care was not taken to aſcertain and publiſh the proportions which the cuſtomary weights and meaſures bore to the ſtandards, the former were not laid aſide; and it could not be otherwiſe. Even the uſe of the Trone weight, though expreſsly *diſcharged* † by the act of 1618, was continued as before.

'The diverſity of the whole at this day, not only in the different counties, but in different parts of the ſame county, is well known, and appears in a ſtriking light in the annexed tables.

'By the 17th article of the Union, in 1707, it was enacted, "That the ſame weights and meaſures ſhall be uſed throughout the united kingdom as are now eſtabliſhed in England; and that ſtandards of weights and meaſures ſhall be kept by thoſe boroughs in Scotland to whom the keeping the ſtandards of weights and meaſures does of ſpecial right belong: all which ſtandards ſhall be ſent down to ſuch boroughs from the ſtandards kept in the exchequer at Weſtminſter, &c."

'They were ſent down accordingly; and they added to the number of our different weights and meaſures, but did not ſuperſede any of them; probably for the reaſon above given, that no pains was taken to make the people in general acquainted with their proportion to the Scotch weights and meaſures.'

He then mentions ſome glaring inſtances of miſconduct in the legiſlature, by enacting laws directly ſubverſive of that uniformity aimed at in the 17th article of the Union, for which we think no apology can be offered.—Shame! that our lawgivers ſhould be ſo ignorant, or careleſs, as to pay no attention to a circumſtance of ſuch capital importance to the nation!

He concludes the introductory part of the work with ſome obſervations on the moſt proper means of enforcing the preſent laws ſo as to obtain an uniformity of weights and meaſures in Scotland, which he thinks might, in a great meaſure, be effected without the aid of any new law. We ſuſpect that a new law will be neceſſary, were it only to give a freſh ſpur to thoſe who ought to ſee the laws put into execution. It is certainly a defect in the Britiſh conſtitution, that more effectual means are not adopted for executing the laws that are enacted; for it is from this circumſtance that laws are *unneceſſarily* multiplied, and treſpaſſes more common. It is not, ſays the empreſs of Ruſſia, the *ſeverity* of the puniſhment, but the *certainty*

† Another Scotticiſm. The Writer means *prohibited*.

*tainty** of it, which prevents crimes.—With equal juſtice may it be ſaid, that it is not the multiplicity of ſtatutes, but the due enforcing of them, that eſtabliſhes order in a ſtate.

The greateſt part of the volume before us conſiſts of tables for reducing the different weights and meaſures employed in Scotland to one common ſtandard; and this is naturally divided into two parts. The firſt conſiſts of general tables of the ſtandard weights and meaſures in England and Scotland, and the proportions they reciprocally bear to one another; the ſecond, of tables ſhewing the contents of the ſeveral provincial weights and meaſures, and the proportion they bear to the legal ſtandards.

That our readers may have a clear idea of the great utility of this work, we ſhall collect, for their ſatisfaction, an abſtract of the account here given of the ſeveral meaſures of capacity, which go under the ſame denomination in different parts of the country: theſe are indeed much more diverſified than we could eaſily have imagined.

The boll is the common term employed as an unit for meaſures of capacity in Scotland. But we have already ſhewed that there are two ſizes of the ſtandard boll,—one for barley, oats, and malt; the other for wheat, peaſe, &c.—It appears that this diſtinction is univerſally adhered to through all Scotland. We ſhall only exhibit the variations of the firſt of theſe bolls.

The ſtandard boll being 100, the other county bolls will be as under:

Aberdeenſhire boll		109.677	Bamfſhire		105.103
Argyleſhire,	Inverary	107.258	Berwickſhire ‡		104.838
	Campbeltown	128.709	Bute and Arran		134.677
			Caithneſsſhire		106.286
Ayrſhire †,	Byle and Carrick	112.985	Dumbartonſhire §		106.597
	Another for Tiends	125.784	Dumfrieſsſhire ‖		28.339
	Cunningham	127.015	Edinburghſhire		101.613
	Another	114.169	Elgin	for bear	105.256
				for oats	131.570
				in ſome caſes	210.512
			Fifeſhire		103.225

* The '*certainty* of puniſhment,' pleaſe to note *that*, ye who ſo frequently (through miſtaken lenity) interpoſe between the *judgment* of the law and its due *execution*; and ſo often, to the irreparable detriment of the Public, *turn aſide the hand of juſtice!*

† *N. B.* In ſome parts of this county the wheat boll is 15.808 *per cent.* better than ſtandard; in others it is 2.135 *per cent.* leſs than ſtandard.

‡ *N. B.* The wheat boll in this county is 52.941 *per cent.* above ſtandard.

§ The wheat boll in this county is 16.63 *per cent.* above ſtandard.

‖ The wheat boll in this county is 202.184 *per cent.* above ſtandard.

Forfarſhire

Forfarſhire		103.629	Perthſhire		104.164
Haddingtonſhire		103.024	Renfrewſhire		106.250
Inverneſsſhire	barley	109.786	Roſsſhire *		103.225
	oats	137.232	Roxburghſhire		133.064
Kincardinſhire		106.451	Tiviotdale †		366.128
Kinroſsſhire		103.024	Selkirkſhire		126.008
Kirkcudbright ſtewartry		184.483	Stirlingſhire		107.258
Lanerkſhire		104.176	Sutherlandſhire		110.644
Nairnſhire		139.354	Wigtonſhire ‡		201.254
Peebleſsſhire		104.459			

While ſuch different meaſures go under the ſame name (and the ſame diverſity is obſervable in all other weights and meaſures), it muſt occaſion great confuſion in the ideas that different perſons form of the price of different kinds of grain, and the amount of the produce of different fields, when theſe ſubjects are mentioned in converſation, or in books; an attempt therefore to reduce theſe meaſures, &c. to one ſtandard, muſt be conſidered as very laudable. And as the preſent performance puts it in the power of every perſon, who may ſo incline, eaſily to compare theſe different meaſures with one another, it highly merits our approbation; and we wiſh to ſee other performances of the ſame kind with regard to England, France, and all the other countries in which a ſpirit for improvement prevails. For want of ſuch tables as theſe, many of the experiments recorded by Du Hamel, and others, are altogether uſeleſs, as it is impoſſible to form any adequate idea of the extent of ground, or real amount of the produce mentioned in their experiments.

In forming an eſtimate of the value of money at different periods, it is a common practice, and ſeemingly a very natural one, to compare the price of a meaſure of any kind of grain which we find incidentally mentioned in any tranſaction, with the common price of the ſame nominal meaſure of grain in modern times: but here we are liable to err in two ways; firſt, by not knowing exactly what *proportion* the particular meaſure ſpoken of bore to the legal ſtandard *at that time*;—and ſecondly, from our forming an improper eſtimate of the ſize of the legal ſtandard *at the period* mentioned: for there is no doubt that the legal meaſures have varied at different periods both in England and Scotland, and probably in every other country, ſo that we ought to be extremely cautious about drawing important con-

* The wheat boll in this county is 12.941 *per cent.* better than ſtandard.

† In the north of England the boll is a meaſure for grain, as well as in Scotland. About Sunderland and Newcaſtle two Wincheſter buſhels, we are informed, are called a boll. The boll in Tiviotdale, therefore, is more than ten times the ſize of the Newcaſtle boll.

‡ In the north of England.

cluſions

cluſions from *data* that are ſo ſuſpicious. Our ingenious Author, although he profeſſes not to be an antiquary, has, in an *appendix*, thrown ſome light on the contents of the ſtandard weights and meaſures of Scotland at different periods. We wiſh we had an equally authentic account of thoſe of England, and the nations with which we are, or were formerly, much connected.

It appears from our Author's account, that from the reign of David I., about the year 1130, to that of James I., anno 1426, the boll contained 4044 cubic inches; ſo that it was ſomewhat leſs than half of the preſent ſtandard wheat boll, and alſo leſs than one-third of the preſent ſtandard boll of oats or barley, being to the wheat boll as 1 to 2.1735, and to the barley boll as 1 to 3.1953.

From the year 1426 to 1457, the boll contained 5283.26 cubic inches, and was to the preſent ſtandard wheat boll as 1 to 1.663, and to the preſent ſtandard boll of barley as 1 to 2.426.

From the year 1457 to 1587, the boll contained 5594.04 cubic inches, and was to the preſent ſtandard wheat boll as 1 to 1.57, and to the boll of barley as 1 to 2.222.

From the year 1587 to 1618 (at which time the preſent ſtandards were fixed), the boll contained 7910.4 cubic inches, and was to the preſent ſtandard boll of wheat as 1 to 1.11, and to the boll of bear as 1 to 1.62. Thus have the meaſures been gradually increaſed to more than double their ſize in wheat and peaſe, and to more than three times their original dimenſions as to oats, barley, malt, &c.; other meaſures and weights were liable to ſimilar variations, ſome greater and others leſs than the original ſtandards. But we have choſen to follow out the meaſures of capacity for things dry, that the reader may have a connected view of one branch of the ſubject.

We ſhall take leave of this very reſpectable Author, after making one remark that naturally ariſes from the foregoing facts; *viz.* that we ought not to entertain ſuch an extravagant idea as is uſually formed of the poverty of Scotland, or the exceeding high value of money in that part of the kingdom, from the notices that ſometimes occur, of the prices of grain in old times being reckoned immoderately high, when, at firſt ſight, it appears to have coſt but very little money. The ſize of the boll we ſee has gradually *increaſed*, as above, to more than double or three times its original dimenſions, while the weight of a pound in money has *decreaſed* to about the thirty-ſeventh part of its original weight; ſo that without making allowance for theſe variations, we may naturally enough form an idea that ſilver, at a certain period, was about eighty or a hundred times of higher value than it really was at the time,

To

To conclude, we conſider this as a moſt uſeful performance, and hope the author will be rewarded for the pains he has taken to promote the benefit of his native country.

ART. V. ISAACI NEWTONI *Opera Quæ Exſtant Omnia. Commentariis illuſtrabat* Samuel Horſley, LL. D. R. S. S. &c. 4to. 5 l. 5 s. Subſcription for the whole Set. Nichols, Conant, &c. 1779.

AS this publication is only the firſt volume of an intended complete edition of Sir Iſaac Newton's works, in five volumes, illuſtrated with a commentary by the Editor; we think it ſufficient for the preſent to enumerate the contents of it, and to ſpecify the order in which the Editor has thought proper to arrange the different pieces; which, notwithſtanding their value and importance, had never yet been collected together. The work is, with propriety, dedicated to the King.

The preſent volume is divided into two parts. According to the learned Editor's propoſals, all the tracts of Newton which relate to *pure* Mathematics, were intended to be firſt given. In conformity to this plan, the *Arithmetica Univerſalis* forms the firſt part of this volume. This tract is accompanied with very few notes; for which circumſtance the Editor accounts, by informing us that he had digeſted his principal explanatory comments (comprehended in nineteen chapters, the titles of which are here given) into a ſeparate article, which he originally intended to have added as an appendix to this tract: but the great bulk of the preſent volume not allowing of its inſertion, it is omitted. The Editor hints, however, that it may appear hereafter, either in one of the ſubſequent volumes, or in a ſeparate publication.

The ſecond part comprehends thoſe valuable tracts that relate to the higher geometry; particularly to the doctrines of ſeries, and fluxions. The firſt of theſe pieces is the ſection on *Prime* and *Ultimate Ratios*, which the Editor has thought fit to detach from the beginning of the *Principia*, as being a proper introduction to the doctrine of fluxions contained in the ſucceeding pieces. This is followed by the tract intitled, *De Analyſi per Æquationes numero terminorum infinitas*; which is ſucceeded by the *Excerpta ex Epiſtolis Newtoni*, formerly publiſhed by Jones at the end of the laſt mentioned tract; but which are here placed in a ſomewhat different order. The piece *De Quadratura Curvarum*, and the *Geometria Analytica*, next ſucceed; and are followed by the *Methodus Differentialis*, and the *Enumeratio linearum tertii Ordinis*, which is the laſt of Newton's tracts contained in this volume.

The manner in which our Editor and Commentator has fulfilled his taſk in theſe two capacities, with reſpect to theſe *opuſcula*, will be moſt conciſely exhibited by giving his own

general account of the undertaking, contained in the following paſſage.

'*Nimirum tam gravis argumenti tractationem univerſam in ordinem redegimus; etiam diſcendi ſubſidia ubique comparavimus; prætermiſſa exprimendo; explicando ea quæ anguſte ponebantur, & ubique commonendo lectorem, quo intuens, a verâ Newtoni ſententia minùs aberret.——Eo denique conſilio omnia concinnavimus, ut in poſterum nuſquam aliâs confugiant, qui ſublimioris geometriæ elementa penitus complecti ſecum ſtatuerint.*'

At the end of the volume Dr. Horſley has ſubjoined two pieces written by himſelf. The firſt is a ſhort paper, under the title of *Logiſtica Infinitorum*, containing *formulæ* adapted to facilitate the computation, and particularly the multiplication and diviſion, of ſeries. The other, intitled '*De Geometria Fluxionum*, is intended as an addition to Newton's Tract on prime and ultimate Ratios.——Having thus paved the way for the *Principia*, the Editor propoſes next to attend to that immortal work.

Art. VI. *A Treatiſe on the Malignant Angina, or putrid and ulcerous Sore Throat; to which are added ſome Remarks on the Angina Trachealis.* By J. Johnſtone, M. D. Phyſician at Worceſter. 8vo. 1 s. 6 d. Becket. 1779.

THE principal part of this treatiſe, we are told, was publiſhed five years ago at Edinburgh, as a *Theſis*; and was favourably received. It exhibits a well digeſted hiſtorical and ſyſtematical, as well as practical, view of the diſeaſe of which it treats. In diſcuſſing the method of cure, the Author very juſtly reprobates evacuations, and particularly bleeding, which had been much uſed by the ancients, and recommended by every writer on the ſubject, till the publication of Dr. Fothergill's ingenious treatiſe. He takes notice of Huxham's pernicious conceſſion in favour of this evacuation, as well as of Dr. Ruſſel's approbation of this injurious practice; the evil tendency of which the Author had had particular occaſion to obſerve; having been born in a ſituation where, from the very great frequency of the diſeaſe, it was known in the neighbouring country, by the name of the Kidderminſter ſore-throat.—'So long as the prepoſſeſſion in favour of bleeding prevailed there, it was one of the moſt fatal of diſeaſes; but ſince the lancet has been laid aſide, and the antiſeptic method only depended upon, it has proved one of the moſt certain and eaſy to be cured.'

The Author takes notice likewiſe of the bad effects reſulting from the exhibition of *Emetic tartar*, and *James's powder*, in this diſeaſe; which ſome practitioners had been induced to adminiſter, on account of the advantages derived from the uſe of antimonials

antimonials in other fevers. 'The conſequences,' he obſerves, were generally very bad; large evacuations by ſtool commonly followed their uſe, to the certain deſtruction of ſome, and the great injury of others.'

The *bark* is the remedy which is moſt to be depended upon in this as well as in other putrid and malignant diſeaſes.—'Its efficacy in this diſeaſe,' ſays the Author, 'has ſurpaſſed the healing powers experienced from it in every other inſtance.—Thoſe who have tried it moſt in this complaint beſt know how abſolutely it ſubdues the diſeaſe, which is more certainly cured by the early application of this remedy than any diſeaſe of equal conſequence by any means whatever. This is the language of all thoſe phyſicians who have, from long experience, had the beſt opportunities of learning the true nature of the diſorder, and obſerving the good effects of the bark; a medicine upon which great dependance has for many years been placed in this country.'——In ſhort, the Author obſerves that, in his neighbourhood, where the malignity of the diſeaſe had indeed been much abated for ſome years paſt, the management of it was become ſo familiar in many places, that the good women themſelves cured it by means of the bark and antiſeptic ſteams.

On the whole, this treatiſe contains a very judicious and well digeſted account of the diſeaſe; both as deſcribed by preceding writers, and as obſerved by the Author himſelf. The principal purpoſe of it, to uſe the Author's own words, 'is to record the diſeaſe as it has appeared in this country (Worceſter), and to recommend to the public a method of treatment which has long been ſucceſsful, and is now adopted by all the phyſicians in this city and county.'

Some obſervations are added on the *putrid* or malignant *Angina Trachealis*, as diſtinguiſhed from the *inflammatory* and *ſpaſmodic* kinds. Here too he has collected into one view the accounts given of this diſeaſe by preceding writers, under the different titles of the *Croup*, *Acute Aſthma*, *Hives*, &c.; and briefly lays down the method of cure.

ART. VII. *Guardian of Health.* Vol. I. In Three Parts. 1. A Deſcription of the Human Body, Anatomical and Phyſiological. 2. Of the Animal Œconomy, &c. 3. Of Regimen, Diet, and Rules of preſerving Health. By N. D. Falck, M. D. 12mo. 3s. bound. Law. 1778.

THIS Writer has pretty frequently fallen under our obſervation, on a variety of topics. At preſent, we know not whether we might not content ourſelves with ſuffering him to be *his own Reviewer*, by tranſcribing the laſt paragraph of his preface, and leaving the reader to form his own judgment.—*Ex pede Herculem.*

'It

'It is not my place to ſet forth the merit of this little work; the benefit which it promiſes to ſociety muſt be determined by the philanthropic, the judicious, the true ſons of Æſculapius—To them I appeal; they will, I know, view it with an eye of candour, and amend its defects with kindneſs—I plead my beſt endeavours to fulfil the important duties of my life.'

If we may be allowed to aſſume theſe flattering titles and attributes to ourſelves, we fear that, with all our philanthropy, judgment, medical knowledge, candour, and even kindneſs, we cannot, with any degree of juſtice, fulfil the *important duties* of *our* critical office, by recommending theſe ſheets to the public, as well adapted to anſwer the Author's avowed deſign in this publication. This is nothing leſs than the preventing thoſe 'unſpeakable miſchiefs in the community,' which ariſe, according to him, from mankind's 'remaining unacquainted with the wonderful fabric of the human ſtructure, and continuing ignorant of the *rationale* on which depend the principles of preſervation of health:—in ſhort, 'the awakening mankind from this lethargy, and the inviting their attention to a ſubject ſo immediately concerning their welfare.'

In a work written to inform '*the rational mind*' on this undoubtedly intereſting ſubject, plainneſs, and perſpicuity of diction, are eſſential requiſites.—But what information, to give only one example, can a common reader, or indeed any reader, receive from the Author's chapter on *conſtitutions?*—The choleric temperament for inſtance:

'The choleric exceeds the ſanguineous temperament in irritability and ſenſibility; to which *is* added a tenſeneſs and rigidity of the ſolids: and hence the blood leſſens, and becomes rich to exceſs. The circulation is full, hard, and quick; and the arteries upon an equilibrium with the veins: hence the ſyſtem hot, the perceptions and paſſions ſtrong, quick, and conſtant; a love of pleaſure prevails, but with a proneneſs to vice, ſatire, and the iraſcible paſſions.'

We take no pleaſure in pointing out '*defects*;' and we hope we ſufficiently conform to the Author's intimation to us, above quoted, 'to amend them with kindneſs,' when we content ourſelves with quoting, and only ſlightly animadverting on the *new advices* with which he furniſhes his phyſiological *Catechumen*, on the ſubject of *Viſion*.

Speaking of the eye, he tells him—'It is the general received opinion, *from the doctrine of Sir Iſaac Newton*, that objects are inverted in the repreſentation on the *retina* of the eye: this is, I preſume, an error which, I hope, in another work, to prove in a full and ſatisfactory manner.'

Dr. Falck has, however, been anticipated in this curious opinion by a former luckieſs inquirer on this ſubject, whom out of

of tenderneſs we ſhall not name; as we hope we have long ago convinced him of his error.—With reſpect indeed to medical opinions and faſhions—"*Nous avons changé tout cela*" (as the Doctor in Moliere ſays) may paſs very well for a reaſon: but the rays of light, we apprehend, have kept a conſtant courſe ever ſince light was created, and are not readily to be joſtled out of it by Dr. Falck. Out of pure '*philanthropy*,' therefore, we adviſe him to allow what he is pleaſed to call 'the doctrine of Sir Iſaac Newton' to remain undiſturbed; and to ſuffer the rays of light to follow their long accuſtomed habits of turning the *ſpecies* of objects topſy turvy, in paſſing through the eye, and other denſe *media* terminated by convex ſurfaces. This is the ſecond time that Dr. Falck has thus threatened to ſubvert the firſt and plaineſt principles of optics. We expoſtulated with him before on this very ſubject [Vol li. Auguſt 1774, page 160.]; but, as it now appears, without effect.

ART. VIII. *Materialiſm philoſophically examined, or the Immateriality of the Soul aſſerted and proved on philoſophical Principles; in Anſwer to Dr. Prieſtley's Diſquiſitions on Matter and Spirit.* By John Whitehead, Author of an Eſſay on Liberty and Neceſſity. 8vo. 2 s. 6 d. Boards. Phillips. 1778.

THOUGH Mr. Whitehead was, we believe, one of the firſt among thoſe who undertook to refute the doctrines contained in Prieſtley's *Diſquiſitions*, particularly with reſpect to the nature of matter, and of the ſentient principle in man; his performance has, through accident, remained hitherto unnoticed by us. He not only conſiders that work as containing doctrines 'ſubverſive of our common faith, and deſtructive of future happineſs;' but he plainly enough, we know not on what grounds, inſinuates that the Author was not *altogether* unappriſed of the deſtructive and fatal conſequences that reſult, or may be drawn from them. He charges him too with 'indirectly beſpattering the ſacred penmen with dirt;' intimates a ſuſpicion 'that he owes them no very good will;' and declares 'that he ſhould not wonder to hear this learned Gentleman, armed cap-a-pee with logic and philoſophy, repreſent his Lord and Saviour as a *greater deceiver than Mahomet.*'

Theſe and other ſimilar paſſages, as well as ſome groſs miſtakes of Dr. Prieſtley's meaning, have been very properly noticed by him, in a letter addreſſed to the preſent Author, and printed in the volume containing Dr. Prieſtley's Correſpondence with Dr. Price.—Verily theſe charges and inſinuations are by no means agreeable to the genius of that religion which this *Examinant* undertakes to defend; or with the meek ſpirit of that particular religious community to which, from the ſtyle uſed in his dedication, he appears to belong.—Into his argumentation we ſhall not undertake to enter, for various reaſons.

ART.

ART. IX. *Immaterialiſm delineated; or, a View of the Firſt Principles of Things.* By Joſeph Berington. 8vo. 5 s. Robinſon, &c. 1779.

THE anonymous Author of the '*Letters on Materialiſm, and on Hartley's Theory of the Human Mind,*' addreſſed to Dr. Prieſtley, and of which our Readers will find an account in our 56th volume [February, 1777, page 81], has here choſen to make himſelf known as the Author of that performance. As he ſtill thinks that the promulgation of the doctrine of Materialiſm *may* prove detrimental to many; though he conceives that it may be approved of by a *philoſopher*, without any practical detriment: he here again enters the liſts, after having before, as he ſays, 'ſingly provoked conteſt with an enemy, too powerful and too well verſed in the wily arts of controverſy.' He conſiders himſelf (in his Preface, dated May 1778) as having imprudently engaged with ſuch an antagoniſt; and as having the misfortune ſtill to ſee himſelf quite *alone*, and unſupported. He enhances the perils of his ſituation, by exhibiting the following ſketch of the literary and philoſophical character of his opponent.

'The character of the man, who now ſtands forth the ſtrenuous advocate for *Materialiſm*, is of a magnitude in the literary world, ſufficient to ſtamp a dignity on any ſubject. Dr. Prieſtley, from the multiplicity, the ingenuity, the importance of his reſearches and publications, has juſtly acquired a reputation, which every lover of ſcience muſt look up to with gratitude and reſpect. The ſurpriſing verſatility of his genius, juſtly levelled and proportioned almoſt to every literary purſuit, at once evinces his vaſt application, and is in my eye a practical refutation of the ſyſtem he now offers to ſupport. It can never be, that the powers of *matter* may riſe to the diſplay of ſuch a mental phenomenon!—But my admiration is not blind; I ſee errors in his reaſoning, which I have and will endeavour to expoſe—To err is the common lot of humanity—Nor will I heſitate to repeat that, as a Chriſtian philoſopher, I highly condemn many parts of his writings, and his too free deviations from the religious tenets of mankind.'

The Author profeſſes himſelf, and ſeemingly exults in being a member * of the *Roman Catholic* Church; which he repreſents as being, in theſe latter times, by no means intolerant, or averſe to freedom of inquiry, as it has been generally repreſented, and as it *might have been* in former times, and as it may even now be with reſpect to ſome individuals. Though he thus approves of this freedom of inquiry, our *Philoſopher* declares his unheſitating aſſent to the myſterious doctrines, which 'he is taught to

* Mr. B. is ſaid to be of the prieſthood.

revere as ſacred,' and which 'he pretends not to fathom,' and which, finally, 'his Church holds out to him:'——'a widely extended body of men'— (who think for the reſt) 'which even his *reaſon* tells him muſt be a *ſurer guide* to truth, than the dictates of his own individual judgment.'

'In our religious modes of thinking, ſays he, in a letter at the end of this work, addreſſed to Dr. Prieſtley, you and I are, I believe, farther ſeparated, than in particular points of philoſophy. Education firſt made me a Catholic, and the *moſt rational conviction* has finally ſettled my belief. Were this a proper occaſion, which it is not, I could with pleaſure delineate to you the *philoſophy* of my religion.'—The Author tells us that he has, for ſome years paſt, meditated a work of this character: but we are ſorry at finding him declaring that this ſingular deſign will never be realiſed.—It would indeed be a curioſity.

We apprehend, however, that the Author has given us a ſpecimen of the *philoſophy* of *his religion*, in treating of the *preſence* of the ſentient principle to its body; or in anſwer to Dr. Prieſtley's objection to the Immaterialiſts that, on their hypotheſis, 'the ſentient principle is really *nowhere*, or that it is no more in the animal body, than it is in the planet Jupiter.'—On this occaſion he declares that, according to his idea of *preſence*, he 'ſees no great difficulty in the conception that *the ſame numerical body* may be even in *many* places, at the *ſame inſtant* of time.'

Our metaphyſical Catholic attempts to extenuate the apparent abſurdity of this poſition, by a definition or deſcription of *preſence*; which, as well as *exiſtence*, is, according to him, atteſted only by the *action* of bodies on each other, or on a ſentient being.—'To exiſt near, or to be *preſent*, is to exert on other bodies an immediate, or a nearly immediate action.'—Accordingly, *Preſence* is ſuch a poſition that therefrom can be exerted a quick impreſſion on the ambient bodies. Such preſence is more or leſs *intimate*, the more *immediate* the *action* is. As I can act more immediately on the bodies in my chamber, than on thoſe ſituated at the outſide of my windows, I ſhall ſay, I am nearer *placed*, or more *preſent* to the firſt than the ſecond. In fact, when action is immediate, nothing can be conceived more intimate than the preſence of ſuch bodies; it generates the phenomenon of *contact*, which of all poſitions is the moſt immediate. *Preſence* therefore, like *exiſtence*, is not *formally* the effect of action, but it is ſuch a ſtate or poſition that action or immediate impreſſion is the direct conſequence.

The intereſts of the Author's ſyſtem lead him to deny the reality of *ſpace*. To his apprehenſion, 'it is nothing real.'—'Bodies co-exiſt in a general order of reference or relation to each other, and this it is which gives riſe to the *phenomenon* we term *ſpace*.' He conſiders the idea of it as a mere illuſion of

the human mind, unhabituated to ſet bounds to its imaginative powers. And yet he is obliged to own that we cannot even conceive the annihilation or non-exiſtence of ſpace; becauſe the idea of its *capacity of receiving bodies* will always recur to us.

For a further explanation of the Author's ſyſtem with reſpect to the firſt principles of things, we muſt refer our metaphyſical readers to the work itſelf. Our other readers will be content with this ſpecimen. We ſhould obſerve, however, that the latter half of this performance is appropriated to an examination of Dr. Prieſtley's *Diſquiſitions on Matter and Spirit*; in which the Author copies the titles of the ſections as they ſtand in that work, and regularly treats of the ſubjects diſcuſſed in them: but for his reaſonings on theſe conteſted ſubjects we muſt likewiſe refer the reader to the work at large.

ART. X. *Reflections on the Doctrine of Materialiſm, and the Application of that Doctrine to the Pre-exiſtence of Chriſt: Addreſſed to Dr. Prieſtley, &c.* By Philalethes Ruſticans. 12mo. 3 s. ſewed. Flexney. 1779.

THIS anonymous Opponent evidently poſſeſſes a greater ſhare of acuteneſs, as well as knowledge of the ſubject in debate, than the generality of Dr. Prieſtley's anſwerers; though he, too, mixes perſonalities with his reaſonings, and conſiders 'the *argumentum ad hominem* as not always the worſt argument, if unenvenomed with malignity.' There ſeems, however, no neceſſity, on a ſerious ſubject, for that air of irony or raillery, which occaſionally appears in theſe pages; and for which the Author, in a careleſs way, condeſcends to apologiſe, and, at the ſame time, to take merit to himſelf, for not being chargeable with 'an inſolent affectation of ſuperiority, and coarſe language, unenlivened by a ſingle grain of humour;' judging that, 'to give life and ſpirit to the dulneſs of theological controverſy, a little raillery perhaps is not amiſs.'

The moſt material part of this performance is that in which the Author follows Dr. Prieſtley in the objections advanced in the *Diſquiſitions*, againſt the doctrine of an intermediate ſtate, on the authority of various paſſages adduced from the ſcriptures. He not only conſiders the moſt material of theſe, to which he gives a different ſenſe; but likewiſe produces, in his turn, ſome additional texts, of which Dr. Prieſtley, he ſays, 'has *prudently* taken no notice;' and from the whole he concludes that the doctrine of the ſoul's immortality, and conſequently of an intermediate ſtate, is the doctrine of the ſcriptures.'

ART. XI. *A Review of the Doctrine of Philoſophical Neceſſity, illuſtrated by Dr. Prieſtley; in which is evidently demonſtrated the Erroneouſneſs and Incongruity of his Doctrine, &c.* By the Rev. Joſeph Piſher, &c. 12mo. 1 s. 6 d. Nicoll. 1779.

THOUGH this Author, we doubt not, undertook the preſent *review* of Dr. Prieſtley's doctrine of *Philoſophical Neceſſity*, from the beſt motives, and, in general, treats his Antagoniſt with temper and decency; we muſt obſerve that his performance is indigeſted and confuſed, and carries marks of haſte in the compoſition of it. Further, whatever degree of knowledge he may poſſeſs on other ſubjects, we muſt take the liberty of informing this Author, that he knows very little of the *philoſophical doctrine of neceſſity*, as laid down by Dr. Prieſtley; the erroneouſneſs and incongruity of which he, nevertheleſs, pretends, in his title-page, to have demonſtrated. In ſhort, whatever may have been his intentions, he has moſt palpably failed in the execution: having pointed nearly the whole of his heavy metaphyſical artillery, not againſt Dr. Prieſtley, but againſt the ancient ſtoics, and the modern predeſtinarians.

ART. XII. *Sacrorum Evangeliorum Verſio Syriaca Philoxeniana, ex Codd. MSS. Ridleianis, in Bibl. Coll. Nov. Oxon. repoſitis, nunc primum Edita: Cum Interpretatione et Annotationibus Joſephi White, A. M. Coll. Wadh. Socii, et Ling. Arab. Prof. Laudiani. Tom. Primus* *. *Oxonii è Typ. Clarend.* 1778. *i. e.* The Syriac Philoxenian Verſion of the Four Goſpels, with a Latin Tranſlation by Mr. White. 4to. 2 l. 2 s. Boards. Rivington, White, &c.

THE Syriac verſions of the New Teſtament have not hitherto attracted that regard, or attention, among the critics in ſacred literature, which, in our opinion, they deſerve. There are many Syriac tranſlations, but the *old*, called *Peſhito*, or the literal, and the *Philoxenian*, which we have here before us, are the principal. The *Peſhito*, which is likewiſe known under the name of *Verſio Syriaca Simplex*, contains the whole New Teſtament, except the ſecond epiſtle of St. Peter, the two laſt of St. John, the epiſtle of Jude, and the Revelation, all which are omitted, probably for no other reaſon, but, according to the opinion of ſome, becauſe they were either not known in the time when this tranſlation was made, or becauſe they were not looked upon as canonical. This old Syriac verſion is of the

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* Immediately after the Preface, we meet with another title-page, and *Tomus Secundus* upon it. We cannot account for this, having never before ſeen an inſtance where a Preface, of 31 pages, made the firſt volume, and the book itſelf, of 652 pages, the ſecond; nor can we reconcile it with Mr. White's words in the Preface, p. 31, *Si univerſitati placuerit ut ſecundum volumen* conficiatur.

greateſt antiquity, and we heſitate not to ſay, that it was made in the firſt century: nay, ſtrange as it might appear to thoſe who judge merely as they are biaſſed by education, we think it not impoſſible, that, in a future age, a more daring critic may attempt to prove that this Peſhito is the very original in which the ſacred writers have penned the greateſt part, if not the whole, of the New Teſtament. Father Harduin, that celebrated ſceptic, endeavours, in his Latin commentary on the N. T. to prove that the New Teſtament was originally written in Latin, and afterward tranſlated into Greek; but we think he might, with far more probability, have contended that the Syriac was the true original; as it ſeems more likely that the apoſtles wrote in their mother language, than in Latin or Greek, which they, as poor people, and of a low extraction, could no more underſtand, *without a miracle*, than did the greateſt part of the Jews for whom the goſpel was firſt written. Moſt of the diſciples of Chriſt were Galileans, and they ſpoke, together with Chriſt, who was educated at Nazareth in Galilea, the *Weſt-aramean* language, which is the very ſame in which the Peſhito is written. It may alſo be aſked, Whence it proceeds that ſo many Syriaſms are found in the New Teſtament, particularly in the goſpels,—even the Syriac expreſſions of our Saviour, ſuch as *Talitha cumi*, *Eli*, *Eli*, *lama ſabachthani*, &c. tranſlated, with the addition in the Greek ὁ ἐστι μεθερμηνευομενον? The old Latin verſions, which were made very early, agree, ſurpriſingly, with the Syriac; and it is by far more probable, that they are made from the Syriac, than that the latter ſhould be corrected, as ſome would ſuppoſe, from the Latin. The antiquity of the famous Greek copy at Cambridge (*Cod. Cantabr.* 1. or *Codex Bezæ*) is acknowledged to be very great, and we could venture to pronounce it the oldeſt among all the Greek copies that contain part of the New Teſtament, which are preſerved. This Greek copy correſponds ſo much with the old Syriac verſion, that we ſhould be inclined to ſuppoſe it made from the Syriac, rather than interpolated from the Latin verſion. Some critics have even thought themſelves ſharp-ſighted enough to find out, in this copy, paſſages, where the Greek interpreter miſtakes the meaning of ſome Syriac expreſſions. We could wiſh the Cambridge copy were accurately printed, together with the text of the Peſhito, as we doubt not that it would lead to uſeful critical diſcoveries.

It is further in favour of the great antiquity, if not originality, of the Syriac verſion, that whoever made it, was well verſed in the geography of the Holy Land; and was, in all probability, a Jew. The Writer has given the names of many places with more exactneſs than we have them in our common Greek Teſtament: even thoſe inſtances of names of places,

which Wetſtein and others have produced as proofs againſt the antiquity of that verſion, turn out in its favour. It is likewiſe probable that the apoſtles, who were Jews, ſhould quote paſſages out of the Old Teſtament, rather from the Hebrew original than the Greek tranſlation, and we find that the old Syriac verſion quotes from the Hebrew.

It is, moreover, very ſingular, that the tranſlated quotations from the New Teſtament, by the ancient Latin Fathers, are full of Syriaſms, which we can hardly account for, unleſs we allow that they quoted either from the Syriac, or from ſuch Greek copies as that of Cambridge; which would ſcarcely have been the caſe, if they had poſſeſſed ſuch Greek copies as thoſe which we, in our days, look upon as repreſenting the true original.

We muſt further obſerve, that the different ſects of Chriſtians in Syria, Neſtorians, Jacobites, and Maronites, would hardly, to this day, unanimouſly adopt this old Syriac verſion, and pay ſo much reſpect to it as they do, had it not exiſted, and been long eſtabliſhed, before ever thoſe ſects aroſe. Chriſtianity ſpread very early in Syria; the diſciples of Chriſt were firſt called Chriſtians at Antioch; and there is reaſon to think that the firſt Chriſtian temple was erected at Edeſſa in Syria. At this very place an old Syriac copy of the four goſpels was found, and at the end of it a note was added, mentioning that this copy was finiſhed † by the apoſtle Achaeus. Though we grant that there is no relying on the authority of this note, yet we think it proves at leaſt that an opinion, referring the Syriac publication of the four goſpels to the end of the firſt century, prevailed at the time when this note was written. But how this could be done ſo early, and particularly how it could differ ſo much from our modern Greek copies, is altogether unaccountable, if we do not admit that the evangeliſts wrote in their own language, which is that of the Syriac in the Peſhito.

We confeſs that what we have thrown out here, is not ſaid merely by way of introduction to an account of the book before us, nor for the ſake of novelty, but with a ſincere wiſh, that ſome able critic, ſuperior to the prejudices of education, and well grounded in theſe ſubjects, would purſue the hints here

† Mr. White in his Preface, p. v. gives, from Dr. Ridley's diſſertation, the Latin tranſlation of this Syriac note, and the words we here refer to are, *Abſolutus eſt ſanctus iſte liber—propria manu Achaei apoſtoli, &c.* How ſome, from this, could draw the inference, that Achæus tranſlated the four goſpels into Syriac, for the benefit of King Abgarus or the Chriſtians at Edeſſa, we cannot well conceive. The words, *he finiſhed this copy with his own hand*, might as well, perhaps more properly, convey the idea, that he himſelf tranſcribed it from another Syriac copy.

thrown

thrown out, and diſcuſs the points to which they relate, with a more adequate extent of inveſtigation.

We ſhall now enter into the merits of that verſion which we have before us, and which is called *The Philoxenian.* It was made in the beginning of the ſixth century, after the beſt Greek copies then extant; which were at the ſame time compared in regard to their various readings. Theſe Greek copies have been loſt in the revolutions of time, but the critics in ſacred literature look upon this tranſlation as a true expreſſion of their contents: for which reaſon it is undoubtedly very valuable. The univerſity of Oxford muſt, therefore, be conſidered as entitled to the thanks of all friends to the critical ſtudy of the New Teſtament, for gratifying their wiſhes by printing this verſion in ſo correct and ſplendid a manner. We are happy to ſay farther, that the publication is fallen into able hands, and that the Editor, Mr. White (Laudean Profeſſor) has acquitted himſelf in ſuch a manner as cannot fail of doing credit to his abilities and learning.

In the Latin Preface the Profeſſor gives, firſt, an account of the fate of the Syriac copy from which theſe goſpels are printed, ſince it came into England. He ſays, the late Dr. Ridley, to whom it was ſent, as a preſent, by his friend Mr. Palmer, who bought it at Amida, or *Diarbekr*, in Meſopotamia, wiſhed to ſatisfy the deſire of the learned in having it printed *. He, therefore, though already advanced in years, applied, very cloſely, to learn the Syriac language, and ſurmounted innumerable difficulties, having no inſtructor, nor even the proper books. He tranſcribed the four Syriac goſpels from the Heraclean copy, and marked, at the bottom of his tranſcript, the various readings from his other manuſcript-copy, which he called the *Barſalibean*; but, thinking that the Greek text was the beſt interpreter of the Syriac, he added not a Latin tranſlation. When Dr. Ridley found that, on account of his age, he was incapable of finiſhing the work, he made a preſent of his tranſcript to the univerſity of Oxford, who intended publiſhing it at their expence. Dr. Lowth, the preſent worthy Biſhop of London, propoſed Mr. White as a proper Editor. The Profeſſor, accordingly, undertook the work, in hopes of having it ſoon publiſhed; but many unforeſeen difficulties produced a long delay. He found, particularly, the Latin tranſlation, which he gives with the Syriac, under the printed text, a laborious taſk; and he was obliged to tranſcribe Dr. Ridley's tranſcript over again.

* See our Review for October, 1761, p. 305.

there openly appeared to be a fault, which I have corrected from the Barſalibean and Bodleian copies, of which I have always apprized the reader, and mentioned, in a note, the reading of our copy. Thoſe words which were written on the margin of our copy in Greek characters, I have printed likewiſe on the margin of this edition; but the Syriac various readings, which are on the margin of the manuſcript, are printed, for want of ſmall Syriac types, at the bottom of the page.—The Latin tranſlation, I have, as far as I could, made literal, without paying attention to elegance of ſtyle.' And in another place he ſays: 'I muſt here make an apology for the ſhortneſs of thoſe annotations, which the reader, now and then, will meet with at the bottom of the page, and which I intended to render more copious. The work requires, indeed, a commentary almoſt as voluminous as the verſion itſelf. I had a great many annotations committed to paper, more than I have printed here; but, ſince I had no friend, maſter of the ſubject, with whom I might have adviſed concerning theſe annotations, I would rather ſuppreſs my thoughts than run the riſk of a ſevere reprehenſion. Should the univerſity be pleaſed to let the ſecond volume be printed, and to let me have the management of it, I ſhall then communicate more things, relating to the ſubject in general, and illuſtrate ſome difficult paſſages.'

This, indeed, does credit to the modeſty of Mr. White; but many will, perhaps, wiſh, with us, that, in this inſtance, he had manifeſted ſomewhat leſs of this virtue. We hope, however, that the univerſity, and particularly the ſuperintendents of the Clarendon preſs, who have ſo greatly promoted the cauſe of Eaſtern literature, will gratify the friends of that branch of learning with the ſecond volume of this work, and intruſt Mr. White with the publication,—as he has gained ſo much reputation by the firſt.

The Appendix to the preſent volume contains, *firſt*, the hiſtory of the adultereſs, taken, no doubt, from the Barſalibean copy, ſince it is not in the verſion of Philoxenus. *Secondly*, thoſe three notes found at the end of the Heraclean copy of the goſpels. *Thirdly*, Dr. Ridley's collations of the Barſalibean copy and that in the Bodleian library; together with ſome notes by Mr. White. *Fourthly*, a deſcription of three manuſcript copies of the Philoxenian verſion, tranſmitted from Rome to Mr. White by Aſſeman, whoſe property they are. The firſt of theſe copies is, according to Aſſeman, written in the very handwriting of Thomas of Heraclea; which, however, we much doubt. We ſhould rather be inclined to think, from the ſameneſs of the ſcripture of the copy with the three notes at the end, that ſome Monk may have tranſcribed the whole copy. The difference of theſe notes, at the end of the third copy, which

which Aſſeman deſcribes, and which is a great deal *younger* than the two firſt, is (as we have before obſerved) ſo extraordinary, that it has given riſe to various conjectures; but we are, with Aſſeman, of opinion, that Barſauma, or whoever tranſcribed this copy, was induced by ignorance, or vanity, to alter the two laſt notes, and to apply them to himſelf,—when, in fact, the ſecond note related to Thomas of Heraclea, and the third to ſome later tranſcriber.

ART. XIII. *Danebury: or, the Power of Friendſhip.* A Tale. With Two Odes. By a Young Lady. 4to. 1 s. 6 d. Johnſon.

THE ſcene of this affecting little tale is laid at Danebury-Hill, 'an ancient camp in the vicinity of Stockbridge in Hampſhire, near which, according to tradition, a battle was fought between the Danes and the Weſt Saxons, in which the former were defeated.' During the battle, Elfrida, whoſe anxiety for the fate of her father had compelled her to follow him, receives a wound from a poiſoned arrow. Juſt as ſhe is expiring, her friend Emma ſucks out the poiſon from the wound, and reſtores her to life:

'But ah! from Emma's cheek the roſes fly,
Joy beam'd a ſmile, while pain awak'd a ſigh:
Too ſoon ſhe felt her ſickening ſpirits fail,
And languor o'er life's active ſprings prevail!
But loth to damp the joy ſhe had inſpir'd,
To the cool air ſhe unobſerv'd retir'd.
'Beneath an ancient elm's romantic ſhade,
Where ruſtic toil an humble ſeat had made;
When day departing crimſon'd o'er the ſky,
And glitter'd on the ſtream that wander'd by,
The little friendly groupe would oft repair,
(While breathing woodbines ſweeten'd all the air)
Each blameleſs feeling of their hearts unfold,
Or liſten to the tale of times of old.
Ah happy moments! ever, ever fled!
Now Emma there reclines her dying head!
While o'er her pallid face creeps death's cold dew,
And all the landſcape ſwims before her view.
'When near approach'd a venerable Sage,
In all the hoary Majeſty of Age!'———

'Skilled in ſalubrious herbs,' this venerable Sage adminiſters an antidote, in conſequence of which

'In her meek eye, the trembling luſtre ſhone,
And health and beauty reaſſumed their throne.'

The poem then concludes with the following well-finiſhed and beautiful lines:

'The moving tale ſoon reach'd Elfrida's ear,
The moving tale ſtole many a rapturous tear.

Ah!

Ah! who can paint the feelings of her mind?
Love, wonder, gratitude, and joy combin'd!
Or the calm bliſs that beam'd in Egbert's eye,
Mild as the radiance of the evening ſky!
From every heart enraptur'd praiſe aſcends,
And Heaven approving ſmiles on Virtue's friends.
'And now return'd in peace, the warrior-train
With ſhouts of victory gladden all the plain.
Th' invading Danes before their valour yield,
And preſs, in ſlaughter'd heaps, th' enſanguin'd field.
'Though Time, with rapid wing, has ſwept away
Forgotten ages, ſince that well-fought day:
Ev'n now, their riſing graves the ſpot diſcloſe,
And ſhepherds wonder how the hillocks roſe!
Ev'n now, the precinct of their camp remains,
And DANEBURY HILL the name it ſtill retains.
'O'er thoſe romantic mounds, where'er I ſtray,
And the rude veſtiges of war ſurvey;
Fair gratitude ſhall mark, with ſmile ſerene,
The alter'd aſpect of the pleaſing ſcene.
There, where the crouded camp ſpread terror round,
See! waving harveſts clothe the fertile ground!
See! ſmiling villages adorn the plain,
Where deſolation ſtretch'd her iron reign!
How fair the meads, where winding waters flow,
And never-fading verdure ſtill beſtow!
While ſtretch'd beyond, wide cultur'd fields extend,
And wood-crown'd hills thoſe cultur'd fields defend!
'But ah! too faint my numbers to diſplay
The various charms that riſe in rich array!
One peaceful ſpot detains my longing ſight,
There, Fancy dwells with ever fond delight,
Recals the ſcenes of childhood to her view,
And lives thoſe pleaſing moments o'er anew.'

There is an excellence in this poem which few writers attain to, and which, from a female pen eſpecially, is not always expected—it is uncommonly correct. The two Odes which are ſubjoined are evidently effuſions of the ſame elegant and ingenuous mind.

ART. XIV. *Advice from a Lady of Quality to her Children; in the laſt Stage of a lingering Illneſs.* Tranſlated from the French, by S. Glaſſe, D. D. F. R. S. Chaplain in Ordinary to his Majeſty. 2 Vols. Small 8vo. 5 s. ſewed. Rivington, &c. 1779.

THIS work is recommended, in one of Pope Ganganelli's letters, as a complete treatiſe on education. Such reſpectable teſtimony to its merit has induced the Tranſlator to put it into an Engliſh dreſs. It is divided into twenty evening conferences, which a Lady of Quality is ſuppoſed to have had with her children, during the laſt ſtages of a lingering illneſs.

The

The Author ſeems no ſtranger to the human heart, nor to thoſe arguments by which it may be influenced. The precepts laid down are, in general, ſtriking and judicious, and the language in which the Tranſlator has clothed them, is ſimple, concile, and elegant.

Our Readers may form ſome idea of the ſtyle and ſpirit of this performance from the following extract, taken from the conference on Female Conduct:

'I have long wiſhed, my dear daughter, for this opportunity of freely converſing with you on ſubjects of the utmoſt conſequence to you. Your youth, the world into which you are going, the ſnares which it lays, and the few days which I have yet to live, all induce me to open my heart to you, and to give you ſome inſtructions relative to your dangerous ſituation.'

'If you could poſſibly entertain a doubt of my affection; the effort I am now making, when my ſoul is bowed down with ſickneſs and ſorrow, and ſees nothing before it but the horrors of the grave, muſt needs convince you how earneſtly I wiſh to ſecure your happineſs. My wiſhes will never be realized, but while you are careful to lay down proper rules for your conduct, and ſuffer nothing afterwards to tempt you to break through them.

'If you are ſo unhappy as to give yourſelf up to the diſtraction of the world, you will no longer be able to maintain the dominion over your own heart: you will live an utter ſtranger to yourſelf; and there will not be a ſingle day, which you will know how to diſpoſe of in a proper manner. The world is never to be ſatisfied; the more we beſtow upon it, the more unreaſonable are its demands.

'Your ſex requires the utmoſt circumſpection; what among men is reputed a venial fault, is an abſolute crime with us. There are a thouſand things ſaid and done in their company, which a woman ought neither to hear nor ſee. I would wiſh that a young woman ſhould be ſilent and modeſt; and the world, diſſipated as it is, expects the ſame. Its judgment of us is very ſevere; and it often fixes our character for life.

'If you are over-ſolicitous to pleaſe others, you will run into a ridiculous affectation: you muſt make yourſelf agreeable to every one you converſe with, without letting them ſee that you are thinking about it. Nothing pleaſes which is not natural. A woman, who ſets herſelf to draw the attention and admiration of all upon her, will ſoon become an arrant coquette, if ſhe is not one already.

'It is only a natural and virtuous behaviour, which will ſecure to you eſteem and approbation: if this ſhould not ſucceed, ſo much the worſe for thoſe you meet with. Whatever happens, this truth is indiſputable; that one of the brighteſt ornaments of the ſex is modeſty: and that a young lady can never appear to greater advantage, than when ſhe is utterly diveſted of affectation in her behaviour.

'Do not confound the ideas of modeſty and timidity; the one pleaſes, the other diſtreſſes; we cannot avoid being hurt, when we ſee a young perſon confuſed and diſconcerted. There is ſuch a thing as an ingenuous confidence, which ſhould make you not unwilling

willing to ſpeak, when the ſubject requires it; and to ſing or dance, when a proper opportunity preſents itſelf. If you are not vain, you will not be timorous to a fault.

'I ſhall be very ſorry for you, if ever vanity takes poſſeſſion of your heart; for then, inſtead of being agreeable and communicative, you will be always unhappy in yourſelf, and your boldneſs will only ſerve to make you ridiculous to others. A diſdainful carriage is that of a perſon of mean talents, and a bad heart; people of quality are leſs apt to aſſume it, than thoſe of an inferior rank. We ſeldom endeavour to ſet ourſelves off by pride, but when we have no other means of diſtinguiſhing ourſelves; this is a ridiculous affectation, which the world always laughs at, but never forgives: the more humiliating our behaviour is to others, the more pleaſure do they take in letting us down.

'Affability will ſupply the want of thoſe qualities, which you do not poſſeſs: it is the beſt apology that I know for little imperfections. Great allowances are always made for one who has no pride or pretenſions to ſuperior merit: but ſelf-love naturally raiſes in us an oppoſition to arrogance and preſumption. Many women have become the ſubjects of ſatire, only by their haughty behaviour. Your figure is not without its ſhare of elegance; and the handſomer a lady is, the more ready people are to ſuſpect that ſhe is vain.

'The education I have hitherto given you convinces me, that the toilette will not engage your chief attention; you ought to ſpend as much time at it, as is neceſſary for your decent appearance in company. We muſt not fly in the face of faſhion, or make ourſelves remarkable by our ſingularity: but there are certain trifles in dreſs, which we ought to deſpiſe. Thoſe, which make a woman a ſlave to her dreſs, are fit only for ſuch weak minds, as the preſent age, with all its attachment to trifles, hath not yet learnt to eſteem.'

As to the laſt remark, even we Reviewers, ſeldom as we ſhew our thread-bare coats in the regions of elegance and faſhion, know enough of the female world, to be ſenſible of its truth. Our fair countrywomen will, we doubt not, profit by an argument which has the ſanction of OUR AUTHORITY.

ART. XV. *Moral and Hiſtorical Memoirs.* 8vo. 5 s. Boards. Dilly. 1779.

THESE miſcellaneous Eſſays (one of which, *On unreſtrained power*, has already been noticed with approbation in our Review for July 1778,) contain a great variety of uſeful reflections on men and manners, which are evidently the reſult of a judicious and attentive obſervation of the world, and are manifeſtly written with the laudable deſign of ſtemming the torrent of faſhionable follies, and reſtoring that ſimplicity of manners and integrity of character, the preſent decline of which is too juſtly lamented by all wiſe and good men. The Author's remarks are illuſtrated and confirmed by a great variety of pertinent hiſtorical facts. Nothing ſeems wanting to render this Miſcellany as pleaſing as its general deſign is uſeful, but a

greater

greater attention to correctneſs and elegance of ſtyle, with reſpect to which we are ſorry to remark, that the Author has diſcovered a great degree of negligence.

We ſelect the following Eſſay on Converſation, partly on account of its brevity, but principally becauſe it contains many uſeful remarks on a ſubject, which, perhaps more than moſt others, needs the correction and improvement of philoſophy.

'One of the greateſt alleviations of the cares and troubles of life, is the amuſement and relaxation we receive from the ſatisfactions of converſation. They heighten the enjoyments of the table, which without their ſeaſoning would be merely ſenſual, and are a grateful interruption of our ſerious and intereſted purſuits. They excite a mutual deſire to pleaſe, foſter benevolence, friendſhip, and good humour; they brighten wit, exerciſe memory, and gently ſolicit all the powers of fancy, imagination, and reaſon.

'Were it neceſſary to define converſation, it might be called the free and perſonal communication of our opinions and ſentiments on domeſtic, political, or literary ſubjects; for ſuch are the topics to which Cicero ſeems to confine this intercourſe, and to which perhaps it ought to be reſtrained. Hence, it is only in civilized countries, and among the learned and poliſhed part of mankind, that any thing can ſubſiſt deſerving the name of converſation. In the convivial meetings of ſavage life, the ſubject of diſcourſe can be little but the incidents of hunting and the chace, or the events of irregular incurſion, attack, or defence. In communities alſo, where the arts and ſciences have made but inconſiderable progreſs, it muſt be very circumſcribed and limited. Even in highly poliſhed ſtates, none can be ſaid (with propriety) to converſe, but thoſe who have been fortunate in a liberal education, whoſe thoughts are raiſed above the common and vulgar cares and purſuits of life, and whoſe minds have been adorned and enlarged by reading, by company, and by travel. The more a man knows, the more he has ſeen, the more various and extenſive his curioſity, and information, and knowledge of human affairs, the more qualified and capable he is of entertaining and intereſting in ſociety and good company.

'In reading the accounts by ſenſible travellers of thoſe countries, where ſcience and letters are in a manner unknown or neglected, and whereby the forms and corruption of the government, the attention of the community and individuals, is eſtranged from public affairs, one pities the languor and liſtleſſneſs of ſocial and private entertainments. The enjoyments of the company ſeem entirely ſenſual. It is the palate, the ſenſes only, that are excited and gratified, not the underſtanding and the fancy, the taſte and the heart. The parties are enlivened, neither by wine nor by coffee: the one cannot give them

them clearneſs of apprehenſion, becauſe they have no materials for thought; the other ſupplies them not with fluency of expreſſion, becauſe they have nothing to communicate. It humbles and gives one pain, to ſee human reaſon ſo greatly degraded, and ſunk to a level with animal nature. The famous traveller Della Valle (whom a noble curioſity and love of knowledge conducted through Turkey, Perſia, and a great part of India) gives a very natural deſcription of ſuch a ſort of aſſembly or entertainment. It is during his ſtay at Hamadun in Perſia. As it is long, I refer the reader to it. Let it ſuffice to obſerve, there was plenty of every thing, the proviſions and cookery of the country, wine, coffee, &c. but hardly a word paſſed, all was dulneſs and ſilence. "Non ſi diceva mai una parola, e ſtavano tutti in ſilentio."

'In reading thoſe two beautiful pictures of Grecian manners, the banquets of Plato and Xenophon, I have often wondered that ſo polite and learned a nation as Greece, nay, that a company of philoſophers, ſhould be obliged to have recourſe for entertainment to the petulance and extravagance of buffoons, the unnatural poſtures and attitudes of ſinging boys and dancing girls. Yet we find this to have been a frequent practice even at Athens. It is alluded to in Plato's banquet, and Xenophon's; three of the principal characters are Philip, a ſort of buffoon or merry Andrew, a ſinging and dancing or poſture-girl, and a boy that plays on the flute. If ſuch helps to entertainment and cheerfulneſs were thought neceſſary in ſo poliſhed a nation as Greece, and even admitted to the tables of philoſophers, it is the leſs ſurpriſing they ſhould be ſo much in requeſt where ſcience and letters have made but little progreſs. Every body knows how neceſſary a character what they called a fool or dwarf, was during ſeveral ages at all the great tables of modern Europe; and even ſo lately as the times of our firſt Charles, all perſons of ſenſe, moderation, and good nature, highly cenſured the moroſe and unbecoming ſeverity of Biſhop Laud to the ſatirical Archy. In countries where the topics of converſation are ſtill more confined, the company is either abſolutely ſilent (as we ſaw juſt now in Perſia), or have recourſe to a variety of games, of chance, or of ſkill, in order to baniſh languor, and keep attention awake. La Loubere tells us, that the Siameſe (a civilized people) carry to ſuch exceſs their paſſion for play, that they commit to the hazard of the die, not only their whole property, but their perſonal liberty, and even in ſpite of natural affection, that of their wives and children. The ſame has been ſaid of the ancient Germans, and of ſeveral ſavage and barbarous nations, made known to us by the diſcovery of America. The inhabitants of theſe leſs equal governments and forms of ſociety, are driven to theſe fatal expedients in order to amuſe

amuſe and agitate, from the ſame principle that a perſon of condition and education, in France or in England, repairs in an evening to a dramatic repreſentation or muſical entertainment, or to eaſy and ſocial meetings, in which are freely and calmly diſcuſſed domeſtic, political, or literary ſubjects.

'Though it was long, and ſome ages elapſed, before ſcience and letters had made any progreſs in Rome, yet we do not read that that wiſe and ſevere people ever found it neceſſary to ſubmit to the pernicious expedients above alluded to, of barbarous or enſlaved ſociety, in order to divert the languor and liſtleſsneſs of life, and fill up the vacancies of ſerious occupation and purſuit. They ſeem to have reſted their pleaſures and enjoyments, on the proper duties and offices of a man. As was obſerved in a preceding eſſay, during the period of their virtue, agriculture, liberty, conqueſt engroſſed their whole attention. When thoſe happy times had rolled away, though dominion and luxury poured in all their concomitant and attendant vices, exceſſes, and crimes, and though the ſpectacles of the Arena, and the Circus, the expreſſive pantomime, and the expiring gladiator, were the entertainment and delight of the populace, yet literary ſubjects and compoſitions were introduced at the tables of the polite and liberal; and we are told by the elegant hiſtorian of Atticus, that none were admitted to his ſuppers, who could not be entertained with hearing read aloud a poem, a moral treatiſe, or other compoſition; and even ſo late as the times of the younger Pliny, he informs us, that during ſupper with his wife, and a few friends, their conſtant entertainment was ſome book, or literary tract. Theſe manners, it is true, were very different from our own, but were they not as eligible? And when all the information and fancy and pleaſantry of a ſelect party are exhauſted, is not a drama or hiſtorical narrative as good a ſubſtitute, as the card-table with her ſilence, emptineſs and dulneſs, to call no worſe names? Indeed, we never ſtray ſo wide of pleaſure, as when we purſue it in enjoyments in which neither the underſtanding, the imagination, or the heart are concerned.

'With regard to the art of converſation, it ſeems to conſiſt in never exhauſting or dwelling too long on any ſubject; in ſhewing its beſt points of view, rather than every thing that can be ſaid upon it; its moſt ſtriking features rather than its minute peculiarities. The reſt of the company ſhould be permitted their ſhare of the converſation, and even enticed into it. People of good ſenſe and good manners meet together, not big with the ſilly deſire of what is called ſhining, and being witty and clever, or of making tireſome or inſulting diſſertations and harangues, but in order to converſe and to talk; of which kind of intercourſe ſimplicity, modeſty, inquiry, information, conciſe narrative, pertinent reflection, are the peculiar excellencies. Far be

from ſuch unaffected, engaging meetings, all noiſy, vociferous mirth and laughter, the empty boaſt of unimitated birth and merit, of fortune undignified by expence, the ſtale and repeated recital of our proper ſelves, our refined addreſs, our merited ſucceſs, our unmerited diſappointment, the ſtory of our feelings, diſeaſes, recoveries. Nothing but the partiality of friendſhip can excuſe ſuch idle babble; it is the topic of only ignorant and ſilly characters.

'Notwithſtanding the opinion of certain ſevere and extravagant moraliſts, perhaps even ridicule, ſatire, and cenſure, may be ſometimes permitted. Even the Spartan legiſlator approved this ſpecies of reſtraint on unworthy and indecent actions and conduct; for we are told, the great ſubject and buſineſs of the converſation of his citizens, was to praiſe ſome good and virtuous action that had been performed, or to cenſure ſome fault that had been committed; and this was done with wit and good humour, and in ſuch a way as to reprove and correct without offending. Such was the delicacy obſerved to thoſe preſent. The abſent worthleſs were treated with leſs reſerve. Indeed, the reprehenſion of the impertinent, the vicious, the criminal, is an implied approbation and eulogy of thoſe of an oppoſite character and manners, of the modeſt, the temperate, the virtuous: beſides, it is a great check on any propenſity to vice or unworthy behaviour, to hear ſuch as are addicted to them repreſented in the true and odious colours they ſo juſtly deſerve. Our natural diſlike and horror of them are increaſed by ſympathy with their cenſurers, and we dread being placed in the ſame diſadvantageous and mortifying point of view.

'One of the moſt pleaſing topics of converſation is anecdotes, or remarkable paſſages of the lives and actions of great and illuſtrious perſons; of thoſe who have ſerved their country, and the cauſe and intereſts of human nature, by their private or public virtues, in letters or in arms. As was alluded to above, ſuch was the ſchool, in which at a frugal meal, and over the moderate uſe of wine, the citizens of Sparta, both of early and advanced age, learned and confirmed themſelves in good manners, morality, and public affection. The ſayings, the conduct, the exploits, and achievements of the characters and actors brought into diſcourſe, had a more efficacious and exciting effect on the hearers, than unadorned precept, or the dictatorial ſtyle of diſcipline and inſtruction.

'Our great progreſs and improvements in arts and letters have enlarged the ſphere of modern converſation to a boundleſs extent. We paſs in review not only the virtues and vices of our own times, but of all times, and of all ages, paſt and preſent. Beſides, the more ſerious parts of ſcience, the ſublime, the pathetic, the comic, the deſcriptive of poetry, the expreſſion of muſic,

muſic, the magnificence of architecture, the ſcenery of land-ſcape; in a word, ten thouſand intereſting or entertaining topics ſolicit our attention, ſerve to enliven exiſtence, or to ſuſpend the influence of the unavoidable troubles and anxieties of human life. When we have ſuch rich, ſuch inexhauſtible ſources of diſcourſe, how can we ſo perverſely, ſo ungratefully precipitate ourſelves on the ſhameful and ruinous agonies of play, the impairer of our health and good humour, the canker of our fortunes, the ſeducer, by our own example, by our own encouragement, of our wives, our ſons, and even of our unmarried daughters? Certain it is, that this ſcandalous and deſtructive paſſion has been carried to ſuch a degree of exceſs and exorbitancy, and produced ſuch terrible and alarming effects, that unleſs it receive ſome check and opprobrium from parents, or huſbands, or the legiſlature, or may I ſay Heaven, our own deſtruction, and that of our country, is juſtly to be apprehended. Did I ſay the legiſlature? Alas! there is its throne, there is its ſeat of triumph and glory, there it ſatiates daily on deſpair and ſuicide. Nothing but ſome national calamity, or extraordinary interpoſition, can preſerve us from perdition, can reſtore us to the uſe of reaſon, to a taſte and reliſh for natural and rational amuſements and ſatisfactions.

'Though a teller of ſtories be a tireſome and inſipid character, yet a ſtory related with ſpirit or humour, ſerves often very agreeably to diverſify and enliven converſation. It ſhould not be long, it ſhould not be minute, the narrator ſhould haſten to the concluſion. Nothing, indeed, ſo overwhelming, as a tedious, particular, unintereſting tale.

'A perſon of this turn and talent ſhould alſo have a very good memory; not ſo much leſt he fall through his tale (though that would be a circumſtance ridiculous enough), as leſt he ſhould not recollect having entertained with it the very ſame audience before. It may be doubted whether the novelty and ſingularity of the ſtory or narrative, or the manner of expreſſing and unfolding it, be its chief merit. Even royal majeſty itſelf could not detain an audience (and that of courtiers too, whoſe profeſſion, they ſay, is flattery and want of feeling) to the ſtale, and often-repeated relations of our ſecond Charles, who yet is acknowledged to have ſurpaſſed all men in this pleaſing talent. So much more intolerable was the fear of ſatiety and languor, than of giving offence, than incurring, perhaps, diſlike and diſgrace; a word well underſtood, and as much dreaded in courts.'

The ſubjects treated of in this work are, Foreign Travel.—Refinement and Luxury.—The Manners of a Grecian and Engliſh Woman of Faſhion compared.—Unreſtrained Power, the Corrupter of the beſt Natures, the Incentive to the worſt Actions.—Happineſs and Tranquillity of Mind.—Whether the

Multiplicity of Books and Increaſe of Knowledge, be favourable to Piety, and the Love of Public Good.—The Love of Glory and of our Country.—Marriage and Polygamy.—Converſation.—Riſing in Life.—Deity.—The Education of a Prince.—The Frugality and Diſintereſtedneſs of the Ancients in Office.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

FRANCE.

ART. I.

ESSAI ſur l'Hiſtoire de la Maiſon d'Autriche, &c. i. e. *An hiſtorical Eſſay concerning the Houſe of Auſtria.* By Count G***. Dedicated to the Queen. Paris. 12mo. Six Volumes, each containing between 5 and 600 Pages. 1778. This work contains a ſketch of the principal events that have happened in the Houſe of Auſtria, conſidered in all its different branches, and more eſpecially an account of its conteſts and differences with the court of France. The Author begins his narration with the acceſſion of Rodolph of Hapſburg to the imperial throne in 1273, and concludes his work with the year 1733; but he propoſes to carry it down, *if the circumſtances of Europe favour his deſign*, as far as the treaty of alliance concluded between the courts of Verſailles and Vienna in 1756. We know not whether by the words here printed in Italics Count GIRECOURT (for that is our Author's name) means the favourable reception of his work—or—the political relations between the courts of Vienna and Verſailles, which ſeem at preſent to bear a precarious aſpect. Be that as it may, his work is not, by any means, unworthy of notice. Though it be not formed on ſuch an extenſive plan as to relate *all* the events, or to unfold *all* the ſecret ſprings and circumſtances that raiſed the Houſe of Auſtria to its preſent ſtate of grandeur and ſtability, yet it is highly recommendable in ſeveral reſpects. The events are well arranged and well related; the characters are drawn with judgment, impartiality, and candour; the notes are numerous and inſtructive, containing ſeveral important diſcuſſions, which, had they been placed in the text, would have too much interrupted the thread of the narration. Beſide the different authors who had treated the ſame ſubject before him, Count de GIRECOURT has received conſiderable information from the papers of one of his anceſtors (Counſellor of State to Charles III. Duke of Lorrain, and his Miniſter at the court of Vienna), which contain a correſpondence carried on in 1577 and the following years. The ſtate of the court of Vienna is accurately deſcribed in theſe letters from the Envoy to his Sovereign, and have furniſhed our Author with facts and details, relative to this part of the Auſtrian hiſtory, not to be found in other

hiſtorians.—The Reader may judge of the materials contained in this judicious work by the following enumeration:

The two firſt volumes include a period of three centuries and a half, beginning with the year 1273 and ending with 1635. The principal things exhibited here are, the conteſts between Rodolphus of Hapſburg and Ottocares King of Bohemia—the intereſting portrait and hiſtory of Maximilian I. and his war with the Swiſs and Lewis XII.—the league of Cambray—the treaty of Maximilian with Henry VIII. King of England, and the great acceſſions of luſtre and dominion which the Houſe of Auſtria received under the reign of that Emperor—the wars between Francis I. and Charles V. and the excellent portrait of the latter—the famous revolution in the Netherlands under the reign of Philip II.—the tragical end of Don Carlos—the rupture between Philip of Spain and Henry IV. of France—the peace of Vervins—the origin of the memorable war of 30 years, and the exploits of Guſtavus Adolphus in Germany.

The principal matters contained in the four ſucceeding volumes are—the irruption of the Spaniards into Picardy—the character of the Emperor Ferdinand II.—the famous revolution in Portugal—the peace of Weſtphalia—the treaty of the Pyrenees—the troubles of Hungary—the portraits of Philip IV. and Charles II. Kings of Spain, of the Queen-mother, Don John of Auſtria, and the Queen of France, mother to Lewis XIV.—the raiſing the ſiege of Vienna, when inveſted by the Turks—the violation of the truce of 20 years between the Empire and France—the treaties of Ryſwick and Carlowitz—the acceſſion of the Duke of Anjou to the crown of Spain—the rebellion of Prince Ragotſky againſt the Emperor Leopold,—the portraits of this Emperor and his ſucceſſor Joſeph I.—the treaty of Utrecht—the projects of Alberoni—the abdication of Philip V.

The attentive reader of this hiſtory will meet with inſtructive leſſons from the different deſtinies of the *elder* and *younger* branches of the Houſe of Auſtria: he will ſee the former poſſeſſing Spain, the Indies, the Low-Countries, and a great part of Italy, and yet falling gradually into the moſt incredible lethargy, weakneſs, and contempt, and concluding with the death of that poor inſignificant monarch, Charles II. while the latter, eſtabliſhed in Germany, roſe, after various changes of fortune, to a high degree of power and ſplendour. It is remarkable, that theſe two branches never united their intereſts, but in ſuch circumſtances as rendered their union and mutual ſuccours uſeleſs to both. It is alſo remarkable that, notwithſtanding the vaſt acceſſions made to the power and dominion of the Houſe of Auſtria, by the acquiſition of Bohemia, Auſtria, Sileſia, Moravia, and

other fertile and extenſive regions, the rival power of France had ſtill the aſcendant, at leaſt ſo far down as the concluſion of the laſt century. This our Author attributes to the political reunion and local contiguity of all the parts of the French monarchy, to the extinction of feudal government, the diminution of the power of the nobility by Richlieu, and other circumſtances of a more accidental kind; while in the Auſtrian dominions the ſlavery of the people, the overgrown opulence and power of the nobility or great vaſſals, and the inconveniencies reſulting from diſperſed and unconnected territories, have been hitherto obſtacles to the influence and progreſs of that aſpiring power. This may change.—And we have only to open our eyes to ſee the germ of ſome revolution of that kind, which we have no aſſurance that the peace lately concluded will prevent.

II. *Hiſtoire naturelle, civile, et politique du Tonquin, &c.* i. e. *A natural, civil, and political Hiſtory of Tonquin.* By the Abbé RICHARD, Canon of Vaucelay. 2 Vols. 12mo. Paris. 1778. Price bound 5 Livres. The preſent Hiſtory is drawn up from the papers of the *Abbé de Saint-Phalle*, a prieſt of the dioceſe of Autun, who performed, during the ſpace of twelve years, the laborious duties of Miſſionary at Tonquin, and died at Paris in 1766. As the hiſtory of this kingdom, which holds a conſiderable rank among the empires of oriental Aſia, is an object of conſequence to modern literature, and has not hitherto been treated in a manner that ought to diſcourage farther attempts in the ſame way, the Public is obliged to the Abbé RICHARD for the pains he has taken in digeſting the memoirs and obſervations of the Abbé de Saint-Phalle, correcting the inaccuracies of his ſtyle, and in giving the work its preſent form.—It is divided into two parts. The firſt contains a geographical deſcription of Tonquin, and an account of every thing relative to the cuſtoms, manners, and riches of that country, its population, induſtry, commerce, ſciences, arts, trades, government, revolutions, revenues, forces, taxes, civil and criminal laws, and the forms of judicial proceedings. This firſt part is terminated by a digreſſion concerning the fundamental laws of the Chineſe empire, from which thoſe of Tonquin are taken. The reſemblance between the people of Tonquin and the Chineſe, with reſpect to manners, ſcience, arts, funeral ceremonies, and religious laws, is very great: for which reaſon the moſt intereſting accounts, in this firſt part, are thoſe that relate to the natural hiſtory of the country, and its productions, which, together with its ſituation on the borders of the richeſt provinces of China, furniſh *ways* and *means* of commerce, from whence Europe might derive the greateſt advantages. The ſecond part of this work contains an account of the miſſions,—which have been attended with

with ſo little fruit in thoſe regions,—and in almoſt all others—as to juſtify, in ſome meaſure, the application of the prophet's expreſſion, to this caſe—*Can the Ethiopian change his ſkin?*

III. *Hiſtoire critique des Opinions des Anciens, &c.* i. e. *A critical Hiſtory of the Opinions of the Ancients, and of the philoſophical Syſtems relative to* HAPPINESS. By M. DE ROCHEFORT, Member of the Royal Academy of Inſcriptions and Belles Lettres. Paris. 8vo. 1779. Happineſs is, in the ſphere of moral inveſtigation, what the *philoſopher's ſtone* is in the line of chemical, or rather alchemical, combination and analyſis. However, as the chemiſts, though they did not obtain their main purpoſe, gathered, by the way, ſeveral ſcattered ſcraps of truth and uſeful knowledge, ſo the moraliſts have given us many uſeful directions, though they never have been able to mark out a certain path to true felicity,—and *that*, for a very good reaſon, even, that it is not the growth of any ſublunary climate, but has its time, place, and maturity elſewhere. Be that as it may, we think there is both pleaſure and profit to be obtained in the peruſal of the work before us; yet we dare not flatter any of our Readers that it will render them happy. After having made a wiſe and judicious eſtimate of the different ſtages of life, with reſpect to their ſuſceptibility of pleaſure and enjoyment, our Author enters upon the hiſtorical part of his work, which is divided into five books. In the firſt, he treats of thoſe opinions of the ancients relative to happineſs, that deſerve notice, and that furniſh the beſt and the moſt intereſting materials for a hiſtory of the human mind, and in the four following he unfolds and examines the philoſophical ſyſtems, that were compoſed on this important ſubject, from Thales to Marcus Antoninus.

IV. *Traité des Couleurs Materielles et de la Maniere de Colorer, relativement aux differens Arts et Metiers:* i. e. *A Treatiſe concerning Colours, and the Manner of Colouring, conſidered with reſpect to the uſeful and mechanic Arts.* By M. LE PILEUR D'APLIGNY. 12mo. Paris. 1778. In this uſeful work the Author treats of colours and colouring, neither as an optician nor a connoiſſeur in painting, but as a chemiſt, who unfolds their phyſical principles, points out the methods of improving and modifying them, deſcribes the merely mechanical operations in the different kinds of painting, and detects the improper and defective methods of proceeding in this line of practical ſcience. After having pointed out the chemical proceſs in the various colours employed in the different kinds of painting, he conſiders the different ſubſtances of which they are compoſed, and the manner of blending them. He obſerves, that excepting cochineal, which belongs to the animal ſpecies, all colours are drawn from vegetables or minerals. Our Author's firſt diviſion, therefore, of colours, conſidered with reſpect to the diverſity of their origin, is into vegetable and mi-

neral; of these he enumerates the various kinds, and describes their composition. He afterwards shews their use in the five different kinds of painting, such as Pastel, Distemper, Oil, Fresco, and Encaustic; and on each of these branches of that noble art, he makes observations, and gives directions, which discover a very extensive acquaintance with natural philosophy and chemistry. This is an excellent book for painters: they will find in it the imposture of many pretended secrets detected, and a number of *preparations*, founded upon repeated experiments, that deserve attention. The Author's receipt for making the fine colour, distinguished by the name of Prussian Blue, and his account of the late discoveries for fixing the Pastel, are curious; but nothing surprised us more than his method of casting wood in moulds, so as to make it assume every possible form without diminishing its natural consistence. It is as follows: 'Take fine saw-dust of wood * of any kind, and put into a vessel a pound of the parings or shreds of parchment: pour upon them a quantity of spring water, sufficient to form a liquid paste, and let this mixture stand three days. Take of gum arabic and gum tragacanth, two ounces each, put them into the water with the parchment, cover them, and let them boil between two or three hours, and add warm water, if that in which you have put the parchment is much diminished before the parchment is dissolved. Strain this mixture through a piece of linen; throw into it the pulverized wood or saw-dust, and stir the composition on the fire until it has assumed the density or consistence of pap or jelly: when the mixture is cold, put it into a mould which has been oiled: let it remain there during two days, at the end of which time it will be fit for working.'

V. *Nouveaux Opuscules de M. Feutry, &c.* i. e. *New Pieces, or Opuscula, of M.* FEUTRY, Member of the Philosophical Society of Philadelphia. 8vo. Paris. 1779. Price 3 Livres. The greatest part of these miscellanies are fables, sonnets, epigrams, portraits, imitations, which are not amiss, but which would not have much attracted our attention to the work, were they not followed by two discourses in prose: one concerning the *Origin of the Castilian Poetry*, taken from Don L. J. DE VELASCO; the other containing Historical Researches on *Tuscan Poetry*. The characters of the principal Spanish and Italian poets are delineated with judgment and taste in these two discourses; and we learn from thence, that the bards of both nations have been indebted for a great part of their merit, to the ancient Muses of Provence, to what the French call the *Poesie Provençale*, which took its rise under William VIII. Duke of Aquitaine, about the year 1100, and does not seem to have survived the fifteenth century.—The Reader will find, at the

* Should not the quantity of saw-dust have been mentioned?

end

end of this volume, ſubjects treated, that are adapted to frighten the Muſes. Theſe we meet with in five *memoirs* or diſcourſes. Firſt, concerning warlike machines; ſecondly, a plan for forming, in the Royal Military School, a collection of arms and warlike machines that have been employed by all nations both in ancient and modern times; thirdly, concerning artillery, in which the Author gives an account of the properties of certain cannons of his own invention; fourthly, concerning a car or waggon, armed for war, which is alſo a new invention; and, fifthly, concerning a raft, deſigned to carry a kind of fortreſs.—The French ſeem ſo buſy in inventing every thing, that they have not leiſure to execute any thing.

GERMANY.

VI. *J. J. Moſers—Erſte Grundlehren des ietzigen Europæiſchen Voelker rechts, &c.* i. e. *The firſt Principles of the Law of Nations in Europe, at this preſent Time, both with reſpect to Peace and War.* By M. MOSER, Counſellor of State to the King of Denmark. 8vo. Nuremberg. 1779. When we had read the title of this book only, and obſerved the words, *at this preſent time* (however accuſtomed we are to meet with grave and good things from the pen of M. Moſer), we were preparing ourſelves to read a piece of pleaſantry and ſatire. The French alliance with America and hoſtilities againſt England (laying aſide all conſideration of the American conteſt with the mother-country), was ſuch a violation of truth, honour, and juſtice, as hath but few examples; and the ſilence of the European nations, at this event, looked as if the law of nations had been reverſed. When we had peruſed Mr. Moſer's book, we found he was ſerious, and that he had compoſed it for the uſe of the Military Academy of Wurtemberg.

The Reader muſt not here expect the philoſophical principles of the law of nations; for theſe are not confined to Europe, but muſt be obligatory wherever reaſon and humanity are found; but he will find here an account of the actual ſtate of Europe, of the maxims (rendered ſacred by repeated examples) that direct the proceedings and conduct of its ſovereigns, with reſpect to all the various objects that relate to their mutual intereſts and obligations. In twenty chapters, of which this work is compoſed, our Author treats—Of the Law of Nations in general, and of Europe in particular—Of Europe, conſidered as forming, in ſome meaſure, one political Body—Of the Perſons and Families of Sovereigns—Of the Ceremonial—Of Ambaſſadors and Envoys—Of the Lands and Seas that come within the Dominion of Sovereigns—Of the Servants and Subjects of Sovereigns—Of Articles of Religion—Of political Maxims, and the Adminiſtration of Juſtice—Of the Military and Marine Departments—Of Finances—Of Acts of Grace—Of Commerce and

and Money—Of the Police—Of Treaties, and particularly thoſe of Alliances and Guarantée—Of Pretenſions, Grievances, Conteſts, and Mediation—Of doing ourſelves Juſtice—Of Seizures and Repriſals—Of Wars, Allies, Auxiliaries, and Subſidies—Of Neutrality—Of Truces and Peace.—Such are the principal articles treated in this excellent work.

VII. *Vom Blitze, &c.* i. e. *Concerning Thunder and Lightning, &c.* By the Abbé HEN. REIMARUS, M. D. 8vo. Hamburgh. 1778. Here we have a ſolid, judicious, and uſeful work. It contains the moſt excellent directions to prevent the deſtructive effects of the electrical fiery fluid. The Author ſeems perfectly acquainted with his ſubject: his reaſonings are clear and accurate, his principles ſolid, and their application eaſy. In treating this ſubject, M. REIMARUS firſt points out, after the moſt exact obſervations, the directions of lightning and its action in different bodies; ſecondly, he ſhews how it is affected in its courſe by thoſe metallic ſubſtances which are employed to ſecure edifices againſt its pernicious effects, and how theſe metals may be the moſt effectually and ſafely uſed for this purpoſe; he explains, in the third place, the effects of lightning by the principles of electricity, and in a manner conformable to electrical experiments. The ingenious Author of this work is ſon to the celebrated Reimarus, who publiſhed ſeveral philoſophical treatiſes, and a very curious one, among others, on the inſtincts of animals.

VIII. *Briefe uber Ruſland, &c.* i. e. *Letters concerning Ruſſia.* By Mr. J. H. C. MEYER, an Officer in the Hanoverian Regiment of Saxe-Gotha. 8vo. Gottingen. 1778. In theſe Letters the Author does not follow any regular plan, but treats of a great variety of intereſting objects, among which we may place his accounts of the country of Kamſchatka—Of the Emigration of the Kalmucs—Of the Commerce of the Black Sea—Of the Settlement of Colonies. His extracts from the books that contain the laws of the Kalmucs are curious; and his deſcription of the collection of natural hiſtory at Peterſburg, of that flouriſhing city, of the Ruſſian manufactures, and of the ſtate of taxes and population in that country, are inſtructive and intereſting. There is, more eſpecially, much information to be had from thoſe Letters, in which our Author deſcribes the preſent ſtate of the city of Peterſburgh, the military force of Ruſſia, and the oppreſſion which reigns in the remote provinces under the deſpotiſm of their governors. According to M. MEYER's eſtimate, the revenue of Ruſſia amounts to 30 millions of rubles *, beſides a million and a half, which the gold and ſilver mines yield. This eſtimation ſuppoſes either

* A ruble (as is well known) is four ſhillings and ſix-pence.

that

that M. de Voltaire was very groſsly miſtaken, or that the imperial income muſt have been more than doubled ſince the year 1735, or that our Author has valued it at, by far, too great a rate; any of theſe three may have been the caſe. Voltaire ſays, that in 1735, reckoning the tribute paid by the Tartars, with all taxes and duties in money, the ſum total amounted to 13 millions of rubles, and that this income was ſufficient, at that time, to pay 339,500, as well ſea as land forces. Things indeed are greatly changed in Ruſſia ſince that period. Our Author tells us that above 60 millions of rubles (i. e. about 12 millions ſterling) circulate in Bank Bills in the Ruſſian empire. Every kind of means has been employed to promote national improvement in Ruſſia. The eſtabliſhment of a ſeminary formed by the Empreſs for the education of the young Greeks coſts annually 41,613 rubles. Our Author reckons at Peterſburgh 80 manufactures of different ſorts, among which are 11 of woollen cloth: he reckons the ſame number at Moſcow. Beſide theſe, there are in the reſt of the empire 53 woollen manufactures, which furniſh coarſe cloths to the annual amount of 500,000 rubles. It is a remarkable proof of the infancy of letters and ſcience and Ruſſia (if it be true), that in the whole empire there are but 16 printing-preſſes, of which 12 are at Peterſburgh and Moſcow: it is, however, to be obſerved, that Livonia and Eſthonia are not comprehended in this account. The number of monaſteries in Ruſſia amounts to 458, and that of the churches to 19,435. The Author promiſes another volume of letters on the Ruſſian empire, with an accurate chart of the Caſpian Sea.

IX. *Teutſche Reichsgeſchichte*, &c. i. e. *A Hiſtory of the German Empire, in which the moſt eſſential Points of Teutonic Hiſtory are more eſpecially unfolded and illuſtrated.* By M. PUTTER, Counſellor of Juſtice at Gottingen. 8vo. 1778. The grand lines of the German Hiſtory are perfectly exhibited in the work before us. The ancient ſtate of that country, both with reſpect to its territory and its inhabitants, the character of the latter, and their diviſion into different nations, are accurately deſcribed: the progreſs of civilization, and the almoſt imperceptible gradations of moral, civil, and political, improvement, are diſtinguiſhed, with a peculiar ſagacity and preciſion, from the earlieſt ages to the preſent time. The various effects of the peace of Weſtphalia, with reſpect to the princes and cities of the empire, to the imperial court, and to the ſtate of religion, are pointed out by M. PUTTER, who brings down this political hiſtory to the entrance of the King of Pruſſia into Bohemia in 1778. The learned Writer confirms his relations and deciſions by the very beſt authorities, and we make no doubt but his work will meet with the moſt favour-

able

able reception. We muſt caution the Reader of foreign productions not to confound this work with the *Hiſtorical Manual of the Empire*, or with the *View of the Revolutions of Germany*, for which the Public is indebted alſo to M. PUTTER. The ſame ingenious man employed his pen in the late formidable conteſt in Germany, which has ended ſo happily for humanity, and his hiſtorical and literary Illuſtrations on the Succeſſion of Bavaria were highly eſteemed.

X. *Jo. Gottlob Boehmii de Litteratura Lipſienſi Opuſcula Academica:* i. e. *Academical Diſſertations concerning the Literature of Leipſic.* By M. BOEHME, Counſellor, &c. 8vo. Leipſic. 1779. There is a great deal of erudition in this publication, and ſeveral things, *quæ tollere velles.*

MONTHLY CATALOGUE,
For JULY, 1779.

MEDICAL.

Art. 17. *Hiſtory of the Origin of Medicine:* An Oration delivered at the anniverſary Meeting of the Medical Society of London. By John Coakley Lettſom, M. D. F. R. S. &c. 4to. 5 s. Phillips. 1778.

THIS oration, printed at the requeſt of the Medical Society, comprehends the firſt chapter of an hiſtory of the origin and progreſs of medicine, and its profeſſors, which the Author appears to have planned on a very extenſive ſcale, if we may judge from this ſpecimen. The firſt chapter of the firſt book, which treats of medicine in general, from the creation to the Trojan war (being the firſt of nine periods or æras into which the hiſtory is ſuppoſed to be divided), contains ſeven ſections, in which the Author treats, 1. Of the Practice of Phyſic; 2. Of Surgery; 3. Of Midwifery; 4. Of Anatomy; 5. Of Botany and Pharmacy; 6. Of Chemiſtry; and 7. Of Myſtic Medicine.

Our Medical Hiſtorian, or Orator rather, has rendered his oration equally inſtructive and amuſing, by numerous anecdotes and quotations, in the form of notes; and by a ſtill more numerous hoſt of references, which evince an immenſe ſhare of multifarious reading, well digeſted and applied.

Art. 18. *Obſervations on the Plan propoſed for eſtabliſhing* "A Diſpenſary and Medical Society for the private and only immediate Uſe of the Subſcribers, their Families, and Friends." 8vo. 6 d. Dilly. 1779.

In the ſpeculating and planning age in which we have the good fortune to live, it ſeems from the contents of this pamphlet, that certain ſchemers, who doubtleſs have the *public* intereſt *only* at heart, and who think that health is purchaſed too dear from the apothecary, have propoſed or opened a kind of *wholeſale warehouſe*; where, as they propound, health may be had *a pennyworth*. In this inſtitution, beſides auditors, meſſengers, &c. we are told there are to be

nine

nine officers under the title of *managers*——*Doctors* belike——' who are to receive 50 l. each for thirty-five viſits.'

It requires ſome little arithmetic, but we have been at the pains to calculate the very *fractional fee* of theſe medical *managers*. Each of the *managerial viſits* will preciſely coſt the patient one pound eight ſhillings and ſixpence and $\frac{6}{7}$ths of a penny:—' while the honeſt apothecary,' ſays the Author, ' in the common line of buſineſs, would pay twice as many viſits for half the money; and yet the authors of this new ſcheme modeſtly apply to theſe practitioners the epithet of " greedy men," and pretend to found their plan upon the principle of œconomy.' He calculates, too that by this *œconomical* ſcheme, adopted to the extent of the plan, the firſt year's expence would be 500,000 l. and that of every ſucceeding year 250,000 l.; and that the leaſt of theſe ſums is more than *all the practitioners* within the bills of mortality raiſe from the public annually.

As we conſider *law* as a greater evil, and a more coſtly commodity than even phyſic; and as every man that has property is liable to the viſitation of a law-ſuit, as well as to that of a fever; we ſhould not wonder if ſome other ſchemers were to *take in* ſubſcribers, and ſhare among them a fund for maintaining ſuits in law or equity, in behalf of ſuch of the adventurers as might happen to be ſaddled with them. But we leave this hint to be improved upon, and extended, by the adepts in the art of raiſing money by *voluntary taxation*.

Art. 19. *The Medical Regiſter for the Year* 1779. 8vo. 4s. ſewed. Murray.

The plan of this work is to give liſts of all the members of every medical body in the kingdom; of phyſicians and ſurgeons to the royal family, to the fleet and army, and to hoſpitals; of medical profeſſors; and even of all the medical practitioners of every claſs throughout Great Britain, with their places of reſidence, and a catalogue of the works of ſuch among them as are authors. Likewiſe, liſts of the principal of the faculty in Ireland; of profeſſors and eminent men in foreign countries; accounts of medical books, Engliſh and foreign; articles of medical news, &c. It is propoſed to make the publication annual; and the faculty are invited to contribute their reſpective ſhares of information to ſo uſeful a deſign. That many of the articles compriſed in the above liſts are objects of a juſt and laudable curioſity to the profeſſion, will be univerſally acknowledged; and ſo far the plan will probably be thought worthy of encouragement; but we apprehend, that part of it which pretends to regiſter every practitioner, however obſcure, in the whole kingdom, will be conceived by many equally impracticable and nugatory. In effect, who can poſſibly be intereſted to know that the village of Gotham is ſerved in medical matters by Meſſrs. Julep and Forceps? unleſs it be the druggiſt's rider, who may be tempted to deviate from his regular track, in order to inſpect their ' beggarly account of empty boxes.'

From our own knowledge, we can pronounce ſeveral of theſe country liſts to be both defective and erroneous. The other parts of the plan appear to be executed with ſufficient accuracy and judgment.

Art.

Art. 20. *Observations on Baron Dimsdale's Remarks on Dr. Lettsom's Letter to Sir Robert Barker and George Stacpoole, Esq; respecting General Inoculation.* By John Coakley Lettsom, M. D. F. R. S. and S. A. 8vo. 1 s. Dilly; &c. 1779.

We have with much concern observed this dispute relative to general inoculation be coming more and more personal in each successive publication. Now that it is become entirely so, we shall excuse ourselves from entering into particulars which can be of no consequence to our Readers.

Art. 21. *Advice to lying-in Women, on the Custom of drawing the Breasts.* By C. Cruttwell, Surgeon, at Bath. Second Edition. 4to. 1 s. Bath printed, for Dilly, &c. London. 1779.

The purpose of this pamphlet is to shew that drawing the breasts in all cases, whether the child be to be suckled or not, is an unnecessary and mischievous practice. He affirms, that when the breasts are hardened and obstructed by too great a flow of milk, a state of irritability is induced, which renders the strong suction of a grown person extremely painful, and liable to produce inflammation; and that such suction will rather invite a greater quantity of fluid to the gland than unload it: on the contrary, he asserts, that if they be let alone, a re-absorption of the milk will take place, the breast will return to its usual state, and no sort of inconvenience will happen. The proof of this point he chiefly derives from experience in his own practice, which he represents as uniformly successful in preventing the common disorders of the breasts. Whether he does not carry the matter too far in forbidding drawing the breasts in all cases, we shall not determine; but, on the whole, what he says appears well to merit the attention of those concerned.

Art. 22. *A Treatise on the Teeth:* Wherein an accurate Idea of their Structure is given, the Cause of their Decay pointed out, and their various Diseases enumerated. To which is added, the most effectual Method of treating the Disorders of the Teeth and Gums, established by a long and successful Practice. By Barth. Ruspini, Surgeon-Dentist. A new Edition, with an Appendix of new Cases. 12mo. Fielding and Walker. 1779.

An account of the first edition of this work is contained in the *Monthly Review*, Vol. xxxix. p. 157. The cases now first published in the Appendix are five in number. The *first* is of a collection of matter in the *antrum maxillare*, consequent on the unskilful extraction of one of the upper grinders, which was cured by perforation. The *second* and *third* are of excrescences in the mouth arising from the irritation of broken points of the teeth. These were successfully removed by the knife. The *fourth* we shall print entire for the benefit of our fair Readers.

'A lady of distinction, about twenty-two years of age, in the month of July 1777, sent for me in consequence of a very alarming complaint in her mouth. Her gums appeared greatly swelled, looked very florid, and were exceedingly painful; she complained of a *brassy* taste, and had some difficulty of swallowing any kind of solid food.

'An apothecary in the neighbourhood had been applied to the day before I ſaw her, and pronounced the diſeaſe an inflammatory ſore throat, from cold. Though at that time I had ſome ſuſpicion that her diſtreſs aroſe from another ſource, I had no objections to her continuing the uſe of an emollient gargle with nitre, which had been ordered for her. The next day all her ſymptoms were aggravated, when being ſtill further confirmed in the conjecture I had at firſt formed, I requeſted an experienced Surgeon might be conſulted; and accordingly Mr. Glover, Surgeon-Major of the Eſſex Regiment, the following morning was called in. On inſpecting the ſeat of the diſorder, we found three of the lower *inciſores* looſe, the breath very fetid, and a great quantity of *ſaliva* ſecreted from the glands.—The laſt-mentioned Gentleman, on our retiring, declared the Lady had been taking ſome preparation of Mercury, which was the cauſe of the above ſymptoms.

'As the matter was of ſo delicate a nature, and the other Practitioner did not fall in with this opinion, though it entirely correſponded with that I had at firſt adopted, the utmoſt caution was obſerved in aſking the neceſſary queſtions of the Lady and her domeſtics. One of them, after a long enquiry, ſaid the Hair-dreſſer had occaſionally uſed a ſmall quantity of ſome mercurial pomatum. The man, who lived in the neighbourhood, was directly ſent for; and after ſome heſitation produced a box, which was found to contain about an ounce of the *Unguentum Neapolitanum*, not above *half a drachm* of which, it appeared, he had uſed in the dreſſing, in order to prevent a certain kind of *animalculæ* breeding in the hair. By proper medical treatment the Lady recovered her health, in about ten days after; but her gums continued in a ſpongy, flaccid ſtate, for ſome time.'

The *fifth* caſe is of painful ſymptoms proceeding from the eruption of the *Dentes Sapientiæ*, which were miſtaken for rheumatic and nervous complaints, but at length were removed by lancing the gums.

Art. 23. *A Treatiſe upon the Inflammation in the Breaſts, peculiar to lying-in Women; and alſo upon ſome Diſeaſes attending them, which are the Conſequences of Neglect or Maltreatment.* By J. Clubbe, Surgeon, of Ipſwich. 8vo. 2s. 6d. Longman, &c. 1779.

This Writer begins with an anatomical account of the ſtructure of the breaſts and uterus, particularly deſcribing their vaſcular connexion, whence he deduces the concluſion, that the breaſts are *appendages* to the uterus, and undergo all their changes in conſequence of changes happening in that organ. On this rational foundation all his method of treatment in inflammations of the breaſts is built. The practice he inculcates is extremely ſimple, turning ſolely upon depletion of the mammary arteries by internals, and relaxation of the orifices of the lactiferous tubes by externals. The only topical application which he recommends in *all* diſorders of the breaſts, is the common bread and milk poultice ſoftened with oil. He makes a proper diſtinction between thoſe indurations of the breaſts proceeding from impacted membrane and cellular ſubſtance, and true ſcintic of the glands; juſtly conſidering the former as mere topical diſeaſes.

Art. 24. *The complete Engliſh Phyſician; or, an Univerſal Library of Family Medicines*, &c. &c. By George Alexander Gordon, M. D. 8vo. 2s. Hogg. 1779.

See the next article.

Art. 25. *Every Patient his own Doctor; or, the ſick Man's Triumph over Death and the Grave*, &c. &c. By Lewis Robinſon, M. D. 8vo. 1s. Cooke.

Two rival catchpennys; of which, the latter, from its greater cheapneſs, and the ſuperior impudence of its title-page, will probably bear away the *Belle*.

MISCELLANEOUS.

Art. 26. *The Frauds of London detected.*—Containing a juſt, true, and accurate Account of the Artifices, Tricks, Seductions, Impoſitions, &c. which are daily committed in and about London, in order to deceive the unwary *Countryman*, and unſuſpecting *Stranger*. By Richard King, Eſq; 12mo. 1s. Hogg.

This ordinary home-ſpun piece may poſſibly be of more uſe to the public, by expoſing the rogueries of the London gamblers, ſwindlers, ſharpers, and all the numerous variety of thieves and profligates, with which our over-grown capital abounds, than the moſt brilliant production of the moſt elegant pen.

Art. 27. EUTERPE; *or, Remarks on the Uſe and Abuſe of Muſic, as a Part of modern Education.* 4to. 1s. 6d. Dodſley.

In this performance—as Virgil ſays,—*Calamos Euterpe* fletibus *implet*. Hear her—at her firſt off-ſet.

'How great the degeneracy of theſe times! when the unthinking *daughters* of *diſſipation* turned with a *tearleſs* eye, from the ſweet perſuaſion of a *Sheridan* and an *Harrop*; and the relentleſs *ſons* of *folly* lent but a *careleſs ear* to the unrivalled excellence of a *Fiſcher* and a Lamotte!!!'

Thoſe who admire ſuch altitudes, and chooſe to ſee *Euterpe* blubbering, and to hear her inconſiſtent declamations, we muſt refer to the pamphlet. We cannot help lamenting, however, that the muſe ſhould have loſt ſo much of her taſte and judgment in muſical matters as to abuſe the opera—the *ſong* part of which, ſhe ſays, 'is not a real tune, or pleaſing melody;' and at the ſame time to commend Handel for his *air*. The lady muſt be deaf ſurely, or have kept bad company.—In fact, ſhe addreſſes her woeful plaints to 'the ſubſcribers to the concert for ancient muſic *only*.'

Art. 28. *The London Directory, for the Year* 1779; containing an alphabetical Liſt of the Names and Places of Abode of the Merchants and principal Traders of the Cities of London and Weſtminſter, the Borough of Southwark, and their Environs. Alſo ſeparate Liſts of the Magiſtracy, Bank, South Sea and Eaſt India Directors, the public Offices, Bankers, &c. &c. The Fourteenth Edition. 8vo. 1s. Lowndes.

On the authority of our tradeſmen,—bookſellers, printers, ſtationers, and ſmall-beer brewers, we preſume to put down this Directory as the moſt correct publication of the kind: and Mr. Lowndes declares that all future editions (for he intends to re-publiſh it annually) ſhall be as correct as poſſible. This aſſurance of improvement,

ment, in an article of ſo much public uſe and benefit, gives us ſome comfort, amidſt the common degeneracy of the times. But, *N. B.* a very material [and, we fear, a very numerous] liſt ſeems yet wanting, viz. *that of the* BANKRUPTS.

Art. 28. *The London Directory*; or an Account of the Stage Coaches and Carriers, the Coaſting Veſſels, Barges, Boats, &c. from London to the different Towns in Great Britain. Deſcribing the Number of Miles to each Town, with the Fares to be paid, and the Days and Hours of ſetting out from the different Inns, Wharfs, &c. Alſo the Rates of Hackney Coachmen, Chairmen, and Watermen. 8vo. 1 s. Lowndes. 1779.

We have obſerved no defect in *this* Directory, except that the Compiler has overlooked the *ſtage* from *Grub-ſtreet* to *Turnham-green*. In other reſpects, the liſts here given are even more generally uſeful than thoſe contained in the Directory to the dwellings of the merchants and principal traders.—Both the liſts bound together make a decent half-crown volume.—This laſt remark is inſerted purely to oblige Mr. Lowndes, who now and then graciouſly accommodates us with a novel from his circulating library.

Art. 29. *The Caſe and Memoirs of Miſs Martha Reay.* To which are added Remarks, by way of Refutation, on the *Caſe and Memoirs of the Rev. Mr. Hackman.* 8vo. 1 s. Folingſby.

The *Caſe of Hackman*, to which this pamphlet is partly intended as an anſwer, was mentioned in our Review for May, Art. 48 of the *Catalogue*. The preſent Caſe-writer appears to be angry with his brother pamphleteer, for having 'laboured to eſtabliſh the reputation of Mr. Hackman on the ruin of Miſs Reay's; and he endeavours, accordingly, to vindicate the honour of the lady, from the charge of unfaithfulneſs to her *right honourable* friend.—A print of Miſs Reay is prefixed.

Art. 30. *An Appendix to the Treatiſe on Agiſtment Tithe.* Containing Copies at Large of the Bill, Anſwers, and Decree in the Court of Exchequer, Eaſter Term, 1774, in the Cauſe of Bateman againſt Aiſtrup, and others, for the Tithe of the Agiſtment of Sheep, and of Barren and Unprofitable Cattle. To which is added a Copy of the Original Endowment, under which the Plaintiff's Right to thoſe Tithes was claimed and allowed. And alſo a Copy of his whole Bill of Coſts, from the Commencement to the Concluſion of the Cauſe. With Explanatory Notes and Obſervations on the Whole. By Thomas Bateman, A. M. Chaplain to his Grace the Duke of Gordon, Vicar of Whaplode, Lincolnſhire, &c. 8vo. 3 s. Richardſon and Urquhart. 1779.

To thoſe who have had occaſion to conſult the Treatiſe itſelf, we would recommend the peruſal of the Appendix. Its contents are ſufficiently expreſſed in the title-page. The notes are full and ſatisfactory.

Art. 31. *The Works of the Author of the Night Thoughts.* Vol. VI. 12mo. 2 s. 6 d. ſewed. Cadell, &c. 1778.

In the edition of Dr. Young's works, publiſhed during his life in four volumes, ſeveral pieces which he judged to be of a temporary nature, or of inferior merit, were omitted. After his death, a fifth volume was publiſhed, with the deſign of completing his works. But,

after all, ſeveral pieces, and ſome of them of conſiderable length, were omitted. Theſe are collected and publiſhed in the preſent volume; concerning which it is unneceſſary to ſay any thing farther, than that its contents are the genuine productions of a writer whoſe reputation is univerſally known. The articles here collected are—*Epiſtle to Lord Lanſdowne—Imperium Pelagi, a naval Lyric—The Merchant, an Ode—The foreign Addreſs—Reflections on the public Situation of the Kingdom in* 1745—*On Michael Angelo's Piece of the Crucifixion—To Mr. Addiſon on his Cato—On Mr. Addiſon's Death—Epitaph on Lord Beauclerk—On James Barker—Oratio de Bibliotheca Codringtoniana—On Lyric Poetry—Sermon on the Death of Chriſt—Several Dedications.*

Art. 32. *The Complete Pigeon-Fancier, or, a New Treatiſe on Domeſtic Pigeons.* Containing the moſt valuable Information concerning the Nature, Properties, and Management of all their various Species, under the following Heads: 1. An uſeful, comprehenſive, and entertaining Natural Hiſtory of Pigeons. 2. Full and ample Directions for building a Pigeon-Houſe, or Dove-Cote. 3. Plain and neceſſary Inſtructions for ſtocking and managing the Pigeon-Houſe, or Dove-Cote, with a particular Account of thoſe Pigeons which are moſt advantageous for that Purpoſe; and an Abſtract of the Laws now in Force relating to Pigeons. 4. Account of the beſt Methods now in Practice for preventing Pigeons from leaving their Habitations. 5. An accurate and juſt Deſcription of all the valuable Species of Fancy Birds and Toys now bred in England, France, and Holland; their foul Marks pointed out, and their real Perfections clearly diſplayed, particularly Powters, Carriers, Horſemen, Dragoons, Croppers, Powting Horſemen, Uplopers, Fantails, Chineſe Pigeon, Lace ditto, Tumblers, Runts, Spots, Laughers, Trumpeters, Jacobines, Capuchins, Nuns, Shakers, Helmets, Ruffs, Finnikins, Turners, Barbs, Mahomets, Turbits, Owls, Smiters, &c. 6. Rules neceſſary to be obſerved in diſtinguiſhing the Sexes, particularly of young Pigeons. 7. Uſeful Particulars relative to coupling or matching of Pigeons. 8. A copious Account of the moſt eligible Methods of erecting, and furniſhing a Loft for Pigeons. 9. Remarks and Obſervations on the Diet proper for Pigeons. 10. The Diſeaſes Pigeons are liable to, with the beſt Remedies for each Diſtemper, as practiſed by the moſt experienced Fanciers. 11. General Remarks on the Diſtinction between Pigeon-Fanciers and Pigeon Keepers; concluding with ſome Advice worthy the Attention of both. 12. Inſtructive and uſeful Intelligence reſpecting the Generation and Incubation of Pigeons. Being an uſeful, inſtructive, and ſure Guide to Fanciers in every Sphere of Life, comprehending all that is neceſſary to be known in the whole Fancy of Pigeons. By Daniel Girton, of the County of Bucks. Embelliſhed with a Set of Engravings elegantly executed from Drawings accurately taken from the Life. 12mo. 1 s. 6 d. ſewed. Hogg. 1779.

This book is really, what its ample title imports it to be, a judicious compilation of every thing that has been, or indeed can be ſaid on the ſubject of the valuable domeſtic bird of which it treats. Our country

country-Readers, who make the produce of the pigeon-house a branch of rural œconomics, will meet with information in this little work which will repay them for the purchase of it. As to that part of it which is more immediately addressed to the *Gentlemen of the Fancy*, as Mr. Girton expresses himself, we must acknowledge that it contains mysteries which the uninitiated will not understand.

Art. 33. *Dialogues of Lucian.* From the Greek. Vol. II. By Mr. Carr. 8vo. 4s. Boards. Flexney. 1779.

For a character and specimen of the former volume of this translation, see Monthly Review for September 1773. The volume before us is every way worthy the ingenious Translator of the first.

POLITICAL.

Art. 34. *Two Letters from Agricola to Sir William Howe*; to which are annexed, by the same Author, *Political Observations*. 8vo. 1s. 6d. Millidge. 1779.

The two letters to Sir William Howe are reprinted from the *Public Advertiser*, in which they originally appeared in the months of May and June last: the *Observations* we do not remember to have seen before. The Author is very severe on Sir William Howe, whom he charges with the most shameful *indolence* and *languor*, in the conduct of the American war: a war which he boldly accuses him of *protracting*, to the utter distress and ignominy of his country, while possessed of every superiority and advantage for putting a speedy and glorious end to the contest. General Burgoyne comes in *en passant*, for a share of the condemnation here passed on the late Commanders of the two British armies in America. Colonel Barré, likewise, and other leaders of opposition, are involved in the stream of censure so liberally poured, through this channel, on all those who appear to the Author to have conducted themselves as unprofitable, or worse than unprofitable, servants of the British commonwealth, with respect to the American revolt, and its consequences, so far as they are already manifested. The Author writes with spirit, and his views are not superficial; but with respect to *information*, he is not, perhaps, equally qualified to support that tone of decision which he assumes.

Art. 35. *A Sketch of a Farce* that may be acted during the Recess of Parliament, by his Majesty's Servants. 8vo. 1s. Almon.

Mr. Tickel, with his *Anticipations*, and *Caffette Vertes*, has repeatedly entertained the Public, at the expence of the political Minority; but here comes a brother wag who stands forth on the other side of the question, and *Tickles* off the Lords and Gentlemen of the Majority.—In the *first* act of this Farce, he has happily caught the convivial hilarity of Mr. Rigby; but in the *second*, where his purpose is to ridicule the politics of administration, particularly with respect to our late negociation with Spain, his spirit flags, and we cry out, with John Moody in the play *, *Ha canna hand it, Measter Manly,—ha canna hand it!*

* As we have not the *Journey to London* at hand, we are not sure that we have exactly copied the words of honest Moody; but we give them, as Parson Blunderbluss quoted his text,—as '*there, or thereabout.*'

Art. 36. *A ſhort Hiſtory of the Oppoſition*, during the laſt Seſſion of Parliament. 8vo. 1 s. Cadell. 1779.

Rather a *picture* than a hiſtory; and that picture a *Caricatura*; in which the antiminiſterial party makes but an aukward and ſcurvy appearance.

The conduct of the leaders in the preſent oppoſition is here repreſented as abſurd and wicked, beyond all example, in the hiſtory of faction; but, for our comfort, it is obſerved, that 'the vehemence' of theſe our boſom enemies, 'ſeems to have carried them to extremities, which ſuperſede all former deſcriptions of party, and which cannot fail to *defeat their views*.' Be it ſo, in God's name,—if, as our Author ſays, their views are 'to depreſs our ſpirits by magnifying the power of our enemies, and to inſpire thoſe enemies with a confidence of ſucceſs, by expoſing our real or pretended weakneſs:'—*but this is hard judging of motives!*

In former times, adds he, the candidates for public favour thought it prudent to adhere, in their exhibitions, to public principles; but in our times, an eagerneſs to thwart the meaſures of government has expelled all regard for the opinions of the people. The dignity and honour of the nation were formerly the favourite themes of oppoſitions; melancholy, meanneſs, and deſpair, now fill the whole circle of patriotic oratory. With a want of prudence, as well as of decency, they tie up the hands of their country in the hour of danger. They not only juſtify rebellion againſt *her authority*, but indirectly promote a foreign war againſt her very exiſtence.

Here this alert Writer appears to have drawn his bow with too much ſtrength, and to have over-ſhot the mark. Strange that he ſhould, at this time of day, endeavour to harrow up, from its peaceful grave, the departed, exploded idea of the parental authority of the inhabitants of *this* country, over the inhabitants of *other parts* of the Britiſh ſtate! He might, with equal appearance of reaſon, aſſert on ſome ſuch pretext, the *authority* of Yorkſhire over Northumberland; or, perchance, of the iſle of Bute over the iſle of Wight.

We are better pleaſed, however, with his concluding and encouraging obſervations on the preſent reſources of this country, for defence againſt whatever force may be combined againſt it. He endeavours to ſhew, by a compariſon of our former with our preſent armaments, both by ſea and land, that we have (humanly ſpeaking) very little to fear from the united efforts of all our opponents. In fine, he inſiſts on the following points,—that our ſtrength is greater than at any former period; that our ſpirit is equal, and our danger leſs; that we have above 60,000 diſciplined troops for our internal defence, with a certain proſpect of half as many more in the ſpace of a few months; that a ſpirit of unanimity *, vigour, and exertion, begins to pervade the whole kingdom; that our nobility and gentry, with a ſpirit becoming Britons, either ſerve in our conſtitutional defence, the militia, or with their influence and purſes exert themſelves in raiſing new corps; that the greateſt commercial ſociety in the kingdom has ſet a noble example to their fellow ſubjects, by an unani-

* Notwithſtanding the machinations of the oppoſition, who, he contends, have done ſo much miſchief.

mous and powerful aid to the ſtate, in the preſent emergency; that voluntary ſubſcriptions, for raiſing ſoldiers, and for giving a bounty to ſailors, have been opened in ſeveral places; and (our Author doubts not) that 'the ſame ſpirit will diffuſe itſelf through both the Britiſh iſles.' Finally, he queſtions not that 'ſuch as are debarred, by infirmities and years, from perſonal ſervice, will certainly *exhibit*, on the preſent occaſion, their love for their country, and their zeal for its ſafety.'—It was, probably, for the ſake of this concluding paragraph, that the whole pamphlet was written; and, ſo far as the Author's arguments may influence and animate us to purſue ſuch meaſures as will tend moſt to the permanent ſafety and beſt intereſts of our country (without any regard to miniſterial or party views), we hope that this little ſketch of political hiſtory has not been written in vain.

Art. 37. *Guatimozin's Letters* on the preſent State of Ireland, and the Right of binding it (i. e. that Country) by Britiſh Acts of Parliament, &c. 8vo. 1 s. 6 d. E. Johnſon. 1779.

Theſe letters have been much talked of, from their firſt periodical appearance (in April and May laſt) in one of the Dublin prints*. They are written with great energy and ſpirit; and they contain an earneſt, nay a vehement exhortation to the people of Ireland, to perſevere in their new ſyſtem of CONSUMING, EXCLUSIVELY, *the manufactures of their own country*, as the moſt eaſy and probable means of procuring for themſelves that redreſs of their national grievances which, he ſays, they will ever look in vain for from the juſtice or mercy of England. He enters particularly into the great queſtion of England's right of *imperial ſovereignty* over Ireland; which he denies; and he argues the point notably, if not convincingly †.—He is extremely ſevere in his reflections on the Engliſh, whoſe treatment of Ireland he avers to have been in the higheſt degree unjuſt and tyrannical. The Scots, too, are not overlooked.—Of our Northern countrymen he thus, in the bitterneſs of his jealouſy, expreſſeth himſelf:

After fully, and, we think, ſatisfactorily, explaining the peculiar nature, and preſent circumſtances, of the linen manufacture and trade of Ireland, and lamenting, as a national reproach, the encouragement given by the Iriſh to the importation of linens from Scotland, which he ſays are *ſhamefully* worn by his countrywomen, he then proceeds—'But, in truth, kentings and gauzes are not the moſt pernicious commodity imported from Scotland into this country. The *men* of Scotland, who are overrunning us univerſally, are infinitely more dangerous. I am an enemy to national reflections; but when the people of an entire country are all marked with the ſame diſtinguiſhing features of character, the obſervation on them ceaſes to be called national reflection. Theſe men have a propenſity to emigration, and they carry with them into every country the vices of their own; religious hypocriſy, ſervility of manners, and political depravity di-

* The Freeman's Journal, we ſuppoſe.

† *Convincingly* to the *Engliſh* reader, we mean:—ſuch of the Iriſh who are diſaffected to the Britiſh government, will, no doubt, be convinced.

ſtinguiſh them from all the nations of the earth. The only ſatisfaction we have is, that the principles of theſe Scotchmen in England have contributed very much to the ruin of the Britiſh empire. England has pledged us in the bitter draught.'

But, he adds, 'I perceive my paper ſwelling along with my indignation'—and ſo will the breaſt of many a Northern reader; who will be ready to cry out, 'Enough of this *Iriſh Indian* ‡; *away with him.*'

Art. 38. *A View of the Evidence relative to the Conduct of the American War, under Sir William Howe, Lord Viſcount Howe, and General Burgoyne*; as given before a Committee of the Houſe of Commons, laſt Seſſion of Parliament. To which is added, a Collection of *Fugitive Pieces*, that are ſaid to have given riſe to that important Inquiry. 8vo. 2 s. 6 d. Richardſon and Urquhart, &c. 1779.

Praiſe is due to the Editor of this publication, for the care and attention which he has manifeſted in digeſting the very important materials of which it is compoſed. He has introduced them by a proper *ſummary* of the contents; he has pointed, by *marginal notes*, to the moſt eſſential and ſtriking facts; and he has illuſtrated the evidence of the officers and other gentlemen *, by the addition of many occaſional *remarks* and *ſtrictures*, publiſhed as events occurred; and eſpecially by *letters* from Boſton, New York, &c. which contain very pertinent but ſevere comments on the conduct of our commanders in chief.

Speaking, in his prefatory advertiſement, of the *fugitive pieces* in this collection, the Editor obſerves, that they will be found to bear hard upon the commanders in chief. This, however, he juſtly adds, 'ſhould not be attributed to any partiality in the collector, but to the nature of the ſubject; as almoſt every eſſay that has appeared in the public prints, containing either *reaſoning* or *facts*, has been a ſevere cenſure on the conduct of the war.'

It is, really, a melancholy retroſpect which is here given of our military exploits in attempting to reduce the revolted colonies; and our Editor, with all his profeſſed candour, appears to have been much affected by his view of the facts, details, and ſtrictures, which he had been arranging: for he cloſes the whole with a 'REVIEW *of the* WAR,' which is written with a ſpirit that may ſerve, alternately, to freeze and fire the blood of the indignant reader. His concluding paragraph is as follows:

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‡ Guatimozin, the nephew and ſon-in law of Montezuma, was the laſt of the Mexican Emperors. He defended his country againſt the Spaniards, with admirable courage and fortitude, to the laſt extremity. He was finally taken priſoner by Cortes, who completed the infamy of his bloody career in America, by putting this gallant young Prince, firſt to the torture, and then to an ignominious death. Such were the character and the fate of that hero whoſe name is aſſumed by this patriotic aſſertor of the liberties of Ireland.

* Among theſe are included the evidence of Mr. Galloway, late a member of the American Congreſs.

'The consequences of this man's † unaccountably weak and wretched conduct are, thirty thousand brave men destroyed, thirty millions of money expended, thirteen provinces lost, and a war with the whole House of Bourbon.—If such misconduct is to pass without censure or punishment, there must be a radical weakness, either in the constitution of the state, or in the minds of the people, and the total dissolution of this empire must be fast approaching: for the people who sit in patient stupidity, and see themselves become the victims of ignorance or treachery, cannot, and do not, deserve to exist as a nation.'

Art. 39. *The Examination of Joseph Galloway, Esq*; late Speaker of the House of Assembly of Pennsylvania; before the House of Commons, in a Committee on the American Papers. With explanatory Notes. 8vo. 2s. Wilkie. 1779.

We believe that the whole of Mr. Galloway's very important evidence appears in this printed copy; with the addition of many useful and interesting notes, relative to the conduct of the war in America,—the situations and movements of the British troops,—the circumstances of the friends to government,—the proceedings of the Congress, their adherents, their forces, &c. &c. * The result of this examination and enquiry is by no means favourable to the commander of the royal army. It is, indeed, in many capital respects, totally inconsistent with the representations given in the examinations of Lord Cornwallis, General Grey, and other evidences; *according to which* it appeared (as we observed in our last Month's Review ‡, page 478), that our commanders in chief had accomplished all that in their situation could have been accomplished, for the good of the service. Mr. Galloway's evidence was not then before us.—After all, TIME holds out to us the truest lights, with respect to the views, and motives, and actions of great men: and, as the politician in the play sagely remarks, 'those who live longest will see most.'

☞ Mr. Galloway was a member of Congress; he came over to the royal army in December 1776; and continued with it till the evacuation of Philadelphia in June 1778: abandoning his estate and

† Sir W. H—e.

* In giving an account of the distresses of the Congress-party, many circumstances arise which cannot fail to shock the humanity of the reader, whatever be *his* party. Among other particulars, Mr. Galloway said, in examination, that in the year 1777, the Americans had lost, in the Canada expedition, in the several engagements with the British troops, taken prisoners, and by deaths in their military hospitals, nearly 40,000 men. But in a *note* to this part of the evidence, it is said 'the rebel states, since the commencement of the rebellion, have lost in their military hospitals, and in battle, in their naval and land service, not much short of 100,000 men; which amount to a fifth part of the white men in America capable of bearing arms.'—A dreadful reckoning, indeed! What have they not to answer for, whose wicked politics have been the first cause of so much calamity to their fellow-creatures!

‡ Art. Exam. of the Earl of Cornwallis.

property in America, to the value, as he declared to the Committee, of above forty thousand pounds Sterling.

Art. 40. *De Primordijs Civitatum Oratio. In qua agitur de Bello Civili inter M. Britanniam & Colonias nunc flagranti, &c.* i. e. An Oration concerning the Origin of States, in which the Author treats of the Civil War between Great Britain and her Colonies. By James Dunbar, Professor of Philosophy in the King's College, Aberdeen. 4to. 1s. 6d. Cadell. 1779.

As an academical discourse in praise of the late Earl of Chatham, this performance is entitled to some commendation; being written, in general, with a considerable degree of classical purity. We could point out, however, several passages, of which the construction might be rendered more easy and perspicuous; in a few, the expression is not agreeable to the Latin idiom; and the oration throughout, like most other productions of modern Latinity, is deficient in those unaffected graces of composition which distinguish and adorn the writings of the Augustan age.

If we consider Mr. Dunbar's performance as a political treatise addressed to the public, it is not easy to discover its object or design. The first part of the discourse is evidently written with a view to introduce a panegyric on the Earl of Chatham; who, if called to the administration of affairs, would, in Mr. Dunbar's opinion, restore the ancient splendor of the British empire. This observation necessarily occasions a note, in which Mr. Dunbar laments the death of that great man. As to the Colonies, the Author concludes by advising that we should endeavour to recover and to retain them by benefits, not by injuries;—and that Britons, if they cannot be the masters, should be the patrons of the New World, "*Novi orbis terrarum patrocinium, si non imperium, sustineant Britanni. Atque volentes per populos dent* [a] *jura, viamque affectent Olympo.*"

Art. 41. *Observations on the National Debt*, with Proposals for reducing the said Debt, and for raising future Supplies, in an easy and eligible Manner, by which the National Credit, and the Property of Individuals, will be preserved and improved. Humbly addressed to, and earnestly recommended to the Consideration of, every Possessor of Property, of what Nature or Kind soever, within the Kingdom. By a sincere Well-wisher of his Country. 8vo. 6d. Dilly.

This *sincere well-wisher of his country* may, for what we know to the contrary, be some fly rogue of a landholder, although we rather suspect it is only *ad Parnassum*, who artfully endeavours to persuade the stockholders to give up one fiftieth part of their whole property every year to government, in order to lessen the enormous weight of the national debt. He, however, obligingly thinks they ought not to give up the whole, but stop when they have, by these means, reduced it to sixty, eighty, or even to a hundred millions; for our

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[a] If we entirely abandon the *imperium*, it is not obvious what the Author means by *dent jura*. It belongs not to those who have the *patrocinium* only *dare jura*.

Author

Author does not preſume to draw the line abſolutely, but generouſly leaves it to their own diſcretion where to ſtop in this reſpect.

This glorious and diſintereſted act of the ſtockholders, as our Author allows it to be, muſt, he hints, have its proper effect on the minds of the gentlemen landholders, and induce them alſo to contribute to the exigencies of government, perhaps one *per cent.* of their net yearly income, or at leaſt one *per cent.* of what they ſtand charged at in the *poors rates*, which every one knows is not above one-fourth part of their property in many parts of England.

Time alone can ſhew, with certainty, whether the holders of ſtock will think *one per cent.* of the *net yearly income* of a landed gentleman, as he may have been pleaſed to give it in to the aſſeſſors of the poors rates, equivalent to *two per cent.* of their whole property; for it muſt be remembered, that although the conſolidated three and four *per cent.* annuities ſell now for about ſixty pounds, they coſt many of the preſent proprietors upwards of one hundred pounds.

NATURAL HISTORY, &c.

Art. 42. *The Natural Hiſtory of Engliſh Song-Birds*, including ſuch foreign Birds as are uſually brought over, and eſteemed for their Singing: their proper Management, Diſeaſes and Cures. To which are added, Figures of the Cock, Hen, and Egg of each Species, exactly copied from Nature. By Mr. Eleazar Albin. A new Edition, corrected, with ſeveral Improvements under the Article of *Canary Birds*. 8vo. 3s. plain, and 7s. coloured. Lowndes. 1779.

Albin's Natural Hiſtory of Engliſh Song-Birds is a work well known, and eſteemed for the accuracy of the drawings. The preſent Edition, thus reduced, in ſize and price, cannot fail of meeting with a due acceptance from the public,—and eſpecially from young readers, who are bird-fanciers.—The engravings are neat; the hiſtory, &c. plain and intelligible to all capacities; and, on the whole, this is a very pretty book to be given, by way of preſent, to youth of both ſexes.

Art. 43. *Deſcriptions and Figures of Petrifactions found in the Quarries, Gravel-pits*, &c. near Bath. Collected and drawn by John Walcott, Eſq. 8vo. 2s. 6d. ſewed. Matthews, &c.

Although the engravings are not very elegant, the enumeration and deſcription of the many ſubjects here collected, will, no doubt, prove acceptable to the curious enquirer into this extenſive branch of Natural Hiſtory.

NOVELS and MEMOIRS.

Art. 44. *Shenſtone Green; or, the New Paradiſe Loſt:* Being a Hiſtory of Human Nature. In three Volumes. Written by the Proprietor of the Green. The Editor Courtney Melmoth. 12mo. 7s. 6d. ſewed. Baldwin. 1779.

The idea of this entertaining tale was ſuggeſted by a paſſage in the works of Mr. Shenſtone, in which he ſays, 'had I a fortune of eight or ten thouſand pounds a year, I would build myſelf a neighbourhood.'—This plan Mr. Melmoth ſuppoſes carried into execution by a worthy knight, who has more good nature than penetration, and more money than wit. The narrative diſcovers no inconſider-

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able powers of invention; the ſtyle is in general more correct, and at the ſame time more eaſy and inartificial than that of ſome of the Author's former works; and ſeveral of the characters are conceived with boldneſs, and drawn with lively ſtrokes of humour: Mr. Melmoth has, however, ſuffered his favourite idea, maintained at large in his *liberal opinions*, 'that to be good is not the way to be happy,' to give a general tincture to the work, entirely different from that which univerſally diſtinguiſhes the writings of the benevolent Shenſtone. It has led him ſo far to depart from the ſpirit, and even miſtake the meaning of his Author, as to admit into his village needy adventurers, broken ſpendthrifts, gamblers, ſharpers, *reps and dimreps*, who overturn the economy of the place by introducing horſe-races, cock-fights, and every inſtrument of gaming and diſſipation. No wonder that ſuch a ſelection ſhould produce nothing but diſorder and ruin. Surely, had Shenſtone executed his own plan, his elegant taſte and fine feelings would have taught him to have made choice of better company.

Art. 45. *The Sorrows of Werter*. A German Story, founded on Fact. 12mo. 5s. ſewed. Dodſley. 1779.

In this little work is drawn, by a maſterly hand, a lively picture of the horrors of a mind diſordered by the phrenſy of a diſappointed paſſion, and at length abandoning itſelf to deſpair, and ſeeking refuge from its ſorrows in a voluntary death. An excellent moral may be deduced from it—if the reader pleaſes.

POETICAL.

Art. 46. *An Elegy on Winter, and other Poems*. To which is added, an Inſcription to the Memory of the late Lord Lyttelton. By John Jones, Schoolmaſter in Kidderminſter, &c. 4to. 1s. Buckland, &c. 1779.

In a *biographical Preface*, which our Author has prefixed to his works, after modeſtly acquainting us with the difficulties that attended him through the early part of his life, he adds, that 'by the encouragement of Dr. Johnſtone, an eminent phyſician of Kidderminſter, he opened a ſchool, in which undertaking he has been conſtantly ſupported by moſt of the principal inhabitants; and, ſome years ago, he was intruſted with the office of veſtry clerk, the duties of which fill up his vacant hours.' When his ſituation and opportunities of attainment are conſidered, his poems will appear not deſtitute of merit.

Art. 47. *The Scotch Hut*; a Poem. Addreſſed to Euphorbus, or the Earl of the Grove. 4to. 1s. Almon. 1779.

This poem is meant, it ſeems, as a ſatire on the Earl of C. for building a ſhed decorated with *the inſignia of Scotland*, and for *feeding his own hogs*. De Guſtibus non eſt diſputandum.

Art. 48. *Cauſidicus*; a poetic * Laſh: In Three Parts. Containing a real Picture of the Times; the Study at the Temple; with a Viſit to a certain Judge; and a moſt extraordinary Trial. 4to. 2s. 6d. Bowen, &c. 1779.

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* Erratum, for a *poetic laſh* read *poetic traſh*.

Art.

Art. 49. *Parnassian Sprigs; or, Poetic Miscellanies.* By William Mavor, of Oxford. 8vo. 2 s. 6 d. Bew. 1777.

The most significant lines in this publication are the motto:

——— *Cacoethes scribendi*
Tenet insatiabile multos ———

Art. 50. *The Sacrifice;* A Sacred Ode. To which is added, an Elegy, dedicated to the Rev. Moses Brown, Vicar of Olney, Bucks, and Chaplain of Morden College. By William Augustus Willis, M. D. 4to. 1 s. Bew. 1779.

From perusing this *irregular* ode, we have formed a much more favourable idea of the Author's theological learning than of his poetical talents. The elegy on the death of a much-lamented wife, which he has subjoined, convinces us that, if he is not an eminent poet, he is, what is much more meritorious, a good man.

Art. 51. *Poetical Tales.* By Sir Gregory Gander, Knt. Small 4to. 1 s. Bath, printed by Cruttwell. Sold by Newbery in London.

This *Gander* is no way related to the Roman *Geese*, who saved the capitol by their cackling. From the licentiousness of his manner, we fear his cackling will be attended by no such salutary effects. For the sake of those into whose hands these tales may accidentally fall, we could wish this remark had been unnecessary.

Art. 52. *Pygmalion.* A Poem; from the French of J. J. Rousseau. 4to. 2 s. 6 d. Kearsly, &c. 1779.

A pleasing dramatic production of the pen of Rousseau is here imitated, in verses which are by no means destitute of harmony or spirit. The Translator has printed the original piece at the bottom of the pages.

Art. 53. *Sixteen Sonnets.* By John Bampfylde. 4to. 1 s. Prince, Oxford. Brown, London.

These short but successful excursions of the Muse will be acceptable to such as can relish the simple beauties of poetic imagery. The diction is, throughout, so uniform, and the numbers are so similar, that the following sonnet *On the Evening*, will give the Reader a perfect idea of the degree of entertainment he may expect from these pieces:

Slow sinks the glimmering beam from western sky,
The woods and hills, obscured by evening grey,
Vanish from mortal sight, and fade away.
Now with the flocks and yearlings let me hie
To farm, or cottage lone, where perch'd hard by
On mossy pale the red-breast tunes his lay,
Soft twittering, and bids farewell to-day:
Then whilst the watch-dog barks, and ploughmen lie
Lull'd by the rocking winds, let me unfold
Whate'er in rhapsody, or strain most holy,
The hoary minstrel sang in times of old;
For well I ween, from them the Nine inspire
Wisdom shall flow, and Virtue's sacred fire,
And Peace, and Love, and heavenly Melancholy.

Art.

Art. 54. *An Epiſtle from a young Lady to an Enſign in the Guards, on his being ordered to America.* 4to. 1 s. Sewel, &c. 1779.

Some "inſignificant perſonage" ſeems to be here exhibited, for the entertainment of the Public, in the character of a military fribble. The Epiſtle is written in the character of a *Demi-rep*; and the poetry, which runs in the mock Ovidian ſtrain, is too good for the frivolous ſubject.

Art. 55. *Ode to the Privateer Commanders of Great Britain:* Being a Parody on Mr. Maſon's Ode to the Naval Officers, &c. [ſee our Catalogue for April] 4to. 6 d. Oxford printed, and ſold by Rivington in London.

In this animated parody, the poet ironically excites and applauds the piratical ſpirit of privateering; which he ſeems to conſider as the meaneſt and moſt ſordid ſpecies of warfare.

Art. 56. *Odes on ſeveral Subjects.* By Robert Alves, A. M. Edinburgh printed for Creech. 8vo. 1 s. Murray. London. 1778.

Of the pieces in this collection, the principal is a philoſophical poem, intitled *Viciſſitude, An Ode*; 'the intention of which is to deſcribe the variety and conſiſtency of nature's plan both in the phyſical and moral world.' The remaining pieces are, *Malevolence, an Ode, Ode to Night, Ode to Hygeia*, and *Ode to Wiſdom*. They are none of them wholly deſtitute of merit. The verſification is eaſy, and, if allowance be made for ſome few defective rhymes, for the moſt part harmonious.

Art. 57. *The Engliſh Garden:* A Poem. Book the THIRD. By W. Maſon, A. M. 4to. 2 s. Dodſley. 1779.

As only one book more is wanting to complete the whole of Mr. Maſon's plan, we ſhall wait till that is publiſhed, before we enter upon any further examination of his Engliſh Garden. For an account of the two former books, ſee MONTHLY REVIEW, Vol. xlvi. page 219, and Vol. lvii. page 79.

Art. 58. *A Paraphraſe of Mr. Anſley's Paraphraſe of the thirteenth Chapter of the firſt Book of St. Paul's Epiſtle to the Corinthians*:* or, a Poetical Expoſition repoetically expounded. By Archi Mac Sarcaſm. Folio. 1 s. Almon.

Verſes addreſſed to Servility, in parody of Anſley's Poem on Charity, and intended as a compliment to Mr. Anſley: their merit is too inconſiderable to claim particular attention. Perhaps it was rather unfortunate for this little poem, that our expectations were raiſed too high, on ſeeing the name of Archi Mac Sarcaſm, and recollecting the pleaſure we had received from the peruſal of two or three ſpirited pieces, publiſhed under that deſignation.

Art. 59. *Eduy and Edilda.* A Tale, in five Parts. 8vo. 3 s. Dodſley. 1779.

A natural and ſimple Tale, which might have been made extremely pleaſing and pathetic in plain proſe, is here drawn out through *a thouſand* ballad ſtanzas, perfectly uniform in their ſtructure, and for the moſt part of very moderate poetical merit. Some-

* For an account of Mr. Anſley's Paraphraſe, ſee Review for laſt Month, p. 469.

times,

times, however, the writer diſcovers no inconſiderable powers of deſcription, and by a tender ſtroke of ſentiment, or a lively flight of fancy, repays the reader for many tedious lines. Of his ability for deſcription the following is no unpleaſing ſpecimen:

In happier days, when halcyon peace
The gliding moments bleſt,
Nor EDWY kenn'd the lurking ſhaft
That rankled in his breaſt:

At times, beneath a blooming bow'r,
That hid the eye of day,
At ſweet EDILDA's bidding he
His tuneful pipe wou'd play.

'Midſt ſummer's heats EDILDA ſtill
The paſtime much approv'd;
And who can doubt that what ſhe lik'd
Th' empaſſion'd EDWY lov'd?

A winding row of fringed elms
Led to the cool retreat,
Whoſe rugged trunks were circled by
The pea and woodbine ſweet.

The bow'r itſelf, a little heav'n
Of various ſweets compoſe,
Where jaſmines and the fragrant brier
Wou'd emulate the roſe.

Nor eglantines were wanting there,
Nor myrtles odorous green,
Which form'd a ſeemly contraſt to
The flow'rs that bluſh'd between.

Sweet flowrets of a thouſand dyes,
Enamell'd o'er the ground,
And with the bower's ſoft perfume vy'd
To ſcent the air around.

Here each plum'd warbler of the grove,
With envy ſtretch'd his throat
To rival EDWY's dulcet ſtrains,
With many a liquid note.

While the clear brook, that winding flow'd
Beſide the calm retreat,
Its lulling gurgling's join'd to form
A muſic ſtrangely ſweet.

Not Eden's ſelf a fairer ſpot
Could boaſt 'midſt all her bow'rs,
What time calm innocence ſlept ſoft
On beds of fragrant flow'rs.

Were it not that the piece is occaſionally enriched with lines which indicate ſome exertion of poetical talents, one might ſuppoſe that the Author poſſeſſed Lucilius's envied facility of verſifying, and

in horâ ſæpe ducentos
——verſus dictabat ſtans pede in uno.

LAW.

LAW.

Art. 60. *A Dictionary of the Norman, or Old French Language*; collected from ſuch Acts of Parliament, Parliament Rolls, Journals, Acts of State, Records, Law Books, Ancient Hiſtorians, and Manuſcripts, as relate to this Nation. To which are added the Laws of William the Conqueror, with Notes and References. By Robert Kelham of Lincoln's Inn. 8vo. 6s. Brooke. 1779.

The uncouth and barbarous dialect in which our records antecedently to the reign of Edward the Third, and many public inſtruments ſince that time, are written, long maintained its ground with the writers on law. Moſt of the Reports till within a century were communicated in this technical language. But ſince it is now univerſally fallen into diſuſe, the profeſſors of the law have contented themſelves with a general acquaintance with its phraſeology, relinquiſhing all pretenſions to a more nice and critical ſkill to profeſſed antiquaries. Hence, however, have been experienced ſome inconveniences. How little the Norman or Law French is at preſent underſtood by the gentlemen at the bar, is deciſively ſhewn by Mr. Kelham, who relates (and the incident, it muſt be confeſſed, reflects on them no credit) that 'at a late remarkable trial a French gentleman was called in to read and explain ſome Norman French charters in one of our courts of judicature *.' As the knowledge of this old language is ſtill the only key to many curious antiquities, and to ſeveral of our early writers, the preſent publication will be found of conſiderable aſſiſtance to thoſe who are engaged in reſearches of this nature. Mr. Kelham's reputation as an antiquary is a ſufficient pledge for the fidelity and accuracy of the work.

The laws of William the Conqueror are ſubjoined in the Norman French, with a Latin and an Engliſh tranſlation. They are brought together into one point of view, in order to combat and overturn ſome novel opinions which Monſ. Houard (a celebrated Norman juriſt) has lately attempted to maintain. Mr. Kelham proves beyond all cavil, that the early laws of this king, prior to the introduction of the feudal law, were moulded on the Saxon cuſtoms, which, according to the authority of our beſt writers, are the elements of the common law.

HUSBANDRY.

Art. 61. *A Treatiſe on the Culture of the Tobacco Plant*; with the Manner in which it is uſually cured. Adapted to Northern Climates, and deſigned for the Uſe of the Landholders of Great Britain. To which are prefixed two Plates of the Plant and its Flowers. By Jonathan Carver, Eſq; Author of Travels † through the interior Parts of North America. 8vo. 2s. 6d. Johnſon. 1779.

Should the culture of tobacco ever form a part of Engliſh agriculture, we doubt not but the planter will meet with ſufficient information, in the preſent pamphlet, to encourage him to attempt it with every reaſonable proſpect of ſucceſs. The *leaf* is the valuable part of the plant. It is natural to ſuppoſe the humidity of our

* Introduction.

† An account of thoſe Travels is given in the Reviews for February and April laſt.

climate

climate will be favourable to its production. Poſſibly there may be ſome difficulty in the management of thoſe plants which are intended for ſeed. But ſuppoſing this to be the caſe, ſeed would, we preſume, be eaſily imported at a very trifling expence. We have, however, known the ſeed ripen to great perfection in our Engliſh gardens.

The rules which Mr. Carver lays down, though drawn only, as he informs us, from memory, ſeem to be both full and ſatisfactory as well for the cultivating as curing this important article of commerce. If Mr. Carver's repreſentations be true, and there is no reaſon for ſuſpecting they are otherwiſe, the cultivation of tobacco is attended with as few difficulties as that of the moſt common vegetable; and the method of curing it alſo ſeems to be equally eaſy and ſimple. Beſides the uſual purpoſes to which it is applied, it may be uſed alſo as a ſubſtitute for oak-bark in tanning leather. As an ornamental plant, it may be admitted into the pleaſure-garden, being when in flower both majeſtic and beautiful. There is a good print of it in Mr. Carver's book.

EAST-INDIES.

Art. 62. *Conſiderations on the Eaſt-India Bill now depending in* Parliament. 8vo. 6d. Elmſly. 1779.

Arraigns the juſtice of the bill, as a breach of public faith to the company aſſociated under a charter confirmed by ſubſequent acts of parliament, purchaſed for valuable conſiderations. But that bill having ſince paſſed into a law, the queſtion is ſo far decided, as to ſuperſede any farther debate on it, except perhaps among the parties affected.

RELIGIOUS.

Art. 63. *Earneſt Advice, particularly to Perſons who live in an habitual Neglect of our Lord's Supper*; conſidered as a commemorative Sacrifice inſeparable from Chriſtianity, and as a Preſervative againſt ſuperſtitious Fears, and the immoral Practices, which deface the Glory of our Country, and darken our Proſpects of a Life to come. In forty-nine Letters. By Jonas Hanway, Eſq. 12mo. 2s. Dodſley, &c. 1778.

Mr. Hanway, we ſee, continues his benevolent labours to promote the virtue and happineſs of his countrymen. He formerly publiſhed a ſmall volume called *the Commemorative Sacrifice*; 'great part,' he ſays, 'of the matter of that work is brought into this, but newly arranged; ſome of the letters are freſh compoſition, but comprehending the ſenſe of different writers.—Moſt of the letters are ſhort, preſuming that ſo many *reſting places* will encourage thoſe who read but little, or ſuch as have but little time for reading. On the whole, he adds, I have endeavoured to diveſt myſelf of that myſterious awe which gives the major part of the people falſe impreſſions of that *unworthineſs* alluded to by St. Paul; and ſo far diſpel the clouds of ignorance and careleſſneſs, which ſpread ſo deep a ſhadow over the land. Thus, I hope, my humble pen will bring ſome to the table of our Lord, who might otherwiſe *live* and *die* totally negligent of this ſacred inſtitution.'

In the dedication of this volume to the Counteſs Spencer, he obſerves, when ſpeaking of the ſtate of piety and virtue, 'moraliſts,

as well as divines, in all ages, have complained: the preſent æra cannot be called wonderful, when we ſee the hiſtories of mankind furniſh ſuch unnumbered inſtances of the ſame cauſes producing the ſame effects. Indeed we ſeem to be ſo far ſingular, that I will venture to ſay there never was ſo free, learned, and ingenious a people in the ſame degree negligent with regard to the prime article of the religion of their country; and from this cauſe I apprehend we may fairly date the greateſt part of the calamities which threaten us.

Impreſſed therefore by the truth and importance of chriſtianity, and alſo by the obligation and uſefulneſs of the peculiar inſtitution which he here more profeſſedly conſiders, he proceeds with earneſtneſs, and under a variety of views, to perſuade Chriſtians to comply, in this inſtance, with the requeſt and precept of their Lord. His book contains much uſeful inſtruction and perſuaſive piety; but had it been brought into a yet narrower compaſs, it might perhaps have been more beneficial. His frequent uſe of the words *altar*, *ſacrifice*, &c. tend, we think, to convey an idea of this ordinance ſomewhat different from that which the plain and ſhort account given of it in the New Teſtament ſuggeſts or warrants. However, though we do not regard the work as entirely free from objections, it is certainly calculated to promote the beſt purpoſes, and we heartily wiſh the views of the worthy Author may be anſwered, by rendering his readers the better, and happier, for the peruſal of his well-intended letters.

SERMONS.

I. *Chriſtianity the true Foundation of Civil Liberty.*—Preached at St. Mary's, Leiceſter, at the Aſſizes held there Aug. 12, 1778, by John Cole Galloway, A. M. Vicar of Hinckley in that County. 8vo. 1 s. H. Payne, &c.

Plain, ſerious, ſenſible, and well adapted to the occaſion.

II. *Chriſtian Fortitude particularly recommended in Times of Danger*, at the Chapel-Royal, St. James's, July 4, 1779. By S. Glaſſe, D. D. F. R S. 8vo. 6d. Rivington.

Dr. Glaſſe ſhall, himſelf, review this pious and ſeaſonable ſermon. 'It is the deſign of this diſcourſe to encourage reflections of the moſt ſalutary kind; to draw the line, as carefully as may be, betwixt a dangerous ſelf-confidence on the one hand, and a not leſs dangerous deſpair on the other; each leading by different paths to the ſame end, *viz.* to a fatal inactivity.'

CORRESPONDENCE.

A CARD.

PHILODOMUS preſents his reſpectful compliments to the Monthly Reviewers, begs that they will acquaint him when Organs were firſt introduced into the Chriſtian Church, and by whom: which will much oblige him, and ſome others of their conſtant Readers.

Cumberland, 12th July, 1779.

*** Some of our Readers may, perhaps, be able to ſatisfy the curioſity of this Correſpondent. Poſſibly the information he ſeeks may be obtained by conſulting Burney's Hiſtory of Muſic, or Sir John Hawkins; or Anderſon's Hiſtory of Commerce.

THE

MONTHLY REVIEW,

For AUGUST, 1779.

ART. I. JOHNSON's *Prefaces to the Works of the Engliſh Poets*. Volume II. Vid. laſt Month's Review, Art. I.

MILTON.

THE active part which Milton took in the public tranſactions of the times he lived in, will ever ſubject him to the miſrepreſentations of partiality or prejudice. In the biographical part of the preface before us, we have obſerved ſome paſſages not totally free from the influence of one of theſe principles.

In the opening of the narrative, after mentioning ſome other particulars of his family, we are told that 'his father had two 'ſons, John the poet, and Chriſtopher, who ſtudied the law, 'and adhered, as the law taught him, to the King's party. 'After the acceſſion of King James, he was knighted, and 'made a judge; but, his conſtitution being too weak for buſi'neſs, he retired before any diſreputable compliances became 'neceſſary.' Fenton ſays, "by too eaſy a compliance with "the doctrines of the court, both religious and civil, he at"tained to the dignity of being made a judge of the Common "Pleas, of which he died diveſted not long after the Revolu"tion." As he is ſaid to have adhered *to what the law taught him*, we will hope, though there doth not ſeem much reaſon to believe, that he retired before any diſreputable compliances became neceſſary. Yet, when the diſpoſition of the times is conſidered, it is far from probable that he ſhould have been advanced from the obſcurity of chamber practice, which he followed, to ſit as a judge in the court of Common Pleas, unleſs his readineſs of compliance had been previouſly known. But, perhaps, as he adhered, as the law taught him, to King Charles's party, the biographer thought him entitled to ſome little indulgence.

Milton was firſt educated under a domeſtic tutor, and afterward ſent to St. Paul's ſchool; from whence, in the beginning of his ſixteenth year, he was removed to Cambridge. We are told, 'there is reaſon to ſuſpect that he was regarded in his college with no great fondneſs. That he obtained no fellowſhip is certain; but the unkindneſs with which he was treated was not merely negative. I am aſhamed,' continues the biographer, 'to relate what I fear is true, that Milton was the laſt ſtudent in either univerſity, that ſuffered the public indignity of corporal correction.

'It was, in the violence of controverſial hoſtility, objected to him, that he was expelled: this he ſteadily denies, and it was apparently not true; but it ſeems plain from his own verſes to *Diodati*, that he had incurred *Ruſtication*; a temporary diſmiſſion into the country, with perhaps the loſs of a term:

Jam nec arundiferum mihi cura reviſere Camum,
Nec dudum vetiti me laris angit amor;
Nec duri libet uſque minas perferre magiſtri,
Cæteraque ingenio non ſubeunda meo.

'I cannot find any meaning but this, which even kindneſs and reverence can give to the term, *vetiti laris*, "a habitation from which he is excluded;" or how *exile* can be otherwiſe interpreted. He declares yet more, that he is weary of enduring *the threats of a rigorous maſter, and ſomething elſe, which a temper like his cannot undergo.* What was more than threat was evidently puniſhment.'

If the evidence of Milton's ſuffering the public indignity of corporal correction reſt only on the above quoted lines, there is certainly a conſtruction put upon them which the ſenſe by no means requires. By rendering *cæteraque* in the ſingular number, the application which in the original is general, in the tranſlation is made particular. There are many inſults and indignities which academical ſubordination might make him liable to, beſide corporal correction, or the threats of ruſtication or expulſion, which a temper like Milton's might find a difficulty in ſubmitting to. But ſuppoſing the conjecture to be true, ſhame would ſurely never ſuffer him even to allude to what he could not but think of with the utmoſt indignation, nor is it probable he would ever wiſh to reviſit ſcenes where he had ſuffered ſuch public indignity.

When the biographer comes to that part of Milton's life when he returned from abroad, he tells us, that 'hearing of the differences between the King and parliament, he thought it proper to haſten home, rather than paſs his life in foreign amuſements while his countrymen were contending for their rights. At his return he hired a lodging at the houſe of one Ruſſel a taylor, in St. Bride's Church-yard, and undertook the education of John and Edward Philips, his ſiſter's ſons. Finding his rooms too little, he took a houſe and garden in Alderſ-

gate ſtreet. Here he received more boys to be boarded and inſtructed.' He then breaks off his narrative to exclaim, 'Let not our veneration for Milton forbid us to look with ſome degree of merriment on great promiſes and ſmall performance, on the man who haſtens home, becauſe his countrymen are contending for their liberty, and, when he reaches the ſcene of action, vapours away his patriotiſm in a private boarding-ſchool.'

What the Doctor finds to excite merriment we own ourſelves ignorant of. Whatever might be Milton's patriotiſm, it was neceſſary he ſhould live. To do this with competence and convenience, he undertook the education of youth. The neceſſity of this is acknowledged. 'His allowance was not ample, and he ſupplied its deficiencies by an honeſt and uſeful employment.' That he promiſed more than other men in the like ſituations may be doubted; that he performed leſs is what no man can have the hardineſs to affirm. He had not been above a year in England before he ſignalized himſelf, and aſſiſted the cauſe which he eſpouſed, by his treatiſe of *Reformation*, in two books. This work was ſoon followed by another, and that, in the year following, by a third. With what propriety, therefore, are we to look with merriment at *his vapouring away his patriotiſm in a private boarding-ſchool?* In what follows we fully agree with our Author:

'This is the period of his life from which all his biographers ſeem inclined to ſhrink. They are unwilling that Milton ſhould be degraded to a ſchool-maſter; but ſince it cannot be denied that he taught boys, one finds out that he taught for nothing, and another that his motive was only zeal for the propagation of learning and virtue; and all tell what they do not know to be true, only to excuſe an act which no wiſe man will conſider as in itſelf diſgraceful. His father was alive; his allowance was not ample, and he ſupplied its deficiencies by an honeſt and uſeful employment.

'It is told, continues this Writer, that in the art of education he performed wonders; and a formidable liſt is given of the authors, Greek and Latin, that were read in Alderſgate-ſtreet, by youth between ten and fifteen or ſixteen years of age. Thoſe who tell or receive theſe ſtories, ſhould conſider that nobody can be taught faſter than he can learn. The ſpeed of the beſt horſeman muſt be limited by the power of his horſe. Every man, that has ever undertaken to inſtruct others, can tell what ſlow advances he has been able to make, and how much patience it requires to recal vagrant inattention, to ſtimulate ſluggiſh indifference, and to rectify abſurd miſapprehenſion.'

Notwithſtanding we give full credit to the juſtneſs of theſe remarks, we cannot think it impoſſible but Milton might make many improvements upon the modes of education which at that time might prevail; he certainly was capable of ſtriking out new roads to learning that might poſſibly be ſhorter and eaſier than thoſe that were uſually travelled. For, though it be true

'that the ſpeed of the beſt horſeman muſt be limited by the power of his horſe,' yet, were Dr. Johnſon to ride a fox-chace, he would find that his ſpeed would depend not only upon the power of his horſe, but alſo upon the choice of his ground.

'The purpoſe of Milton, as it ſeems, was to teach ſomething more ſolid than the common literature of ſchools, by reading thoſe authors that treat of phyſical ſubjects; ſuch as the Georgic, and aſtronomical treatiſes of the ancients. This was a ſcheme of improvement which ſeems to have buſied many literary projectors of that age. Cowley, who had more means than Milton of knowing what was wanting to the embelliſhments of life, formed the ſame plan of education in his imaginary college.

'But the truth is, that the knowledge of external nature, and of the ſciences which that knowledge requires or includes, is not the great or the frequent buſineſs of the human mind. Whether we provide for action or converſation, whether we wiſh to be uſeful or pleaſing, the firſt requiſite is the religious and moral knowledge of right and wrong; the next is an acquaintance with the hiſtory of mankind, and with thoſe examples which may be ſaid to embody truth, and prove by events the reaſonableneſs of opinions. Prudence and juſtice are virtues, and excellencies, of all times, and of all places; we are perpetually moraliſts, but we are geometricians only by chance. Our intercourſe with intellectual nature is neceſſary; our ſpeculations upon matter are voluntary, and at leiſure. Phyſical knowledge is of ſuch rare emergence, that one man may know another half his life without being able to eſtimate his ſkill in hydroſtatics or aſtronomy; but his moral and prudential character immediately appears.

'Thoſe authors, therefore, are to be read at ſchools that ſupply moſt axioms of prudence, moſt principles of moral truth, and moſt materials for converſation; and theſe purpoſes are beſt ſerved by poets, orators, and hiſtorians.

'Let me not be cenſured for this digreſſion as pedantic or paradoxical; for if I have Milton againſt me, I have Socrates on my ſide. It was his labour to turn philoſophy from the ſtudy of nature to ſpeculations upon life, but the innovators whom I oppoſe are turning off attention from life to nature. They ſeem to think, that we are placed here to watch the growth of plants, or the motions of the ſtars. Socrates was rather of opinion, that what we had to learn was, how to do good, and avoid evil.

Ὅτι τοι ἐν μεγάροισι κακοῖσ' ἀγαθοῖσι τέτυκται.

That thoſe authors are to be read at ſchools which ſupply moſt axioms of prudence, moſt principles of moral truth, and moſt materials of converſation, is too evident to be denied: that theſe purpoſes are beſt ſerved by poets, orators, and hiſtorians, ſuch as are commonly read at ſchools, may be doubted. It may be doubted alſo how far the preſent queſtion can be any way influenced by the example of Socrates. His methods of inſtruction ſeem to differ as much from the modes of education which Dr. Johnſon means to defend, as it is poſſible for Milton's

to

to do. We ſhould apprehend the innovators who are here oppoſed, never intended to 'turn off attention from life to nature:' they ſeem to have been actuated by the more rational idea of uniting the ſtudy of nature with the knowledge of life. Does not our Author, with reſpect to Milton, in ſome degree acknowledge as much? 'One part of his method, ſays he, deſerves general imitation. He was careful to inſtruct his ſcholars in religion. Every Sunday was ſpent upon theology.

'Of inſtitutions we may judge by their effects. From this wonder-working academy, I do not know that there ever proceeded any man very eminent for knowledge: its only genuine product, I believe, is a ſmall Hiſtory of Poetry, written in Latin by his nephew, of which perhaps none of my readers has ever heard.'

When it is conſidered how ſmall muſt have been the number of Milton's ſcholars, it is matter of wonder rather than of reproach, that even one ſhould ever riſe to literary diſtinction. Were the hiſtory of all the ſchools through the kingdom to be enquired into, we ſhould not find above one ſcholar in five hundred that ever attains to a like degree of eminence.

Milton, as may naturally be ſuppoſed, was an advocate for the liberty of the preſs. He publiſhed a book on that ſubject, intituled, Areopagitica, a ſpeech of Mr. John Milton for the liberty of unlicenſed printing.

'The danger, ſays his Biographer, of ſuch unbounded liberty, and the danger of bounding it, have produced a problem in the ſcience of government, which human underſtanding ſeems hitherto unable to ſolve. If nothing may be publiſhed but what civil authority ſhall have previouſly approved, power muſt always be the ſtandard of truth; if every dreamer of innovations may propagate his projects, there can be no ſettlement; if every murmurer at government may diffuſe diſcontent, there can be no peace; and if every ſceptic in theology may teach his follies, there can be no religion. The remedy againſt theſe evils is to puniſh the authors; for it is yet allowed that every ſociety may puniſh, though not prevent, the publication of opinions, which that ſociety ſhall think pernicious: but this puniſhment, though it may cruſh the author, promotes the book; and it ſeems not more reaſonable to leave the right of printing unreſtrained, becauſe writers may be afterwards cenſured, than it would be to ſleep with doors unbolted, becauſe by our laws we can hang a thief.'

To thoſe who wiſh not to favour the deſigns of arbitrary power, no ſuch problem is to be found in the whole ſcience of government. The arguments by which it is attempted to make this grand queſtion problematical might be allowed to have ſome weight, provided they were altogether true. That every dreamer of innovations propagates his projects is acknowledged; is it therefore true that there is no ſettlement? That every mur-

murer at government diffuſes his diſcontent is acknowledged likewiſe; but have we, therefore, no peace? That every ſceptic in theology teaches his follies is not to be denied; yet Dr. Johnſon will ſurely not be ſo hardy as to affirm that we have no religion. In thoſe countries where the preſs is reſtrained have they more religion? Or, indeed, have they ſo much? So far from ſuſpecting that religion is injured by the liberty which every one enjoys of diffuſing his own opinions, we are rather diſpoſed to believe ſhe is benefited by it. Were doubt and objection never to be ſtarted, it is probable that truth would be but ſeldom inquired into: were not error to be confuted, truth could never be eſtabliſhed: were the attack of the ſceptic and infidel to be ſuſpended, the champions of religion would forget the uſe of their weapons; the centinel would ſometimes ſleep upon guard. It is by a ſcrutiny into the principles of religion that the duties of religious obligation are more forcibly impreſſed upon the mind; and were it not for the ſceptic in theology, ſuch a ſcrutiny would be but rarely thought of or attended to. The illuſtration of his argument is by no means analogous: an author's motives for publication may be many and laudable; a thief can enter your houſe from no motive but to ſteal: if an author offend againſt the laws of ſociety, he may be detected and puniſhed; or if he eſcape, his bondſmen, as we may call them, the printer and publiſher, are reſponſible for his crime. A thief may break into your houſe, and it is true that you may hang him, provided *he be caught*. But what ſecurity is there that he *will* be caught, or if not, who is there to make compenſation for the injury he may have done you? All this is to be ſuppoſed before the analogy between the thief and the author can hold good. Were it, indeed, to be the caſe, there would be as little to apprehend from the one as the other. If the moment we were robbed the thief were certain to be detected and hanged, a bolt to our doors would be an unneceſſary precaution.

Milton's character is drawn in no amiable colours. According to Dr. Johnſon, he labours under a ſuſpicion of ſuch atrocious villany as ought not, but upon the ſtrongeſt grounds, to be admitted of any man.

'While he contented himſelf to write, he perhaps did only what his conſcience dictated; and if he did not very vigilantly watch the influence of his own paſſions, and the gradual prevalence of opinions, firſt willingly admitted and then habitually indulged, if objections, by being overlooked, were forgotten, and deſire ſuperinduced conviction, he yet ſhared only the common weakneſs of mankind, and might be no leſs ſincere than his opponents. But as faction ſeldom leaves a man honeſt, however it might find him, Milton is ſuſpected of having interpolated the book called *Icon Baſilike*, which the Council of State, to whom he was now made Latin ſecretary, employed him

him to cenſure, by inſerting a prayer taken from *Sidney's Arcadia*, and imputing it to the King; whom he charges, in his *Iconoclaſtes*, with the uſe of this prayer as with a heavy crime, in the indecent language with which proſperity had emboldened the advocates for rebellion to inſult all that is venerable or great: "Who would have imagined ſo little fear in him of the true all-ſeeing Deity—as, immediately before his death, to pop into the hands of the grave Biſhop that attended him, as a ſpecial relique of his ſaintly exerciſes, a prayer ſtolen word for word from the mouth of a heathen woman praying to a heathen god?"

'The papers which the King gave to Dr. Juxon on the ſcaffold the regicides took away, ſo that they were at leaſt the publiſhers of this prayer; and Dr. Birch, who examined the queſtion with great care, was inclined to think them the forgers. The uſe of it by adaptation was innocent; and they who could ſo noiſily cenſure it, with a little extenſion of their malice could contrive what they wanted to accuſe.'

That the regicides were not the forgers of the prayer in queſtion, if we may judge from ſuch evidence as appears, is more likely than that they were. That the uſe of it by adaptation was innocent, nobody will deny. To charge the author of *Icon Baſilike* with the uſe of this prayer as with a heavy crime, was illiberal and indecent. But what circumſtance in the life of Milton can warrant the ſuſpicion that he either inſerted it himſelf, or was privy to the inſertion of it by others? Whatever might be his political errors, his moral character has been ever unimpeached; his regard for truth ſeems to have been inviolable; his religion appears to be free from every taint of hypocriſy; 'he lived in a confirmed belief of the immediate and occaſional agency of Providence;' how can we imagine then that he had *ſo little fear in him of the true all-ſeeing Deity*, as to be the perpetrator of ſuch deliberate iniquity? But ſetting every argument that may be drawn from theſe conſiderations aſide, there was a meanneſs in it too deſpicable for the pride of Milton ever to have ſubmitted to.

The moſt culpable part of Milton's conduct ſeems to be his adulation of Cromwell.

Whoever has read Milton's life will recollect the circumſtance which is related by his nephew Philips, that *his vein never happily flowed but from the autumnal equinox to the vernal.* This dependence of the ſoul upon the ſeaſons is very juſtly ridiculed by his preſent hiſtorian; and yet we think it not impoſſible but the fact might have been true; though we are far from ſuppoſing it originated from any immediate influence of the ſeaſons. It is well known that the activity of the mind will, in many caſes, be reſtrained by the indiſpoſition of the body. In the latter part of life Milton was much afflicted with the gout. The languor and oppreſſion of ſpirits, that in a greater or leſs degree

attend the accumulation of the gouty matter, previous to a regular fit, are generally acknowledged. In thoſe habits, in which this diſorder is regular, the gouty matter uſually accumulates during the ſummer and autumnal months: the fit generally commences in the winter, and abates as the ſpring advances. During the continuance of the fit, and for ſome time after it abates, the ſpirits of the arthritic are, for the moſt part, light and cheerful. If this ſolution be admitted, it will reconcile what Milton told Philips with what he ſays in his Elegies, which were probably written before he was ever ſubject to any periodical attacks of the malady in queſtion, 'where he declares that with the advance of ſpring he feels the increaſe of his poetical force—*Redeunt in carmina vires*;' though, probably, he had little meaning when he made uſe of the expreſſion, as it contains nothing more than one of thoſe common-place ideas which one poet adopts from another without thought or inquiry.

The ſlow ſale and tardy reputation of the Paradiſe Loſt have always been mentioned as evidences of neglected merit, and of the uncertainty of literary fame. Dr. Johnſon proves that the caſe has not been truly ſtated, and that lamentation and wonder have been laviſhed on an evil that was never felt.

'That in the reigns of Charles and James the *Paradiſe Loſt* received no public acclamations is readily confeſſed. Wit and literature were on the ſide of the Court: and who that ſolicited favour or the faſhion would venture to praiſe the defender of the regicides? All that he himſelf could think his due, from *evil tongues* in *evil days*, was that reverential ſilence which was generouſly preſerved. But it cannot be inferred that his poem was not read, or not, however unwillingly, admired.

'The ſale, if it be conſidered, will juſtify the Public. Thoſe who have no power to judge of paſt times but by their own, ſhould always doubt their concluſions. The ſale of books was not in Milton's age what it is in the preſent. To read was not then a general amuſement; neither traders, nor often gentlemen, thought themſelves diſgraced by ignorance. The women had not then aſpired to literature, nor was every houſe ſupplied with a cloſet of books. Thoſe indeed, who profeſſed learning, were not leſs learned than at any other time; but of that middle race of ſtudents who read for pleaſure or accompliſhment, and who buy the numerous products of modern typography, the number was then comparatively ſmall. To prove the paucity of readers, it may be ſufficient to remark, that the nation had been ſatisfied, from 1623 to 1664, that is, forty-one years, with only two editions of the works of Shakeſpeare, which probably did not together make one thouſand copies.

'The ſale of thirteen hundred copies in two years, in oppoſition to ſo much recent enmity, and to a ſtyle of verſification new to all and diſguſting to many, was an uncommon example of the prevalence of genius. The demand did not immediately encreaſe; for many

many more readers than were ſupplied at firſt the nation did not afford. Only three thouſand were ſold in eleven years; for it forced its way without aſſiſtance: its admirers did not dare to publiſh their opinion; and the opportunities now given of attracting notice by advertiſements were then very few; for the means of proclaiming the publication of new books have been produced by that general literature which now pervades the nation through all its ranks.

'But the reputation and price of the copy ſtill advanced, till the Revolution put an end to the ſecrecy of love, and *Paradiſe Loſt* broke into open view with ſufficient ſecurity of kind reception.'

Our Author cloſes his vindication of the public taſte with a conjecture that does great credit to his own:

'Fancy, ſays he, can hardly forbear to conjecture with what temper Milton ſurveyed the ſilent progreſs of his work, and marked his reputation ſtealing its way in a kind of ſubterraneous current through fear and ſilence. I cannot but conceive him calm and confident, little diſappointed, not at all dejected, relying on his own merit with ſteady conſciouſneſs, and waiting, without impatience, the viciſſitudes of opinion, and the impartiality of a future generation.'

To point out the beauty of the above-quoted paſſage is certainly needleſs; an image more exquiſitely pleaſing can hardly be preſented to the mind!

What is ſaid of Milton's religion is, no doubt, juſtly founded, and is applicable to many who have not his piety:

'He has not aſſociated himſelf with any denomination of Proteſtants: we know rather what he was not, than what he was. He was not of the church of Rome; he was not of the church of England.

'To be of no church is dangerous. Religion, of which the rewards are diſtant, and which is animated only by Faith and Hope, will glide by degrees out of the mind, unleſs it be invigorated and reimpreſſed by external ordinances, by ſtated calls to worſhip, and the ſalutary influence of example. Milton, who appears to have had full conviction of the truth of Chriſtianity, and to have regarded the Holy Scriptures with the profoundeſt veneration, to have been untainted by any heretical peculiarity of opinion, and to have lived in a confirmed belief of the immediate and occaſional agency of Providence, yet grew old without any viſible worſhip. In the diſtribution of his hours, there was no hour of prayer, either ſolitary, or with his houſehold; omitting public prayers, he omitted all.

'Of this omiſſion the reaſon has been ſought, upon a ſuppoſition which ought never to be made, that men live with their own approbation, and juſtify their conduct to themſelves. Prayer certainly was not thought ſuperfluous by him, who repreſents our firſt parents as praying acceptably in the ſtate of innocence, and efficaciouſly after their fall. That he lived without prayer can hardly be affirmed; his ſtudies and meditations were an habitual prayer. The neglect of it in his family was probably a fault for which he condemned himſelf, and which he intended to correct, but that death, as too often happens, intercepted his reformation.'

Though

Though it be not improbable that Milton's republicaniſm might be, in ſome degree, founded 'in petulance, impatient of controul, and pride diſdainful of ſuperiority,' yet he ſurely was able to give ſome better reaſon for adopting republican principles than that *a popular government was the moſt frugal; for the trappings of a monarchy would ſet up an ordinary commonwealth.* Though it be ſhallow policy, as Dr. Johnſon obſerves, 'to ſuppoſe money the chief good, and though the ſupport and expence of a Court be, for the moſt part, only a particular kind of traffic, by which money is circulated, without any *national impoveriſhment*,' yet it is equally true that the extravagance of a Court, by taking from *the many* to laviſh on *the few*, may be guilty of great *national injury.*

Through the whole of his narrative Dr. Johnſon ſeems to have no great partiality for Milton as a man: as a poet, however, he is willing to allow him every merit he is entitled to. In the examination of his poetical works he begins with his juvenile productions. The firſt that offer themſelves to him are his Latin pieces. 'Theſe, ſays he, are luſciouſly elegant; but the delight which they afford is rather by the exquiſite imitation of the ancient writers, by the purity of the diction, and the harmony of the numbers, than by any power of invention, or vigour of ſentiment.' This character, we apprehend, will generally ſuit our modern Latin poetry; but we may particularly except that noble ode of Mr. Gray's, written at the Grande Chartreuſe, and ſome few others; there are not many of the *poemata Anglorum* that contain 'much power of invention or vigour of ſentiment.

'The Engliſh poems, though they make no promiſes of *Paradiſe Loſt*, have this evidence of genius, that they have a caſt original and unborrowed. But their peculiarity is not excellence: if they differ from the verſes of others, they differ for the worſe; for they are too often diſtinguiſhed by repulſive harſhneſs; the combinations of words are new, but they are not pleaſing; the rhymes and epithets ſeem to be laboriouſly ſought, and violently applied.

'That in the early part of his life he wrote with much care appears from his manuſcripts, happily preſerved at Cambridge, in which many of his ſmaller works are found as they were firſt written, with the ſubſequent corrections. Such reliques ſhew how excellence is acquired; what we hope ever to do with eaſe, we may learn firſt to do with diligence.

'Thoſe who admire the beauties of this great poet, ſometimes force their own judgment into falſe approbation of his little pieces, and prevail upon themſelves to think that admirable which is only ſingular. All that ſhort compoſitions can commonly attain is neatneſs and elegance. Milton never learned the art of doing little things with grace; he overlooked the milder excellence of ſuavity and ſoftneſs; he was a *Lion* that had no ſkill *in dandling the Kid.*'

On

On Lycidas his cenſures are ſevere, and well enforced: he is of opinion no man could have fancied that he read Lycidas with pleaſure, had he not known its author. L'Allegro and Il Penſeroſo are of different eſtimation. Theſe he acknowledges to be two noble efforts of the imagination. But the greateſt of his juvenile performances is the Maſk of Comus; 'in which, ſays the Critic, may very plainly be diſcovered the dawn or twilight of *Paradiſe Loſt*. Milton appears to have formed very early that ſyſtem of diction, and mode of verſe, which his maturer judgment approved, and from which he never endeavoured nor deſired to deviate.

'Nor does *Comus* afford only a ſpecimen of his language; it exhibits likewiſe his power of deſcription, and his vigour of ſentiment, employed in the praiſe and defence of virtue. A work more truly poetical is rarely found; alluſions, images, and deſcriptive epithets, embelliſh almoſt every period with laviſh decoration. As a ſeries of lines, therefore, it may be conſidered as worthy of all the admiration with which the votaries have received it. As a drama it is deficient.' This deficiency is unfolded in a maſterly manner.

The Sonnets come next to be conſidered. Theſe were written in different parts of Milton's life, upon different occaſions. They deſerve not, we are told, any particular criticiſm; for of the beſt it can only be ſaid, that they are not bad; and perhaps only the eighth and the twenty-firſt are truly entitled to this ſlender commendation. The fabric of a ſonnet, however adapted to the Italian language, has never ſucceeded in ours, which, having greater variety of termination, requires the rhymes to be often changed.

Of the inconveniency of *the fabric of a ſonnet* many of our writers ſeem to have been aware, having deviated, and, as we think, judiciouſly, from the ſtrict Italian model, by giving to their rhymes a greater liberty of change. But even of the legitimate ſonnet we are not without many beautiful examples: no one will doubt this aſſertion who has read Mr. Warton's.

We are far from thinking the ſonnet, eſpecially when emancipated from the unneceſſary reſtraint under which it has hitherto laboured, to be ill adapted to the Engliſh language. By uniting the elegance and dignity of the ode with the ſimplicity and conciſeneſs of the ancient epigram, it ſeems to be a ſpecies of compoſition well ſuited to convey effuſions of tenderneſs and affection; ſuch incidental effuſions, we mean, as flow not from a confluence of various ideas, but ſuch rather as proceed from a ſingle ſentiment.

The Paradiſe Loſt comes next to be examined: 'A Poem, which, conſidered with reſpect to deſign, may claim the firſt place, and with reſpect to performance, the ſecond among the productions

productions of the human mind.' Dr. Johnſon's criticiſm on this immortal work extends through fifty pages. To give any adequate idea of it would much exceed our preſent limits. We cannot, however, reſiſt the temptation of preſenting our Readers with one extract from it:

'The thoughts which are occaſionally called forth in the progreſs, are ſuch as could only be produced by an imagination in the higheſt degree fervid and active, to which materials were ſupplied by inceſſant ſtudy and unlimited curioſity. The heat of Milton's mind might be ſaid to ſublimate his learning, to throw off into his work the ſpirit of ſcience, unmingled with its groſſer parts.

'He had conſidered creation in its whole extent, and his deſcriptions are therefore learned. He had accuſtomed his imagination to unreſtrained indulgence, and his conceptions therefore were extenſive. The characteriſtic quality of his poem is ſublimity. He ſometimes deſcends to the elegant, but his element is the great. He can occaſionally inveſt himſelf with grace; but his natural port is gigantic loftineſs *. He can pleaſe when pleaſure is required; but it is his peculiar power to aſtoniſh.

'He ſeems to have been well acquainted with his own genius, and to know what it was that Nature had beſtowed upon him more bountifully than upon others; the power of diſplaying the vaſt, illuminating the ſplendid, enforcing the awful, darkening the gloomy, and aggravating the dreadful: he therefore choſe a ſubject on which too much could not be ſaid, on which he might tire his fancy without the cenſure of extravagance.

'The appearances of nature, and the occurrences of life, did not ſatiate his appetite of greatneſs. To paint things as they are, requires a minute attention, and employs the memory rather than the fancy. Milton's delight was to ſport in the wide regions of poſſibility; reality was a ſcene too narrow for his mind. He ſent his faculties out upon diſcovery, into worlds where only imagination can travel, and delighted to form new modes of exiſtence, and furniſh ſentiment and action to ſuperior beings, to trace the counſels of hell, or accompany the choirs of heaven.

'But he could not be always in other worlds: he muſt ſometimes reviſit earth, and tell of things viſible and known. When he cannot raiſe wonder by the ſublimity of his mind, he gives delight by its fertility.'

The above extract is given, not as having peculiar excellence, but merely as, from its detached nature, it beſt admitted of ſelection.

Of this truly excellent analyſis and criticiſm, it is ſcarcely hyperbolical to affirm that it is executed with all the ſkill and penetration of Ariſtotle, and animated and embelliſhed with all the fire of Longinus. It is every way worthy of its ſubject: the Paradiſe Loſt is a poem which the mind of Milton only could have produced; the criticiſm before us is ſuch as, perhaps, the pen of Johnſon only could have written.

[*Dr. Johnſon's Prefaces will be concluded in our next.*]

* 'Algarotti terms it *giganteſca Sublimità Miltoniana.*'

ART.

ART. II. *The Jewish Bard.* In Four Odes, to the Holy Mountains. By John Wheeldon, A. M. Rector of Wheathamstead, Herts, and Prebendary of Lincoln. 4to. 1 s. Goldsmith: 1779.

HERE, with no common flight, Urania soars
Up to the holy mountains, and from *Horeb*,
From *Hermon*, *Carmel*, *Tabor*, pours such strains,
As suit not mortal tongues to utter,
Nor mortal ears to hear.
Perchance, above, around, these holy mountains,
Is found that "brightest heaven of invention,"
To which the Avon bard long since aspired:
And there the "Muse of fire" sits on a cloud,
From whence she looks disdain on things below.
It may be so—but what can mortals know?
Such dazzling light! "Oh, 'tis too much for man!"
I faint beneath "th' intolerable day,"
And "drink amazement at this source of light."
But hark! she sings! From Horeb bursts the mighty sound!
Mortals attend, and wonder! for wonder
Much ye may, but must not understand.

'Jehovah reigns! awake my harp of Salem!
Hail, everlasting mountains! holy hills!
And hallow'd streams!—Apollo never here
Rock'd a young poet on his golden lyre,
Foster'ing the seeds of fancy. Say, ye swans
Of Greece and Mantua! *how a Cherub sings.*
Ye saints—ye faulter—lead them on, my eagle,
Deep in the glorious circle of the rainbow
Which the Most High hath bended, wave their wings;
Then wearied with their gazes at the sun,
Shade them at night in Horeb's vocal pines,
And let them think unutterable things.

'So slept the prophets of Dodona's grove,
*Their feet unwash'd, their slumbers on the ground:
So the fair cygnets of Idæan Jove,
In solemn-breathing musings more profound†.
Thou swan of Avon ‡! how I love thy strains!
Cherub of Eden ‖! clap thy gorgeous wings:
Tell the sweet singers how the lark maintains
Gay from the grassy bed her airy rings:
Dash'd by the sighings of an eastern wind,
The pretty warbler wheels and pants for fear;
And seeing heaven before, and earth behind,
Drops to her nest, and whispers,—*God was there.*

'While their light'ning eyeballs sleep
Quench'd in slumber dark and deep,

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* 'Hom. Il. Lib. xvi. 289.'
† 'Homer and Pindar.'
‡ 'Shakespeare.'
‖ 'Milton.'

Now

Now my harp of Elohim!
Sing the sweets of Shusannim *.
Let the lillies droop and sigh;
Let the roses blush and die:
Walk in brightness, friendly moon:
Pour, O sun, the liquid noon:
Gibeon and Ajalon's vale
Bade your halting chariots hail:
Circle, Chemosh †! every sphere,
Measure heav'n's eternal year:
Gebor †! issue from the east
Glittering in thy bridal vest.

'Praise to Jehovah in the fires! in thine
Thou giant sun! see, from his gaudy chamber
Opening a little eye of heaven, he chases
Spirits of darkness—dawning now he gilds
The stinges of a cloud—o'erpeeps the hills,
Thrusting his golden horns, like those, which deck'd
The brow of Moses forc'd to wear a veil,
Because himself had seen the face of God.
He saw in wisdom's vivifying glass
The new born sun courting the garnish'd heavens.
The serpent's dragon wing—the buxom air
Swaddling the multitudinous abyss;
At this vast picture of almighty mind
Shout all the sons of God and man for joy.

'Cease ye from man—a cherub's tongue hath slain
That image fair of God's eternity.
Cease ye from joy—unless, an happier train
Of flaming cherubs tear him from the sky.
Shall beauty breathe in curses? and infold
An hollow heart beneath a polish'd skin?
Shall Eden bloom with vegetable gold
And all be unsubstantial sponge within?
Earth! hide thy bloody sins two thousand years,
Thy shame, O Sodom! and Gomorrah! thine:
The clouds shall weep in universal tears,
And flames of anger purge your drosses fine.

'Wrath is past—the welcome dove
Full of tremour, full of love,
Bears a branch to Noah bleft,
Arar heaves his ark to rest.

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* 'Shushannim—The Lillies. See Title of Psalm 45. "To the Giver of the Victory, concerning the Lillies." The emblematical white and pure Believers. The Title of the 60th Psalm is in the singular: "ol Shushen, concerning *the Lilly*:" i. e. the pure Anointed. Parkhurst's Heb. Lexic. on the Word Shesh—'

† 'Chemosh and Gebor—Hebrew names, expressing the different powers of the Sun. See 2 Kings, xxiii. 13. and Psalm xix. 5.'

Moses.

Moſes floating on the Nile,
Saw the royal daughter ſmile.
Come from Egypt, lovely ſon!
Half thy glories are begun.
Sinai thunders with her God—
Shepherd! wave thy magic rod—
Range thy feeble flock around,
Angels tremble at the ſound.'

'Tis done—retire—" This is no mortal buſineſs,
Nor no ſound that the earth owns."

ART. III. *The Dialogues of Eumenes; or the Religion of the Heart, diſtinguiſhed from that Attachment to mere Modes, which too frequently deforms the Chriſtian Temper.* Small 8vo. 3 s. ſewed. Briſtol printed, and ſold by Dilly, &c. London. 1779.

THE celebrated Mr. Hervey ſucceeded ſo well in his attempts to unite the flowers of poetry with the thiſtles of theological controverſy, in his Dialogues between *Theron* and *Aſpaſio*, as to introduce among the modern puritans a taſte for the gaudy and brilliant in writing, and a fondneſs for religious books of entertainment, which was unknown to their anceſtors. In conformity to this taſte, the Author of this work conveys his opinions and ideas reſpecting religion in the vehicle of fiction; ſometimes relating his tale in language exceedingly familiar and colloquial; and at other times riſing, on a ſudden, into a kind of flowery and meaſured proſe, which, to give it more completely the air of poetry, the printer has diſpoſed in lines of different lengths.

In the courſe of theſe Dialogues, we find a great variety of ſubjects occaſionally touched upon, in a manner which proves the Writer, notwithſtanding his occaſional cenſures of *Weſley*, to be in reality no enemy to the leading tenets, or ſtranger to the characteriſtic ſpirit, of Methodiſm. The religion of the heart, which it is the profeſſed intention of the work to recommend, in contradiſtinction to the mere obſervance of external forms, doth not, according to our Author, conſiſt in thoſe fixed principles and ſettled habits of piety and virtue, which are the foundation of a valuable moral character, but in certain ardent emotions and paſſions, perpetually excited in the mind by acts of devotion, in the continual exerciſe of humiliation and penitence for ſin, and of reliance on the merits of Chriſt for ſalvation. A view of religion, which at the ſame time that it encourages every folly of enthuſiaſm, is unfavourable to the intereſts of genuine virtue, by leading men to ſubſtitute *affection* for *principle*, and *emotion* for *action*.—Of the general ſtrain and ſpirit of this work, the following dialogue between Eugenius and Dame Jenkins, will give our Readers ſome idea:

" Dear

"Dear Sir, why you ſeem to think that my religion, after all, is doubtful! O, Sir, do ſpeak out! What is your real opinion?"

"Really, Dame, I fear it is."

"Dear Sir! What do you think then that poor folks can do! How is it poſſible that we can be ſaved?"

"As eaſy," ſaid Eugenius, "perhaps more eaſy, for the poor than the rich."

"But, Sir, how can that be? The rich may not only go to church to hear the ſermon on Sundays; but they may have time to go to prayers on Wedneſdays and Fridays, and indeed every ſaints-day in the year if they will. And beſides, you know, Sir, they may be very charitable, as Sophron is, and do a great deal of good to all about them. And therefore, rich folks have greatly the advantage of the poor, in religion as well as in every thing elſe."

"They have indeed, ſaid Eugenius, in many outward things, at leaſt; but, in religion, there is only one foundation for the rich and the poor———."

"But," ſaid the old Lady, interruping Eugenius, "you ſeem to be for deſtroying the very foundation itſelf! And what then can any of us do!"

"By no means, Dame Jenkins. Other foundation can no man lay, than that which is laid, which is JESUS CHRIST. And to him I would direct you, and all others, rich and poor, bond and free, young and old; for, in this reſpect, there is no difference. Nor is there any other name by which any of us can be ſaved."

"Yes, Sir, to be ſure CHRIST is our only Saviour. And was I not baptized into his name, and grafted into the body of his church? You don't ſuppoſe ſurely that I think there is any other Saviour! No, no, Sir, then I ſhould not be a Chriſtian!"

"But yet I am really afraid," ſaid Eugenius, "that you may have too great a dependence on the mere forms of religion; and I could wiſh you to attend more to the true ſpirit and power of it. The religion of JESUS is a living principle in the ſoul; it takes hold on the heart; it ſubdues every high and vain thought, and brings it into ſubjection to the law of GOD, and the law of faith; it is the kingdom of GOD within us; nay, it is CHRIST himſelf in us the hope of glory."

"Indeed, Sir, I don't know what to ſay to this hidden religion you talk of. It may do well enough, perhaps, for rich folks, and ſcolards and miniſters; but I don't think that we poor folks know much about it."

"I am ſorry for that, indeed," ſaid Eugenius, "for I cannot but think this part of religion much adapted to the circumſtances of the poor. It is that part in which they may, and do often, excel. They have it not in their power, as you juſtly obſerve, to recommend their religion by ſo conſtant an attendance on the outward forms of it; and ſtill leſs to exemplify it in works of charity and benevolence. But in the devotion of their hearts to GOD, and in the exerciſes of repentance and faith, they may be as eminent as any of their rich neighbours. This, Dame Jenkins, is the religion of the heart, and without this, whatever you may think of it, you cannot be a real Chriſtian."

"Repentance! ſurely, Sir, you can't ſuppoſe that we, who never committed ſin, are to exemplify or recommend our religion by repentance? No, no, CHRIST came, you know, not to call the juſt and the righteous, ſuch as we who have no need of it, but ſinners to repentance!"

"And do you really think," ſaid Eugenius, "that you never committed any ſin! Pray think a little before you give me a poſitive anſwer."

"Dear Sir, my neighbours will all anſwer for me. I was never accounted a ſinner, I believe, by any of them; and why ſhould you think me ſo?"

"I have all the reaſon in the world," ſaid Eugenius, "to think you a ſinner; for there is no man that liveth, and ſinneth not. We are indeed all of us ſinners; and except we repent we muſt all periſh."

"Yes, if I had committed any great ſin, it would be my duty to repent; but, as that is not the caſe, I don't ſee the neceſſity of repentance."

"You ſeem to allow then," ſaid Eugenius, "that you may have committed ſome little ſins."

"Yes," ſays the old lady, "poſſibly I may, however I cannot recollect any juſt now; and I think I am as free from ſin as any one I know."

"That may be," ſaid Eugenius, "and yet were you to die in your preſent ſtate, I am much afraid, all your religion, and all your goodneſs would leave you far ſhort of the kingdom of heaven!"

"Pray, Sir," ſaid the old lady, with ſome degree of aſperity, "What reaſon have you to think ſo hard of me?"

"My dear Dame Jenkins," ſaid Eugenius, "it appears to me that you never yet experienced a real change of heart,—that you were never yet convinced of ſin,—never yet truly ſorry for it; that you never yet ſaw your need of CHRIST,—never yet cloſed in with that way of ſalvation which GOD hath graciouſly revealed in the goſpel; and therefore I tell you, for I ſee I muſt be plain with you, that, notwithſtanding all your ſtrictneſs in attending to the forms of religion, you have indeed lived without GOD in the world; and I muſt add, ſhould you die in ſuch a ſtate, you cannot eſcape the juſt judgment of hell!"

"Dear Sir," ſaid the old lady, "Your words make me tremble! —If it be ſo, what can I do!"

If the Author had intended to place the whole doctrine of *heart-experience*, ſo much inſiſted upon by writers of this ſtamp, in the light of ridicule, he could not have done it more effectually than in the following converſation between Suſanna and Margaret:

"Well," ſays Suſanna, "pray what is the matter?—I have always thought you to be a very good ſort of a woman, and that you had got above all theſe ſcruples long before now!"

"No, indeed, I have not," replied Margaret, "I am as much, if not more diſcouraged than ever."

"But tell me, Margaret, what is the reaſon of your diſcouragement. Be free, open your mind, it may be ſome relief to you. Pray, how long have you been in this low way?"

"O, Suſanna," ſaid Margaret, "I have been in a *barren frame* for a long time, indeed! but it was not till about two years ago that I found the true cauſe of it."

"And pray, what do you ſuppoſe to be the true cauſe of it, Margaret?"

"I thought to have told it to Philander ſeveral times, but; as often as I had an opportunity to do it, my heart failed me; and I have kept it to myſelf till now."

"But," ſaid Suſanna, "do tell me what it is."

"Well, if I muſt tell you, though I am aſhamed that any body ſhould know it. It is becauſe I do not love milk!"

"Becauſe you do not love milk? Pray what has this to do with the ſtate of your ſoul, and your progreſs in religion?"

"O, Suſanna! I think it has a great deal to do with it. One Sunday evening I opened my Bible on the ſecond chapter of the firſt epiſtle of Peter, and I read, "If ſo be ye have taſted that the LORD "is gracious; as new-born babes deſire the ſincere milk of the word, "that ye may grow thereby." The words ſtruck me to the very heart, for it immediately came into my mind, that my mother had told me, ſhe could never get me to touch the breaſt; and that, as long as I could remember, I had never taſted a drop of milk. This, thought I, is the cauſe why I have never gained any degree of ſtrength and ſtability in religion. From this time I tried by all means to get the better of my natural averſion; but all in vain. And as this is the caſe, and if there be any meaning in the apoſtle's words, how can I expect to grow thereby!"

"I muſt confeſs," ſaid Suſanna, "that my gift does not much lie in explaining difficult paſſages of ſcripture, but I am ready to think you muſt certainly miſtake the meaning. I would have you mention it to Philander, I don't doubt but he will clear up the matter to your ſatisfaction, much better than I can pretend to."

"Well, ſays Margaret, I will take courage, and endeavour to do it the firſt opportunity; for, I do aſſure you, it hangs very heavy on my mind."

After theſe ſpecimens of the *familiar*, our Readers will be ſurpriſed to find that the ſame work affords examples of the ſublime: from a moſt magnificent deſcription of the day of judgment given in the laſt dialogue, we ſhall ſelect the following paſſage:

"B. this time the tempeſt, black and dreadful, beyond deſcription, driven by the awful frown of the incenſed judge, had nearly reached the eaſtern horizon, and ſeemed to ſink with increaſing horrors into the Tartarian gulf, the place aſſigned to the devil and his angels, by the unchanging decree of the great JEHOVAH.

I ſaw, and trembled ——!
Down! down they fell!
All nature felt the ſhock!—
Earth, from its inmoſt center, ſhook!

The vault of heaven, on either ſide,
Retained the long vibration,
And ſeemed to ſhake the very throne of GOD!
——— A ſolemn pauſe.
And now the ſilver trumpets ſound;
And all the golden harps are heard,
In ſweeteſt ſymphony.
The whole aſſembly of the juſt approach the throne.
Nor Jew, nor Greek; nor rich, nor poor;
Nor young, nor old; nor bond, nor free, are here.
One precious name includes the whole,
For CHRIST, a precious CHRIST! is all in all!'

Of the whole doctrine and ſpirit of this puritanical production [*N. B.* to prevent miſtakes, we give notice that we make uſe of the word *puritanical*, not as a term of obloquy, but merely as a diſtinguiſhing appellation], and of others of the ſame kind, the Author has furniſhed us with a good refutation in the following conference between Mr. Clement and John the footman:

"Well, but, John, do you not think real religion as neceſſary for you, and for the meaneſt ſervant in the family, as it is for me, and even for Euphraſtus himſelf? You are greatly miſtaken if you think any of us can be truly happy without it."

"To be ſure," replied John, "we ſhould all of us be good: and I think we may be all good without ſo much reading and praying. Beſides I have a very bad memory, and cannot get ſo many prayers by heart as I believe many of the ſervants have in this family. I have overheard Hortenſius, and two or three more of you ſeveral times; but you have always a different form. You ſometimes, indeed, make uſe of the Lord's Prayer; but even this is ſaid different ways; and I wonder, for my part, where you could get ſo many prayers, and how you can remember them all—But it may be, on this account you think yourſelves better than other folk.—Perhaps, however, you may be miſtaken. Others may be as good who do not pray half ſo much, nor half ſo often as you do!"

"Yes, John, that is very true; we might do with leſs of the form, had we more of the power. But, you may depend upon it, he that lives without prayer, lives without GOD in the world!"

"And do you think," ſays John, "that I am one of them! Pray don't be ſo uncharitable!"

Well ſaid, John! Good advice, and well timed! Whatever your maſter, or his parſon, may ſay to the contrary, maintain it as long as you live, that "others may be as good, who do not pray half ſo much nor half ſo often as *they* do:" for you may read it in your Bible, that "*Pure religion and undefiled before God, is*—not hearing long ſermons or ſaying long prayers—but, *viſiting the fatherleſs and widows in their affliction, and keeping ourſelves unſpotted from the world*; or in other words, keeping ourſelves ſober and honeſt, and doing all the good we can."

ART. IV. *An Eſſay on the Compoſition of a Sermon.* Tranſlated from the original French of the Rev. John Claude, Miniſter of the French Reformed Church at Charenton. With Notes. By Robert Robinſon. 2 Vols. 8vo. 12 s. Boards. Fletcher, Cambridge. Buckland, London. 1779.

THE Art of Preaching, from the nature of the objects on which it is employed, and the importance of the ends which it is intended to anſwer, ſo well deſerves, and, after all the varieties of forms in which it has been practiſed in different ages, is ſo capable of farther improvements, that every judicious attempt to place it on its true foundation, to deduce its laws from rational principles, to point out the defects which have attended, and ſtill attend, the practice of it, and to render it of more general utility, merits the attention of the Public. In the work here tranſlated, though the rational divine will not meet with ſuch a complete and philoſophical diſcuſſion of the ſubject as he might wiſh; though he will probably think many of the rules here laid down, rather adapted to ſupport a particular ſyſtem of faith, and encourage myſticiſm in religion, than to direct the labours of the moral and practical preacher, he will nevertheleſs meet with much good advice, which a judicious underſtanding and improved taſte may apply to great advantage in the compoſition and delivery of ſermons.

This publication, however, derives its principal value from the original notes which the Tranſlator has ſubjoined, in which, ſomewhat after the manner, though not in the ſpirit of *Bayle*, he has introduced a great variety of remarks and quotations, which anſwer a better purpoſe than that of elucidating the text, affording the reader much valuable information and agreeable entertainment. Theſe notes are exceedingly miſcellaneous, conſiſting of pertinent examples of the beauties or faults of preaching, from various writers, and theſe many of them little known, curious and often humorous anecdotes, ſenſible reflections, and bold and free ſtrokes of ſatire. From this miſcellany we could, with pleaſure, ſelect many amuſing articles; but we chuſe rather to fill up the ſpace which we can allot to this work, with a few extracts from the Tranſlator's introductory eſſays, from which it will appear that he writes with great boldneſs of language, and with all the zeal of a reformer.

To the firſt volume Mr. Robinſon has prefixed the life of Mr. Claude, where he introduces many reflections on eccleſiaſtical power, in which, if there be much keenneſs, and ſometimes a ſmall portion of acrimony, it muſt be acknowledged that there is likewiſe ſome truth. On the ſubject of religious Liberty he makes the following ſpirited remarks:

'The

'The union of all Chriſtian congregations in one grand corporate body is a godlike deſign. The author of Chriſtianity profeſſed to aim at making all his followers one fold under one ſhepherd; and, had officious human folly let divine wiſdom alone, union had been effected long ago. The idea has ſtruck all mankind. Princes and prelates, civilians and divines have all attempted to produce union. Not a ſoul of them has ſucceeded; and, we will venture to affirm, the man will never be born, who can ſucceed on their principles. They have retained the end: but loſt ſight of the original means of effecting it. All other means ſoft or ſanguinary, papal, epiſcopal and ſynodical, controverſial or pecuniary, all have divided Chriſtians more and more, and widened thoſe breaches, which they pretended to heal. This rage of union was the ſoul of the ſeventeenth century, and it convulſed and diſtorted the body, as ſouls agitated by violent conflicting paſſions transform the features of an incarnate angel into the face of a fiend.

'The true original remedy for all theſe ills is the reſtoration of that PRIMITIVE RELIGIOUS LIBERTY, which the Saviour of the world beſtowed on his firſt followers. It was equal and univerſal. Church power was veſted in the people, and the exerciſe of it limited to each congregation. So many congregations, ſo many little ſtates, each governed by its own laws, and all independent on one another. Like confederate ſtates, they aſſembled by deputies in one large eccleſiaſtical body, and deliberated about the common intereſts of the whole. The whole was unconnected with ſecular affairs; and all their opinions amounted to no more than advice devoid of coercion. Here was an union. Liberty was the object, and love was the bond. It was an evil day, when princes hired the church for a ſtanding army, and everlaſting ſhame muſt cover the faces of thoſe eccleſiaſtics, who, like Judas, made their maſter a marketable commodity. Princes affected to be as wiſe as Solomon, and ſet lions to guard the ſteps of their thrones: but they had not penetration equal to the Jewiſh monarch; his lions could not bite: but theirs have devoured the creators of their being, elevation and form.'

Again, he ſays,

'Whether the fourth community, of which we now ſpeak, came from the valleys of Piedmont, or whether it originated among thoſe reformers, who, conſiſtent with their own principles, made pure ſcripture the rule of reformation, it is certain, ſome ſocieties appeared, very early, advocates for congregational church-government. The churches included both Baptiſts and Independents. Some, as the Browniſts, ran liberty into licentiouſneſs; and others, as Robinſon in Holland, and Jacob in England, ſometimes explained, and arranged, and at other times rather cramped matters: but all held the grand principle of ſelf-government, and the abſolute independence of each congregation on any exterior juriſdiction. Here, as in all ſafe civil ſocieties, the baſes and principles of good government are held. *Individuals* are born free, each with liberty to diſpoſe of himſelf. Several individuals congregated, carry together ſeparate power, and depoſit it in any degree, more or leſs, as *the whole* think fit, in one aggregate ſum, in one or more hands for the public good. Officers, choſen by *all* to hold and diſpenſe this delegated power,

are in truſt only, conſequently reſponſible to their conſtituents, and all their power is conſtitutionally revertible to the ſource, whence it came, on abuſe of the truſt, or at the demiſe of the truſtee. As all this buſineſs is ſpiritual, power extends over only ſpiritualities. Life, liberty, property, credit, and ſo on, are all inſured in another office, entruſted in other hands, under the care of civil governors. Here then is religious liberty. Various churches enjoy it in various degrees: but in thoſe churches, where infants are excluded, and where all are volunteers, where each ſociety pleaſeth itſelf and injures nobody, where impoſition is not known, and where blind ſubmiſſion cannot be borne; where each ſociety is a ſeparate family, and all together a regular confederacy, unpaid for believing, and far from the fear of ſuffering; there does religious liberty reign. We enjoy this liberty in Britain. It ſeems good to our civil governors to oblige us to purchaſe it by a reſignation of ſome of our civil birthrights. We think this hard. However, we pay the price, and enjoy the purchaſe.

'This fort is more than tenable, it is invincible. Grant us *vox populi vox Dei*; only allow the PEOPLE to be the ſource of power, and we have a wiſh equal to that of Archimedes, and as much more glorious as the dignity of directing the world of ſpirit is ſuperior to that of guiding the motion of matter. Farewell popery, prelacy, preſbytery, I have underſtanding as well as you. My Creator gave me ability to judge for myſelf. My Redeemer brought a charter from Heaven to confirm my right of doing ſo, and gave me a rule to guide the exerciſe of my right. In the exerciſe of this right I may be holy and happy. The univerſe can do no more for me.'

Theſe ſhort extracts may be ſufficient to give our Readers an idea of Mr. Robinſon as a zealous champion for religious Liberty.

We now proceed to take notice of the diſſertation on Preaching prefixed to the ſecond volume, which the Author informs his readers is only a ſketch of a larger work, "An Eſſay towards the Hiſtory of Public Preaching;" a plan which, it ſeems, he has laid aſide, but which he appears ſo well qualified to execute, that we cannot but wiſh he may find ſufficient inducements to reſume the undertaking.

In this ſketch, Mr. Robinſon traces the progreſs of preaching, in its ſeveral forms, through every age of the world.—— Speaking of the ſcribes which were employed in the later ages of the Jewiſh church to copy the law, he ſays,

'Writing, reading, giving a ſenſe of what is written, ſtudying to find out a true ſenſe to give, and proving and ſupporting the ſenſe given, go together, and ſcribes naturally became ſtudious, diſputatious, and learned men. Ezra, the reformer of the church at the return from captivity, was the moſt eminent of his profeſſion, a *ready ſcribe* in the law of his God.

'This man laid the foundation of reformation in religious principle, and he reſted religious principle on that infallible rock, the word of God. In order to lay a firm and good ground of this, he

collected

collected and collated manuſcripts of the ſacred writings, added a few explanatory lines, and a few anecdotes (himſelf was inſpired), and arranged and publiſhed the holy canon in its preſent form. To this he added a ſecond work, as neceſſary as the former; he revived, and new modelled public preaching, and exemplified his plan in his own perſon. The Jews had almoſt loſt in the ſeventy years captivity their original language, that was now become a dead language, and they ſpoke a jargon made up of their own language, and that of the Chaldeans, and other nations, with whom they had been confounded. Formerly preachers had only explained ſubjects: now they were obliged to explain words, words which in the ſacred code were become obſolete, equivocal, or dead.

'Now alſo it became more neceſſary than ever to open houſes for popular inſtruction in towns all over the country, after the pattern of the ſchools of the old prophets. Accordingly, houſes were erected, not for ceremonial worſhip, as ſacrificing, for this was confined to the temple: but for moral obedience, as praying, preaching, reading the law, divine worſhip, and ſocial duties. Theſe houſes were called ſynagogues, the people repaired hither morning and evening for prayer; and on Sabbaths and feſtivals the law was read and expounded to them. It is with a great deal of juſtice that learned men aſcribe the following Jewiſh averſion to idolatry, and their attachment to the law; to conſtant public preaching in their ſynagogues.

'We have a ſhort, but beautiful deſcription of the manner of Ezra's firſt preaching. Upwards of fifty thouſand people aſſembled in a ſtreet, or large ſquare, near the Water-gate. It was early in the morning of a Sabbath-day. A pulpit of wood, in the faſhion of a ſmall tower, was placed there on purpoſe for the preacher, and this turret was ſupported by a ſcaffold, or temporary gallery, where, in a wing on the right hand of the pulpit, ſat ſix of the principal preachers, and in another on the left ſeven. Thirteen other principal teachers, and many Levites, were preſent alſo, on ſcaffolds erected for the purpoſe, alternately to officiate. When Ezra aſcended the pulpit, he produced and opened the book of the law, and the whole congregation inſtantly roſe up from their ſeats, and ſtood. Then he offered up prayer and praiſe to God, the people bowing their heads, and worſhipping the Lord with their faces to the ground; and at the cloſe of the prayer with uplifted hands they ſolemnly pronounced Amen, Amen. Then, all ſtanding, Ezra aſſiſted at times by the Levites, *read the law diſtinctly, gave the ſenſe, and cauſed them to underſtand the reading.* The ſermons delivered ſo affected the hearers, that they wept exceſſively, and about noon the ſorrow became ſo exuberant and immeaſurable, that it was thought neceſſary by the governor, the preacher, and the Levites to reſtrain it. They, therefore, reminded the congregation—that a juſt grief might run into exceſs—that there was an incongruity between a feſtival and lamentation—and that on this feſtival, there were ſingular cauſes of extraordinary joy, they were delivered from captivity, the law was reſtored, and they, the very pooreſt of them, had been made by the pains of the preachers to underſtand it. *Go your way*, ſaid they, *eat the fat—drink the ſweet—ſend portions unto them for whom nothing is prepared.*—Be not diſcouraged—religious joy is a people's ſtrength.

The wise and benevolent sentiments of these noble souls were imbibed by the whole congregation, and fifty thousand troubled hearts were calmed in an instant. Home *they returned to eat, to drink, to send portions, and to make mirth, because they had understood the words that were declared unto him.* Plato was alive at this time, teaching dull philosophy to cold academics: but what was he, and what was Xenophon, or Demosthenes, or any of the Pagan orators, in comparison with these men!'

In characterising the great Preacher of righteousness Jesus Christ, he makes use of the following animated language:

'In order to mortify human vanity, to convince the world that religion was a plain simple thing, and that a little common sense accompanied with an honest good heart was sufficient to propagate it, without any aid derived from the cabinets of princes, or the schools of human science, he took twelve poor illiterate men into his company, admitted them to an intimacy with himself, and, after he had kept them a while in tuition, sent them to preach the good tidings of salvation to their countrymen. A while after he sent seventy more, and the discourses, which he delivered to each class at their ordination, are made up of the most wise and benevolent sentiments, that ever fell from the mouth of man. All the topics are pure theology, and all unpolluted with puerile conceits, human politics, literary dreams, ecclesiastical traditions, party disputes, and all the other disgraces of preaching, which those sanctimonious hypocrites, scribes, and pharisees, and pretended doctors and rabbies had introduced into it.

'Jesus Christ had never paid any regard to the *place*, where he delivered his sermons; he had taught in the temple, the synagogues, public walks, and private houses; he had preached on mountains, and in barges and ships. His missionaries imitated him, and convenience for the time was consecration of the place. He had been equally indifferent to the *posture*, he stood, or sat, as his own ease and the popular edification required. The *time* also had been accommodated to the same end. He had preached early in the morning, late in the evening, on Sabbath-days and festivals, and whenever else the people had leisure and inclination to hear. It had been foretold, the Messiah should *not lift up, nor cry, nor cause his voice to be heard in the streets*, that is, should not use the artifices of those who sought for popularity. It should seem, Jesus Christ used very little action: but that little was just, natural, grave, and expressive. He sometimes wept, and always felt: but he never expressed his emotions in a theatrical manner, much less did he preach as a drowsy pedant declaims, who has no emotions to express.

'The success, that accompanied the ministry of our Emanuel, was truly astonishing. My soul overflows with joy, my eyes with tears of pleasure, while I transcribe it. When this Sun of righteousness arose with healing under his wings, the disinterested populace, who lay all neglected and forlorn, benighted with ignorance, and benumbed with vice, saw the light, and hailed the brightness of its rising. Up they sprang, and after him in multitudes men, women, and children went. Was he to pass a road, they climbed the trees to see him, yea the blind sat by the way-side to hear him go by.

Was

Was he in a houſe, they unroofed the building to come at him. As if they could never get near enough to hear the ſoft accents of his voice, they preſſed, they crouded, they trod upon one another to ſurround him. When he retired into the wilderneſs, they thought him another Moſes, and would have made him a king. It was the leaſt thing they could think of. He, greater than the greateſt monarch, deſpiſed worldly grandeur: but to fulfil prophecy, ſitting upon a borrowed aſs's colt, rode into Jeruſalem *the Son of the Higheſt*, and allowed the tranſported multitude to ſtrew the way with garments and branches, and to arouſe the inſenſible metropolis by acclamations, the very children ſhouting, *Hoſannah! Hoſannah in the higheſt! Hoſannah to the ſon of David! Bleſſed be he, that cometh in the name of the Lord!*

'The rabbies pretended, the populace *knew not the law, and were curſed*, and it is certain they knew not thoſe *gloſſes* of the law, which traditioniſts affected to teach: but this ignorance was their happineſs. It would have been well for the teachers, had they never known them. The populace did know the *law*, and often quoted it in its true ſenſe. What myſtery is there in the Ten Commandments! or what erudition is requiſite to determine, whether he, who opened the eyes of the blind, were a worſhipper of God, or a ſinner! It is a high privilege of poverty, that it is a ſtate *degagé*, diſengaged, detached, unbiaſſed, and neareſt of all others to *free inquiry*. The populace are not worth poiſoning by eccleſiaſtical quacks, for they cannot pay for the drugs. Their ſenſes of ſeeing and hearing, their faculties of obſerving, reflecting, and reaſoning, are all as equal to *religious* topics as thoſe of their ſuperiors, and more ſo, becauſe unſophiſticated. If they apply themſelves to examine, their atteſtation is a high degree of probability, if not a demonſtration. It was gloriouſly ſaid by a blind beggar to a bench of curmudgeons, *Why! herein is a marvellous thing, that ye*, with all your great books and broad phylacteries, long titles and hard names, wiſe looks and academical habits, *know not whence Jeſus is, and yet he hath opened my eyes. Now we*, we blind beggars, we curſed people, who know not the law, we who are altogether born in ſin, we *know that God heareth not ſinners. . . If this man were not of God, he could do nothing.*

'This popularity, obtained by public preaching, ſupported by a courſe of beneficent actions, many of which were miraculous, excited the envy of the leading churchmen, and they determined to deſtroy Jeſus. They dare not appeal to the people, his conſtant auditors and companions: but they pretended loyalty to Cæſar, and love to their country, and taxed the PRINCE OF PEACE with *ſtirring up ſedition*. We know the iſſue. Let us draw a veil over this horrid part of the hiſtory of mankind, and let us paſs on to the principal object of our attention.'

Tracing the progreſs of preaching through ſucceeding ages, he ſays,

'For ſome time preaching was common to biſhops, elders, deacons, and private brethren in the primitive church: in proceſs, it was reſtrained to the biſhop, and to ſuch as he ſhould appoint. They called the appointment ordination, and at laſt attached I know not

not what ideas of myſtery and influence to the word, and of dominion to the biſhop, who pronounced it. The word *ordain* was originally equal to *appoint*; and if twenty Chriſtians nominated a man to inſtruct them once, the man was appointed or ordained a preacher for the time. If they requeſted him to continue to inſtruct them, he was reputed to be ordained or appointed their miniſter in future, as long as they pleaſed. Theſe nominations were accompanied with prayer, and ſometimes with the bleſſing and good wiſhes of the ſeniors, expreſſed by the old cuſtom of laying the hand upon the head. From theſe ſimple tranſactions came in proceſs of time a longer train of abſurdities than I have room to relate.

'When a biſhop or preacher travelled, he claimed no authority to exerciſe the duties of his function, unleſs he were invited by the churches, where he attended public worſhip. The primitive churches had no idea of a biſhop at Rome preſuming to dictate to a congregation in Africa. Nothing, however, was more common than ſuch friendly viſits and ſermons as were then in practice. The churches thought them edifying. In caſe the biſhop were ſick, or abſent, one of the deacons, or ſometimes a ſhort-hand writer, uſed to read a homily, that had been preached, and perhaps publiſhed by ſome good miniſter, and ſometimes a homily, that had been preached by the biſhop of the church.

'We have great obligations to primitive notaries, for they very early addreſſed themſelves to take down the homilies of public preachers. Sometimes the hearers employed them, ſometimes the preachers, and ſometimes themſelves. For this purpoſe they carried writing tablets waxed, and ſtyles, that is, pointed irons, or gravers, into the aſſembly, and ſtood round the preacher to record what he ſaid. It was a character to a public ſpeaker to be attended by theſe ſcribes; for primitive Chriſtians, never complaiſant in matters of conſcience, would not give themſelves the trouble of taking down the ſermons of a patriarch, if they did not like his preaching. They ſay no body would write after Atticus, patriarch of Conſtantinople; for, though he had a great name, he was accounted but an indifferent preacher. The people thought once hearing enough of all conſcience for a bad ſermon. From the labours of theſe men, we derive many a huge folio.

'What a multitude of not impertinent queſtions might be aſked here! Can we aſcertain the motives of all theſe writers?—Can we tell which are corrected copies?—Is it quite fair to determine the whole character of a preacher by one extempore effuſion?—Were none of the writers in a hurry to get his own copy firſt to market, and are the moſt quick always the moſt correct?—Are we ſure the preacher ſpoke clearly, and had no hoarſeneſs, no cold, no impediment?—Can we anſwer for the writer's quick hearing, or the people's ſilence? Fathers have been quoted as ſcripture: but ſcripture was not taken thus. They have been alleged in proof of every thing, and well they might! If the populace then reſembled the populace now, the moſt nonſenſical ſermons were the moſt ſaleable.

'The deacons placed themſelves round the pulpit, and before ſermon one of them cried with a loud voice, *Silence—hearken*—or ſomething ſimilar. This was repeated often, if neceſſary; I ſuppoſe

poſe at proper pauſes, when the preacher ſtopped. Their manners were different from ours: but really our manners want ſome of their cuſtoms. It might do ſome drowſy folks good to be alarmed every five or ten minutes with—*Mind what you are about—Let us liſten—Attend to the word of God.*

'Some affirm, that all the primitive biſhops preached in a gown, or a ſurplice, or a ſomething, which Euſebius calls πίλλον, and which he ſays, St. John being a prieſt wore. Had St. John thought πίλλον neceſſary to a good ſermon, he would have left in his writings ſome direction how God, who enjoined it, choſe to have it made. The directions of Moſes for the habits of Aaron are ſo plain, that any habit-maker could work by them to this day: but as for the apoſtle's πίλλον, we know nothing about it. Euſebius picked up a ſcrap of a letter of one Polycrates, there he found πίλλον, and there we leave it. It is not improbable, that ſome good preachers might not have clothes fit to appear in, eſpecially the itinerant brethren, ſuch as the apoſtles, and others after them, who travelled and preached. Would it be wonderful, if a congregation had kept a decent clean habit, that would cover all, for the uſe of ſuch poor men as came among them! The ſurplice was copied from the Jewiſh worſhip, and was ordered to be worn by all who officiated in ſacred things: but this was in the latter part of this period, when preachers were become prieſts in name, and princes in fact.'

And afterwards,

'In this period many noble places of worſhip were built. The old Jewiſh temple was the original, the reſt were all taken from it. We have felt the miſery of abridging all along: but here it will be leſs obſcure to omit than to abridge. Let it, then, ſuffice to obſerve, that a cathedral was an imitation of the temple, and a village place of worſhip of a ſynagogue. Hence the idea of a holy end for an altar and a circle of prieſts, and an unhallowed end for the common people. Hence the diviſions of porches, choirs, chancels, and ſo on, anſwering to the courts of the temple. The *ambo*, or pulpit, was in the choir. Some were portable, and very plain; others fixtures, ſtretching out lengthwiſe, ſo that the preacher might walk up and down in them; ſome had ſeats and curtains, others were adorned with gold and ſilver, and reſembled the thrones of princes more than ſcaffolds for the convenience of Chriſtian miniſters. So ſays Euſebius, cenſuring the vanity of Paul of Samoſeta. Hence came our modern cathedrals and pariſh churches, our choirs, and altars, and ſtalls, and thrones in places of worſhip. Many of our churches and chapels are very inconvenient to preach in. They were not erected for ſchools of inſtruction: but for ſaying maſs and ſacrificing, and where the pulpit ſhould be, there ſtands an old table covered with finery, and called an altar. In many places, the prieſt preaches from the middle of a ſide wall, or a pillar, to the backs and ſhoulders of his audience, for the pews were placed with a view to the altar, where formerly brother *Mumpſimus* uſed to play tricks, and not to the pulpit, where now a wiſe and good miniſter ſtands and preaches to a people, in ſearch, it ſhould ſeem by their looking to the old ſpot, for their former guides. How long ſhall we ſacrifice manly advantages to puerile popiſh baubles! . . . . .

'Degenerate

'Degenerate as theſe days were, compared with thoſe of the apoſtles, they were golden ages in compariſon with the times that followed. Some taught what they called *poſitive theology*, that is to ſay, compilations of theological opinions, collected from ſcripture, and fathers, and councils. Others went into *ſcholaſtical divinity*, that is, confuſed and metaphyſical reaſonings, by which they pretended to explain the doctrines of religion. A third ſort were all taken up with contemplations and inward feelings, and their divinity was *myſticiſm*. Even theſe were preferable to others, who read the categories of Ariſtotle, or the life of a ſaint, in the church, inſtead of a ſermon, and who turned the church, I will not ſay into a theatre, but into a booth at a country fair. The pulpit became a ſtage, where ludicrous prieſts obtained the vulgar laugh by the loweſt kind of dirty wit, eſpecially at the feſtivals of Chriſtmas and Eaſter. One of our old hiſtorians ſays, *The devil was ſo pleaſed with the preachers of the eleventh century, that he ſent them a letter of thanks from hell for the advantages which his kingdom derived from their pulpits.*'

In deſcribing the ſtate of preaching in reformed countries, after paſſing high encomiums on the firſt reformers, and on many Puritan and Nonconformiſt preachers [overlooking however many great names which have adorned the Engliſh church, and greatly contributed to the improvement of preaching], our Author thus laments the influence of civil authority on the eloquence of the pulpit:

'In all reformed countries the pulpit was taken into the ſervice of the ſtate, and became a kind of attorney or ſolicitor-general retained to plead for the crown. The proof of this lies in the articles, canons, and injunctions, which were girded on the clergy of thoſe times; and how thoroughly the ſtate clergy have underſtood this to be the true condition of the pulpit, their ſermons will abundantly prove. The beſt ſtate inſtructions to preachers were given in the DIRECTORY by the aſſembly of divines: but even theſe include the great, the fatal error, the ſubjection of God's word to human law. If, when all other inſtitutes were taken into the ſervice of the ſtate, the pulpit had eſcaped, it would have been wonderful indeed: but, if the pulpit be a *place*, and the preacher a *penſioner*, in the name of common ſenſe, what are we to expect from both!

'From this ſad conſtitution we derive the lifeleſſneſs of later preaching. The ill-fated youth before he is aware finds himſelf bound to teach the opinions of a ſet of miniſters, who lived two hundred years before he was born. His maſters believed their own articles, and therefore preached them with zeal: but it would be unreaſonable to expect a like zeal in him for the ſame doctrines, for he does not know what they are, or, having examined them, he does not think them true, and thus ſubſcription to other men's creeds becomes the death of good preaching.'

After peruſing theſe ſpecimens of our Author's ſtyle and ſpirit, many of our Readers will, we apprehend, agree with us in regretting that, while in ſo good a cauſe he diſcovers ſuch a laudable portion of the *fortiter in re*, he has not been able to blend

blend with it a little more of the *leniter in modo*. But we muſt not expect inconſiſtencies; and perhaps gentleneſs is a quality inconſiſtent with the active and daring ſpirit of a reformer.

ART. V. *The World as it goes*; a Poem. By the Author of the Diaboliad. Dedicated to one of the beſt Men in his Majeſty's Dominions, &c. 4to. 2s. 6d. Bew. 1779.

UNDER the ſimilitude of a dream this manly ſatiriſt deſcribes the Muſe, to whom he particularly devotes himſelf, as exhibiting a picture of *the world as it goes*. The more prominent parts of the piece are, The Temple of Friendſhip, the Palace of Self-intereſt, The Den of Adultery, and the Caſtle of Freedom. As a ſpecimen of this Writer's powers of deſcription, we ſhall preſent our Readers with a view of the Den of Adultery.

'Methought, in one ſhort moment there aroſe
A rugged Den, whoſe threat'ning jaws diſcloſe
Such loathſome ſhapes, ſo horrid to the ſight,
That all my nerves were ſtiffen'd with affright.
No monſtrous ſhapes, that, erring from her plan,
Nature brings forth to be the ſcourge of man,—
No pois'nous reptile, whoſe envenom'd bane
Can ſtop the life-blood courſing through the vein,
And bring on inſtant death, but there were ſeen,—
The blue, the grey, the ſpeckled, and the green.
—No ſtupefying leaf,—no deadly flower,
Planted by fate for man's deſpairing hour,
But, with an intermingled foliage, wave
Their baneful tendrils round the diſmal Cave.'

The groupe, which is introduced as paying a ſhameleſs homage, where

in loathſome ſtate
The luſtful Regent of the dungeon ſate,

is drawn with great vigour and ſpirit, and the colours are *laid on* with a ſtrength and boldneſs that evidently ſpeak the hand of a maſter.

The attendants at the Palace of Self-intereſt are of equal merit, and are equally numerous. Not ſo, alas, the votaries of Friendſhip! Into HER temple ONE only demands admittance:

'Deep in the ſhady boſom of a wood,
Methought a large and ancient temple ſtood:
Upon the ſolid ſtrength of arches rear'd,
In rev'rend dignity the fane appear'd.
Around the dome luxuriant ivy crawls,
And deadly ſerpents hiſs within the walls:
In mould'ring ſculpture croaking ravens reſt,
And daws diſcordant find a ſecret neſt:
Brambles and weeds, with pois'nous bloſſoms crown'd,
Weave their rank tendrils and infeſt the ground;
While the ſurrounding growth of thicken'd trees
Collects the vapour and obſtructs the breeze.

—Its

—Its ancient form remain'd;—but ev'ry grace,
Which deck'd the building and adorn'd the place,
Had long been left to moulder and decay,
To Time's relentleſs fangs a yielding prey.
Imperfect characters of faded gold,
High in the front, its ancient goddeſs told.
Beſide the gate, with broken ſculpture grac'd,
'Mid ſtoried urns, by cank'ring Age defac'd,
Oreſtes ſtood, in mutilated pride,
And *Pylades* was mould'ring by his ſide.
There was a time when ev'ry labour'd part
Bore the nice touches of ambitious Art:
When the rich altars blaz'd with ſacred flame,
And Friendſhip was a dear and honour'd name:
When heart ſick votaries, drooping with deſpair,
Found a ſure refuge and aſylum there;
Where, from oppreſſion ſafe and worldly ſtrife,
They paſs'd in peace the cloſing years of life.
There injur'd Virtue turn'd its willing feet,
And found a welcome and ſecure retreat:
There the bold youth, with love of arms inſpir'd,
Felt his young ſoul with heighten'd ardor fir'd;
Preferr'd his pray'r, and, big with promis'd fame,
Sprung to the war and gain'd an hero's name.
—But now no more on Friendſhip's altars blaze
Th' aſcending flames;—no more the ſong of praiſe,
In grateful chauntings, echoes through the dome:——
Exil'd by intereſt from her native home,
She wanders all forlorn; the daily ſport
Of ev'ry fool that cringes in a court,
Of ev'ry knave, and all the endleſs train
Of thoſe who ſweat beneath the luſt of gain.
—Among the rich, the noble, and the great,
Who hears her cry,—who mourns her hapleſs fate?
To her deſerted temple who repair?
PORTLAND alone demands admittance there.'

The complement at the cloſe is well introduced, and, if public fame, which ſeldom errs on the favourable ſide, may be credited, it has the additional merit of being juſt.

Succeſs is too apt to beget indolence and inattention: this, however, is not the caſe with our preſent Author. The poem before us is certainly equal, if not ſuperior, to any thing he has hitherto publiſhed.

In the ſtructure of his verſe there is a blemiſh which we wiſh could have been avoided. It ſeems to have ariſen from his taking Churchill's manner, which undoubtedly was not a good one, for his model: we mean the running one couplet into the other, which, except in occaſional inſtances, is ſeldom done but at the expence of either ſtrength or harmony.

ART.

ART. VI. *Sketches from Nature; taken, and coloured, in a Journey to Margate.* Published from the original Deſigns. By George Keate, Eſq. 2 Vols. Small 8vo. 5 s. ſewed. Dodſley. 1779.

YORICK left many natural children, or, in more familiar phraſe, *bye-blows*, but Mr. Keate is the legitimate offſpring of that ſingular and celebrated writer; and it is with peculiar ſatisfaction we recogniſe the father's features in the ſon.

In this pleaſing ſentimental journey, many things occur to entertain us, and nothing that will offend either our taſte or our judgment; we are, in fine, preſented with a variety of ſcenes that intereſt our affections, and none that can any way tend to injure our morals:—on the contrary, we may affirm, that the reader, who can peruſe theſe pages, without *feeling* himſelf the better for it, muſt be poſſeſſed of a mind either too exalted, or too much depraved for improvement by *this* mode of inſtruction.

Mr. Keate is not one of your geographical travellers, nor is he a hunter after antiquities or pictures. His aim is not to gratify the inquiſitive with the deſcriptions of rare things; his buſineſs is rather with the HEART; and your feelings will be touched, though your curioſity be unſatisfied.

Readers in general, as well as Reviewers by profeſſion, are ready enough to give their opinion of every book they peruſe. It is but fair, that Authors ſhould be allowed the ſame freedom with their Readers. Mr. Keate has, accordingly, taken leave to indulge in a pleaſant deſcription of the various characters and complexions of Readers *, dividing them into the following claſſes:

The Superficial Reader,	The Peeviſh Reader,
The Idle Reader,	The Candid Reader,
The Sleepy Reader,	The Conjectural Reader.

'I may poſſibly,' ſays he, 'not eſcape cenſure for having omitted the LEARNED reader, to whom ſo many prefaces and dedications have formerly been addreſſed,—but this was in the times when learning was poſſeſſed by few.—In this age, ſo enriched by the inundations of the preſs, every author is to preſume that all his readers are learned,—no one being willing to diſpute a title which may call in queſtion the validity of his own.—

'The SUPERFICIAL reader is one who finds not leiſure, or inclination, for more literature than he can take in over a loitering breakfaſt, or whilſt his hair-dreſſer is adjuſting his perſon.—He contents himſelf with extracts from *news-papers*, *magazines*, and *reviews*—ſkims over *title-pages* and *indexes*, and adding to them the ſmuggled opinions of thoſe who look deeper into books, paſſes at routs and tea-tables for a well-read gentleman.—

* In a chapter which he entitles 'The *Reader's Looking-glaſs*.'

'The

'The IDLE reader is the reverſe of the former.—He is a great peruſer of little volumes, but reads without method, or purſuit, not making *knowledge*, but *amuſement*, his object.—

'—He is in one ſenſe of the happieſt claſs, for he is in no danger of ever reading himſelf out; ſo many perſons being daily employed to perpetuate his pleaſures, by ſeducing *novels*—little hiſtories, which familiarize *the arts of intriguing*—Memoirs of *Proſtitutes*—Anecdotes of *Women of Quality*—and Lives of *High-waymen*.—

'The SLEEPY *Reader* is ever a man of a dull languid temperament, both of body and mind.—He takes up a book when he can do nothing elſe, and pores over it, till it drops from his hand;—or if by repeated attacks he fairly arrives at the *Finis* of a volume, he has waded through it ſo between ſleeping and waking, that it is often a doubt with himſelf whether he has read it at all.—

'No *works of genius* are ever ſeen on his ſhelves, they are of too *ſtimulating* a nature, and would defeat his purpoſe,—but a plenty of *ſoporific* treatiſes, under the varied titles of *Journals*, *Annotations*, Books of *Controverſy*, and *Metaphyſical Diſſertations*.—

'An old relation of mine, who died a martyr to the gout, uſed, as he ſat in his ſtudy, to eſtimate his books not from the *pleaſure*, but from the *good naps* they had afforded him.—This, couſin, ſaid he—(pointing round the room with his crutch)—this is a *compoſer*—this a *dozer*—every twenty pages of this excellent author is as comfortable as a glaſs of *poppy water*.—I believe I was near three months *ſtopping* through yonder large volume;—and to this worthy little gentleman on the middle ſhelf, I was indebted for two admirable *nights reſt*, when a chalk-ſtone was forming in my toe.—But my moſt valuable friend is this ſet of books by the ſide of my couch.—I call them my *grand opiate*, and as a mark of diſtinction, my flannel night-cap generally lies upon them.—

'Now I am well aware that when theſe *Sketches from Nature* ſhall appear, half my readers will be on the tiptoe of curioſity to know how the laſt mentioned books were *lettered*; but as I have not I hope a ſpice of ill-nature in my compoſition, I publicly declare the ſecret ſhall die with me.—

'The PREVISH reader is made up of *conceit* and *ill-humour*—He cavils with the *deſign*, the *colouring*, or the *finiſhing*, of every piece that comes before him.—Few have ſufficient merit to *extort* his approbation—he had rather even be ſilent, than commend, and finds his higheſt ſatisfaction in diſcovering faults.—

'A man of this caſt is an object of compaſſion; for in the imperfect ſtate of human labours, he muſt paſs his time very miſerably!—

'—But let us leave him to the ſevere deſtiny of *never being pleaſed*:—To counterpoiſe his ſpleen, behold the CANDID reader appears.—Amiable ſpirit!—in thee I contemplate the gentleman—the ſcholar,—the true critic—ſlow to cenſure—eager to applaud!—convinced by what arduous ſteps ſuperior excellence is attained, thy liberal mind cheriſheth every effort of genius, and unwillingly condemns what thy correct judgment cannot approve.—

'But CANDID reader! thy character hath been more happily delineated by a long-admired writer; in quoting whoſe lines I cannot

reſiſt this occaſion to ſay, that they are as ſtrongly deſcriptive of the amiableneſs of his own.

—" Yes; they whom candor and true taſte inſpire,
" Blame not with half the paſſion they admire;
" Each little blemiſh with regret deſcry,
" But mark the beauties with a raptur'd eye."

' The CONJECTURAL reader brings up the rear;—in ſpeaking of whom I deſire to be underſtood as confining my remarks ſolely to *conjectural* criticiſm.—He is, or ſhould be, a man of parts, who exerciſes his ingenuity on deceaſed writers, by clearing up paſſages he ſuppoſes they left obſcure, and interpreting them by his own conceptions—diſcovering beauties where the author perhaps intended none, and tracing out meanings he might never have in view.—'

' RODOLPHUS GANDER GUYTCHE, the famous profeſſor at the univerſity of HALL, in his preface to the *three ſupplemental* volumes of his *commentaries*, printed in *folio* at LEIPSIC, mentions that it was his conſtant cuſtom, while engaged in that elaborate work, to ruminate on his ſubject in his *great chair*, till he inſenſibly fell aſleep:—" During which time, ſays he, I always found that my thoughts digeſted themſelves into matter and method, and on awaking, I was able the more ſucceſsfully to proſecute my labours."

' I wiſh the example of this valuable critic may not have too much influenced ſucceeding commentators; ſome of whom adopting the profeſſor's *napping chair*, without poſſeſſing his art of riſing from it with a clear head, have not always ſufficiently ſeparated their *dreams* from their *ſubject*.'—

Several ſtrokes, in the preceding extract, approach, very cloſely, to *Sterne's beſt manner*; and ſo does the following *ſentiment*, on croſſing Boughton Hill, near Canterbury:

' There are certain happy moments in one's exiſtence when the blood flows neither too quick, nor too ſlow; when every nerve and artery is faithful to its function, and the whole frame is ſo nicely harmonized, that every agreeable object which juſt then ſtrikes on any of the organs of ſenſe, awakens the ſoul to pleaſure.

' I was at this inſtant in one of thoſe delicious moods.—The ſun was declining in its gayeſt colours—the air was pure and ſerene, and Nature ſeemed perfectly at peace;—on my right hand, corn fields, hop grounds, and wide extended incloſures of varied forms, wore the face of plenty and ſecurity;—on my left, the Iſle of SHEPEY, and the rich vale of FEVERSHAM, contraſted the landſcape; and the opening of the channel, which was covered as far as the ſight could ſtretch with innumerable ſails, carrying on an intercourſe with the diſtant parts of the world, completed a ſcene which my eyes were unwilling to quit.

' —And here, ſays I, pinching the lady's hand as ſhe leant on my arm (for I told you I was in excellent ſpirits)———'

Margate, with all its delightful ſurrounding ſcenery of land and ſea, could not fail of furniſhing much employment for the active mind of this very *reflecting* traveller; among other ſtriking thoughts, the following, on *Time-killing*, may be ſelected as a farther ſpecimen:

'*Killing of time*, my dear lady, is a ſerious buſineſs—Every body talks of it as a thing eaſily effected; but if you will credit what I tell you, all the labours of HERCULES were a flea-bite to it;—for time is not to be deſtroyed.—It is juſt ſuch a thing as the *Polypus*, or (for I hate a ſimile that does not lie at my elbow) juſt like one of the *Sea Anemonies* that are found on the rocks of MARGATE, which you may cut long ways, or croſs ways, or end ways, or edge ways, or any ways you pleaſe, ſtill every part you ſeparate becomes an entire whole, and the parent animal equally perfect as before—Thus when you have ſlipt off from *time*, days, and weeks, and months, and years, new days, and weeks, and months, and years ſhoot immediately into their places, and this inſtantaneous ſucceſſion muſt be eternal.—

'If my ſimile is good for any thing, *time*, with reſpect to yourſelf, is *immortal*, and therefore never to be *killed*.

'Now when one is haraſſed by an adverſary too powerful to be overcome, it is a wiſe maxim to win him to our intereſt.—Beſides, the tenderneſs of your own heart, Madam, would never excite in you a wiſh to deſtroy any thing—you do not want to *kill time*, you only wiſh to prevent him from plaguing you, and there are a thouſand ways by which you may make him *your friend*.—It is not with minds occupied in the avocations of domeſtic life, or exerciſed in the duties of profeſſions and buſineſs, that *time* opens hoſtilities;—he attacks only the idle, and the diſſipated, and ſuch whom affluence and luxury have enervated.—We are all naturally formed for action; and if thoſe who are placed by fortune beyond the toils, the wants, and the anxieties, which the generality of mankind are doomed to feel, would cultivate the many noble purſuits and ſtudies which lie open to them, they might ever have entertainments of their own to revert to in all their leiſure hours; nor be compelled to drive about the world with languid countenances, and live on the *miſerable charity* of public amuſements.

'Thoſe who have various reſources in themſelves, feel that independency of mind which all muſt covet, nor are ever conſcious of the oppreſſions of *time*; they meet its approach with joy, and only blame the rapidity with which he ſeems to ſteal away from them.—Such as have the moſt of theſe, will ever be found the happieſt;—cheerfulneſs is the natural reſult of exertion, and man the only being we know of in creation to whom time appears often burthenſome.—

'For how many centuries did the ſucceſſors of Saint PETER make all the potentates of EUROPE ride behind them!—and trotted them up hill, and down hill, over rough and ſmooth, juſt as they pleaſed to lead the way;—for their holineſſes always beſtriding a mule, partook a good deal of the humour of the beaſt that carried them.—Our Eighth HARRY was one of the firſt who openly quarrelled with the *pillion*, and reſolved to ride ſingle, and independent; the advantages of which ENGLAND hath been ſenſible of ever ſince.—

'While we are able, like the POPE, to ride *foremoſt*, and keep *time* on the crupper, which is the caſe of the active, the ingenious, and the happy, we may with more infallibility than the ſee of ROME ever poſſeſſed, aſſert, that we have *time* at our command; and every thing we meet with attracts and delights.—But if we live at the

mercy of *time* by being *behind*, we are dragged on at whatever pace he pleases to move,—the reins are out of our hands; and the whole journey of life grows tedious, and irksome.—

'This is merely a hint *en passant*, and my readers remain at full liberty to ride whichever way they like best.—'

The following address to *the Sea* is, perhaps, more peculiarly in the *Author's own manner:*

'Hail! thou inexhaustible source of wonder and contemplation! Hail! thou multitudinous ocean! whose waves chase one another down like the generations of men, and after a momentary space are emerged for ever in oblivion!—Thy fluctuating waters wash the varied shores of the world, and while they disjoin nations, whom a nearer connection would involve in eternal war, they circulate their arts, and their labours, and give health and plenty to mankind.

'How glorious! how awful are the scenes thou displayest!—Whether we view thee when every wind is hushed,—when the morning sun, as now, silvers the level line of the horizon,—or when its evening track is marked with flaming gold, and thy unrippled bosom reflects the radiance of the overarching Heavens!—Or whether we behold thee in thy terrors!—when the black tempest sweeps thy swelling billows, and the boiling surge mixes with the clouds,—when death rides the storm,—and humanity drops a fruitless tear for the toiling mariner whose heart is sinking with dismay!—

'And yet, mighty deep! 'tis thy *surface* alone we view—Who can penetrate the secrets of thy wide domain?—What eye can visit thy immense rocks and caverns, that teem with life and vegetation?—Or search out the myriads of objects, whose beauties lie scattered over thy dread abimes?—

'The mind staggers with the immensity of her own conceptions,—and when she contemplates the *flux* and *reflux* of thy tides, which from the beginning of the world were never known to err, how does she shrink at the idea of that DIVINE POWER, which originally *laid thy foundations so sure*, and whose omnipotent voice hath fixed the limits *where thy proud waves shall be stayed.*'

There is great propriety in the Author's remark on a fashionable mode of dancing, lately borrowed from our capering neighbours across the water:

'I must own I am rather sorry to observe, that the COTILLON begins to be introduced into our balls.—How far more experience in those dances may improve us in them, I know not; but I have scarcely as yet, seen the figure gone through without interruption.—Besides, we seem to want that festivity, and that *enjoûment*, which hath made me view them with so much pleasure in FRANCE.—Whoever has attended to them, even in the BOIS DE BOULOGNE *au* SAINT ESPRIT, or at any of the *guinguettes* about PARIS, must have remarked, that *the soul* dances *with the body*, and every feature *of* the face tells you it does.—

'Another objection to their coming into public use here, is, that they occupy a very large space in a room, and employ but very few; so that in a crowded assembly, the far greater number must be merely spectators, and the few who dance, become extremely distinguished;

—whilſt the whimſical ſteps, and high capers, which are practiſed in our ENGLISH COTILLON, furniſh more of a *ſpectacle*, than many ladies may chooſe to contribute to.—

'—Our own COUNTRY DANCES have the peculiar advantage of admitting a very large number to join in them.—I have ſeen them practiſed and admired, in moſt parts of EUROPE; and they are in my idea, infinitely better calculated to diſplay that elegant eaſe of motion, which has been ſo properly termed *ſwimming in the dance*; and which would inevitably be loſt, ſhould we apply to them the theatrical ſteps, which the profeſſors of the COTILLON now teach.

'—As dancing is an act of hilarity, I think in general, that we appear to make too *ſerious* a buſineſs of it.—The exerciſe gives an impulſe to circulation.—We may alſo allow ſomething to the animation of muſic,—and far more to the animation of ſentiment, naturally excited by being engaged in ſo pleaſing a familiarity, with the ſex we moſt wiſh to appear favourably to;—and yet, in almoſt every ball-room, how many couple do we ſee *journeying* down a dance, with ſuch *ſerious* countenances, as if they were rather toiling through a penance impoſed them, than engaged in a voluntary amuſement!—

'—It is certainly being undeſirably philoſophical, to feel pleaſure, without expreſſing it.—

'—Nothing is more calculated than the MINUET, to ſhew an elegant figure to advantage;—it is the art of moving with grace and eaſe,—but to dance in that degree of taſte, as to command admiration, requires early inſtruction, good judgment, and a nice ear, ſuperadded to many perſonal endowments.—As greatly to excel therefore, in this accompliſhment, can happen but to few, a moderate knowledge of it may be diſpenſed with, and attended to;—but it were far better declined by the many, who attempt it, without any of the requiſites.

'—Acts, which are the *efforts of grace*, ought to be *gracefully* performed!—And as there is ſome path, or other, in which every one may walk with propriety and ſucceſs, it is a ſad miſtake, when we place ourſelves, unneceſſarily, in ſuch conſpicuous ſituations, as we are totally unſuited to appear in.—'

A pathetic, beautiful, and pious ejaculation to Health, ſhall conclude our extracts from theſe agreeable Sketches:

'—How ſweet is thy return, O HEALTH! thou roſy cherub!—my ſoul leaps forward to meet thee, whoſe true value thy abſence can only teach us!—When thou comeſt, *with healing on thy wings*; when every part, and nerve, and artery, are obedient to their office; and when this complicated machine is ſo perfectly harmonized, that we perceive not that we have any part, or nerve, or artery, belonging to us, how ſweetly is the mind then attuned to receive pleaſure from every inlet of ſenſe!

'—GOD of my life! who numbereſt my days, teach me to meet with gratitude, or patience, the good, or ill, which the tide of time ſhall float down with them!—but never withdraw from me thoſe native ſpirits, which have been the cheering companions of my exiſtence, and have ſpread a gilding upon every thing around me!—that I may continue to view, with rapture, the inexhauſtible volume

of NATURE that is thrown open before me; on every page of which is charactered the impreſſion of thy OMNIPOTENT HAND!—'

Theſe Sketches from Nature are enlivened with a variety of entertaining anecdotes, real or feigned, together with ſome epiſodical ſtories, well told, and naturally introduced.

We will now, for the preſent, take our leave of an Author, whoſe various writings * we have peruſed with pleaſure; and which, with grateful acknowledgement for the entertainment they have afforded us, at various times, ſince the commencement of our Review, are, to the beſt of our recollection, enumerated in the note.

* 1. Alps, a poem.
2. Netley Abbey, a poem.
3. Monument in Arcadia, a dramatic Paſtoral.
4. Temple Student, a poem.
5. Lady Gray to Lord Dudley, a poem.
6. Ferney, an Epiſtle to Voltaire.
7. Account of Geneva.
8. Poem to the Memory of Mrs. Cibber.
9. Sketches from Nature, in a Journey to Margate.

ART. VII. *The Seaſons.* By James Thomſon. A new Edition. Adorned with a ſet of Engravings from original Deſigns. To which is prefixed an Eſſay on the Plan and Character of the Poem. By J. Aikin. 8vo. 4s. boards. Murray. 1778.

IN the well-witten Eſſay, which Mr. Aikin has prefixed to this edition of the Seaſons, may be diſcovered the ſame principles of juſt and elegant taſte, which are diſtinguiſhable in the other critical works of this ingenious writer.

He ſets out with remarking, that originals are always rare productions:

'The performances of artiſts in general, even of thoſe who ſtand high in their reſpective claſſes, are only imitations; which have more or leſs merit, in proportion to the degree of ſkill and judgment with which they copy originals more or leſs excellent. A good original, therefore, forms an æra in the art itſelf; and the hiſtory of every art divides itſelf into periods comprehending the intervals between the appearance of different approved originals. Sometimes, indeed, various models of a very different caſt may exerciſe the talents of imitators during a ſingle period; and this will more frequently be the caſe, as arts become more generally known and ſtudied: difference of taſte being always the reſult of liberal and varied purſuit.

'How ſtrongly theſe periods are marked in the hiſtory of Poetry, both ancient and modern, a curſory view will ſuffice to ſhew. The ſcarcity of originals here is univerſally acknowledged and lamented, and the preſent race of poets are thought particularly chargeable with this defect. It ought, however, to be allowed in their favour,

that if genius has declined, taste has improved; and that if they imitate more, they choose better models to copy after.

'That THOMSON'S SEASONS is the original whence our modern descriptive poets have derived that more elegant and correct style of painting natural objects which distinguishes them from their immediate predecessors, will, I think, appear evident to one who examines their several casts and manners. That none of them, however, have yet equalled their master; and that his performance is an exquisite piece, replete with beauties of the most engaging and delightful kind; will be sensibly felt by all of congenial taste:—and perhaps no poem was ever composed which addressed itself to the feelings of a greater number of readers. It is, therefore, on every account an object well worthy the attention of criticism; and an enquiry into the peculiar nature of its plan and the manner of its execution may be an agreeable introduction to a re-perusal of it in the elegant edition now offered to the public.'

After shewing, that the principal and favourite occupation of poetry has at all times been, to describe such natural objects, as by their beauty, grandeur, or novelty, agreeably impress the imagination, he observes that,

'Thus intermixed as they are with almost all, and essential to some species of poetry, it was, however, thought that they could not legitimately constitute the whole, or even the principal part, of a capital piece. Something of a more solid nature was required as the ground-work of a poetical fabric; *pure description* was opposed to *sense*; and binding together the wild flowers which grew obvious to common sight and touch, was deemed a trifling and unprofitable amusement.

'Such was the state of critical opinion, when Thomson published, in succession, but not in their present order *, the pieces which compose his *Seasons*; the first capital work in which natural description was professedly the principal object. To paint the face of nature as changing through the changing seasons; to mark the approaches, and trace the progress of these vicissitudes, in a series of landskips all formed upon images of grandeur or beauty; and to give animation and variety to the whole by interspersing manners and incidents suitable to the scenery; appears to be the general design of this Poem. Essentially different from a didactic piece, its *business* is to describe, and the occupation of its *leisure* to teach. And as in the *Georgics*, whenever the poet has, for a while, borne away by the warmth of fancy, wandered through the flowery wilds of description, he suddenly checks himself, and returns to the toils of the husbandman; so Thomson, in the midst of his delightful lessons of morality, and affecting relations, recurs to a view of that state of the season which introduced the digression.'

The plan and conduct of the Poem are next examined. These are unfolded with great judgment and perspicuity: But,

* They appeared in the following order; *Winter*, *Summer*, *Spring*, *Autumn*.

for

for the particular manner in which this part of the work is executed, we muſt refer our Readers to the eſſay itſelf.

We could have wiſhed, that Mr. Aikin had devoted a few pages to the examination of Thomſon's verſification and language. Though it be a ſubject on which the critics are divided, we do not know that it has been, hitherto, critically diſcuſſed.

As a ſchool book, there is, perhaps, no poem that can ſtand in competition with Thomſon's ſeaſons. While the richneſs and luxuriance of his imagery captivate the imagination, the warmth and fidelity with which he copies from truth and nature, imperceptibly infuſe a love of nature and truth into his readers: The variety of learning that he diſplays, at the ſame time that it informs, awakens curioſity: And the precepts, both moral and religious, with which his poem ſupereminently abounds, and which are ſet off with all the allurements of poetry, cannot fail to have great influence on the heart. On every account, therefore, this poem is excellently calculated for the ſtudy of youth. To ſuch Readers, whoſe taſte is not yet directed and informed, the preſent Eſſay will be of conſiderable uſe.

Should this elegant edition be reprinted, we would recommend it to the editor, to conſider whether it might not be adviſeable, to omit, as is done in other editions, the burleſque epiſode of *The Return from the Fox-chace*, which he has inſerted as it originally ſtood in the third book. Though not without its merit, yet, by being incorporated into a ſerious and philoſophical poem, it evidently offends againſt that uniformity which is expected in every regular performance.

Art. VIII. *Sermons on various Subjects.* By Zachary Pearce, D. D. late Lord Biſhop of Rocheſter. Publiſhed from the original Manuſcripts, by John Derby, M. A. his Lordſhip's Chaplain, Rector of Southfleet and Longfield, and one of the Six Preachers in the Cathedral Church of Canterbury. In four Volumes. 8vo. 1 l. 1s. Boards. Robinſon. 1778.

THE character of the late pious and worthy Biſhop Pearce, both as a divine and a general ſcholar, hath been too fully eſtabliſhed by his various excellent publications, to require any freſh encomiums. His editions of Longinus, Cicero *de Oratore*, and Cicero *de Officiis*, have clearly proved, that he was a ſound and judicious critic. His obſervations on Milton have manifeſted, that he was not unequal to the taſk of repreſſing the temerity of a Bentley. His vindication of ſome of our Saviour's Miracles, in anſwer to Woolſton, have ſhewn, that he was a maſterly ſupporter of chriſtianity againſt the attacks of infidelity. And his Commentary and Notes on the Four Evangeliſts,

and the Acts of the Apostles, with the Tracts annexed, have ranked him with those capital illustrators of scripture, whose names and works will be transmitted, with peculiar honour, to posterity.

Such being the esteem which Dr. Pearce had so justly acquired by his writings, it was reasonable to expect that his sermons would not be totally with-held from the public. Accordingly, a selection of them is here made; in doing which, it hath been the design of the Editor, to arrange a competent number of such as treat of the principal objects of a Protestant-christian's faith and practice. Of the Sermons now printed, some were intended by the Author himself for publication; particularly, a Series of Discourses on natural and revealed Religion, in the first volume, and those on Popery in the fourth. In the Discourses on natural and revealed Religion, the Bishop states, with great perspicuity, the evidences in favour of both; and removes, in an able manner, the objections of unbelievers. It is, however, with concern, that we find so judicious a divine, as Dr. Pearce, ranking the opinion of *eternal punishments* (by which he means an eternal existence in misery) among the doctrines of christianity. Being persuaded that this doctrine is true, our good Prelate endeavours to solve the difficulty arising from it, in the following manner:

'I proceed now to the *second* objection, which I mentioned as having been made by some against the divine authority of our holy religion, *viz.* that *eternal punishments* are in the New Testament represented as *the wages of sin:* whereas the objectors think, that there would have been more of *grace* and of *truth* too in the Christian scheme, if these had been wholly left out of it.

'But it hath been usual with the enemies of Christianity to deny, that an eternity of punishments is revealed in the New Testament. They would explain the word *eternal* to mean only a long space of time; and they will not allow, that it is ever to be necessarily understood in the strict and proper sense of the word, when applied to *punishments* in the scriptures. Why then should *they* make this objection, which they affirm to have no foundation in the word of God? The objection might be made more *consistently*, though not more *truly* by a professed Christian, who, though he would be mistaken in this point, would yet go upon a right supposal, that the scriptures contain a divine revelation. But the doctrine of *eternal punishments*, to be inflicted upon impenitent sinners, cannot be at the same time *no part* of the gospel, and yet an objection against the *grace* and benefit of the gospel.

'But the objection ought to be answered more directly, as it is of great importance to religion, that the matter should be rightly understood; for in proportion as men's fears of what may befal them hereafter are lessened, their vices and corruptions will improve: and when we see, that a full belief of an eternity of punishments is not able to restrain some men, we may be sure, that the world would be

infinitely

infinitely worse if this bridle was taken off from their passions and appetites *. I hope therefore to be able to shew you in the clearest manner, that (supposing this doctrine to be true, as I am persuaded it is,) the revelation of the gospel through our blessed Saviour ought not to be thought, on this account, deficient in kindness and advantage to mankind. For

'This, if true at all, was true before the gospel revealed it; and therefore is not to be laid to the charge of the gospel. The New Testament hath more fully and more forceably explained it, but it hath not made it to be the sinner's portion. Under natural religion, as well as under the Christian, the *wages of all sin was death*, spiritual death, or the death of the soul, that is punishment of equal duration with the soul which is immortal. This the heathens, who lived before Christ came into the flesh, and who had only the light of nature to guide their steps, appear to have had a belief of, though the truth was not so clear and visible to them, as it is to us Christians, who are taught *by that man, whom God hath appointed to be the judge* at the last day, that *the wicked shall go away into everlasting punishment* †. And many passages might be produced both from their poets and philosophers, in which they taught the same doctrine, and allowed no period or change of sufferings to impenitent sinners of the blackest dye and the most heinous guilt ‡.

'Christianity therefore is not to be charged with being the *author* of that punishment, which it is only the *proclaimer* of: for surely to forewarn any man of a danger, is not the same as to bring that danger upon him. He that gives his neighbour notice of his house's being on fire, may as well be charged with being the incendiary, as the New Testament with being the cause of eternal misery to sinners because it reveals to them in express words, that there is such a punishment reserved for the impenitent.

'Again, let it be considered, in answer to this objection, that, upon the whole view of the matter, it appears to be so far from *not* being a *grace*, that it is one strong proof of its being a *grace* and favour to mankind, that God hath in this world declared himself so fully on this important head.

'If the punishment is to be *eternal*, the truth of which I am not endeavouring to prove at present, though it may be proved to be very probable from reason, and very certain from scripture; but now I argue only upon a supposition, that it is true: and the consequence will be, that it is very happy for mankind, that they have such a clear and solemn warning given them. For this *terrour of the Lord*, thus forceably applied, has made many a man stop short in the ways

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* Itaque ut aliqua in vitâ formido improbis esset posita, apud inferos ejusmodi quædam illi antiqui supplicia impiis constituta esse, voluerant; quòd videlicet intelligebant, his remotis, non esse mortem ipsam pertimescendam. *Cic. Or. in Catal.* iv. 4.

† Matth. xxv. 46.

‡ ——*sedit, æternumque sedebit*
Infelix Theseus. Virg. En. vi. 617.

See Warburton's Div. Leg. vol. i. p. 171, and 204. 1st edition.
See Histoire de la Philosophie Payenne, vol. i. p. 206, &c.

of

of *sin*, and turn out of the path, which leads to *hell and destruction*. Many a man, thus awfully forewarned, hath repented betimes and changed his behaviour: and thus changed he hath steered his course towards heaven, where he would never have arrived, if the sound of *everlasting misery* had not reached his ears, and worked upon his stubborn heart. Such a one then will have great reason, when he is a saint in happiness, to cry out, that all those *terrors* were *mercies*, that Christianity is as *tender-hearted* in its threatnings, as in its promises; and, in a word, that *the grace which came by Jesus Christ*, would not have displayed itself so effectually, if it had not *driven* us by our fears, as well as *allured* us by our hopes.

'It hath been usual indeed with those, who declaim against an eternity of punishment, to call in the arts of insinuation to their aid, and to represent the maintainers of the true doctrine, as men of no bowels and compassion; of minds too rigid and severe: as if, when we pleaded for what we see so plainly revealed in the scriptures, we were mixing our own temper with our instructions; and as if some degree of ill-nature in the teacher contributed to the lesson which he was delivering. But surely no one can think, when he thinks coolly of the matter, that it is owing to moroseness or ill-nature, that any man teaches that for a doctrine, the consequences of which he so frequently warns men of, and earnestly endeavours to deter them from.

'For so good an effect, as a sinner's amendment, which the denouncing of *eternal misery* aims at, seems to be one of the best-natured ends that the wit of man can conceive. If not only the *goodness* of God, but his *vengeance* thus declared before hand, means to *lead us to repentance*, and by that wholsome change of the heart to lead us to *eternal happiness*, welcome, may a wise man say, welcome any doctrine which has a tendency so much to our advantage; and welcome, Christianity, which, by *revealing the wrath of God from heaven against all ungodliness and unrighteousness of men, hath taught us to live soberly and righteously in this present world, looking forwards towards the high prize of our calling, which is in Christ Jesus our Lord.*'

'These are the reflections, my brethren, which will help us to answer the objection, that some men have made to Christianity, as if it was no gracious institution, because it so often mentions, and lays so much stress upon *eternal punishments*.'

Allowing that what is advanced above, by the Bishop, is ingenious, and even, in some measure, new, we can by no means consider it as satisfactory. The doctrine of *eternal torments* militates with every rational idea of the divine perfections. It is as contrary to the justice as it is to the mercy of God: for there is no manner of proportion between crimes and punishments, if *misery for ever* is to be adjudged to offences which, though highly inexcusable and heinous, must necessarily be temporary and limited. This notion, as well as the horrid absurdities of rigid Calvinism, would long since have been exploded by moderate divines, if men had not been afraid of thinking freely upon it, and of calling it in question. While it is so contrary

contrary to every dictate of reason, and every sentiment of the human heart, we are persuaded, that it hath no foundation in the sacred writings. The strongest expressions of scripture, upon the subject, amount to no more than this, that such as are finally and incorrigibly wicked shall, at length, be punished with everlasting destruction. *The wages of sin is death*; while *eternal life* shall be the portion of the upright.

The sermons against Popery, in the fourth volume, which are thirteen in number, contain a very judicious display and refutation of the principal tenets of the church of Rome, and may be deemed particularly seasonable at the present juncture. In the last of these sermons, Dr. Pearce considers that description given by St. Paul, of a heretic, in his Epistle to Titus (Tit. iii. 10, 11.), which hath occasioned so much controversy among divines, and the explication of which hath been found so difficult. As our Right Reverend Author seems to have been singularly happy in explaining who the heretic meant by the Apostle was, and how such a heretic might be said to be condemned of himself, we shall lay that part of the Sermon before our readers:

'To begin then with the first of these heads, and to shew you what St. Paul most probably meant by an *heretick* in this place.

'And for doing this we must look back to the words immediately preceding the text, which, we may fairly suppose, led the Apostle to give this direction to *Titus*. His words are these, *Avoid foolish questions and genealogies, and contentions, and strivings about the law: for they are unprofitable and vain* *. From whence we may gather, that the persons who are charged as introducing into the Church of Christ these *foolish questions and strivings about the law*, were some of the Jewish converts to Christianity; no others, but these, having by such zeal for the *law* of Moses, here called *the law*. And this we find confirmed by what St. Paul says in his Epistle to *Titus*; where he expressly warns him, *not to give heed to Jewish fables and commandments of men that turn from the truth* †: and farther says, that *there were then many unruly and vain talkers, and deceivers, especially they of the circumcision* ‡.

'From all which laid together, it seems highly probable, that the man, whom St. Paul in the text distinguishes by the name of *Heretick*, was one of those Judaizing Christians, who living in communion with the church of Christ, taught such things for duties under the gospel, as had no warrant from the doctrine of the gospel: particularly, that some of the Mosaic laws and ceremonies were necessary to be observed and practised by all Christians.

'Every one who reads St. Paul's Epistles with any attention, will find, that some of those Jewish converts insisted upon it as a necessary duty, that the Gentile converts should be *circumcised*, that they should keep the *feasts of the new moons*, and should observe the Mosaical distinction of *meats*: And he will there see, with what zeal and

* Titus iii. 9. † Ibid. i. 14. ‡ Ibid. 10.

what

what force of reaſoning the Apoſtle endeavours to throw this yoke from off the necks of thoſe Heathens who had embraced Chriſtianity.

'Such then was the *Heretick* moſt probably of whom St. Paul ſpeaks in the text; and his *hereſy* conſiſted in his raiſing ſuch *fooliſh queſtions*, and giving occaſion to ſuch *ſtrivings about the law*, as tended to make men look upon thoſe things as the will of God, which, under the goſpel-covenant, were no better than the unwarranted *commandments of men.*

'I proceed, ſecondly, to ſhew you in what ſenſe it ſeems moſt probable that St. *Paul* repreſents this Judaizing *Heretick* as one, whom Titus *knew* to be not only *ſubverted*, but to *ſin, being condemned of himſelf.*

'The chief difficulty in the words of the text, is, to find out what the Apoſtle, moſt probably, meant by this *Heretick*'s being *condemned of himſelf*, in ſuch a ſenſe as that Titus might be ſuppoſed to *know* it; for the Apoſtle ſays to him, *knowing, that he, that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf.*

Is it, that this *Heretick* taught for the true doctrines of the goſpel, what he himſelf knew in his own conſcience to be falſe doctrines? This is one ſenſe given by the expreſſion of the text; and in this ſenſe he was properly *condemned of himſelf*: but then it may be juſtly aſked, how *Titus* could know this? The *Heretick* himſelf *knew* it plainly: but how could *Titus* be aſſured, that the wicked teacher was thus *condemned of himſelf*, unleſs we ſuppoſe that he had a perfect knowledge of the ſecrets of his heart? And is this to be ſuppoſed as a gift vouchſafed by heaven to *Titus*, when we do not find that, in ordinary caſes at leaſt, it was a power communicated even to the Apoſtles themſelves? They ſpeak of this commonly as of a divine perfection: thus, at the meeting of the Apoſtles in council at Jeruſalem, St. Peter introduces his ſpeech with ſaying, *God which knoweth the hearts, &c.** The whole body of the Apoſtles ſeem to have diſclaimed any ſuch power in themſelves, by their applying themſelves to God, that he would direct them in their choice of a new Apoſtle, and ſaying, *Thou Lord, who knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen* †.

'Or, is it St. Paul's meaning in the text, that ſuch a Heretick *condemned himſelf*, i. e. accuſed or bore witneſs againſt himſelf, becauſe he *openly* maintained his falſe doctrine, and endeavoured to propagate it, to all around him? This ſenſe Dr. Foſter, and other learned men have given to the words *condemned of himſelf.* And it is true that Titus, or any one elſe without *knowing* that the *Heretick knew* his doctrine to be falſe, might *know* that he was thus *condemned.* But then in this caſe the *Heretick* was only *condemned of his actions*, not *of himſelf*, i. e. not of the teſtimony of his own mind. He might believe his doctrine to be true, though his *actions condemned him*, or witneſſed againſt him for openly teaching and ſpreading it. Beſides, this would be only a circumſtance attending his ſin and aggravating it: it would not be the formal cauſe or the ground of his ſin, as the Apoſtle ſeems to ſuppoſe it was, when he ſays, that he

* Acts xv. 8. † Ibid. i. 24.

ſinneth,

ſinneth, being condemned of himſelf; i. e. in this his ſin conſiſteth principally, that he is ſelf-condemned in what he teaches.

'To find out then the true meaning of the expreſſion, as applied in the text to an *Heretick*, it muſt be remembered, that it is a Judaizing *Heretick*, of whom the Apoſtle ſpeaks, one who endeavoured to lay upon the Gentile converts to Chriſtianity, as a neceſſary part of their duty, thoſe obſervances which at that time ſtood only upon the foundation of the *commandments of men*.

'Very few of the books of the New Teſtament were written at the time when St. Paul gave this Rule to *Titus*; and it is not improble that in the Iſland of *Crete* where *Titus* was then Biſhop, Chriſtianity was no otherwiſe known than by teaching, I mean teaching in oppoſition to writing. But, however that was, we find the Apoſtles always laying it down as a ſure rule, whereby their converts might diſtinguiſh between what were the *doctrines of the goſpel*, and what were the mere *commandments of men*, that thoſe converts had been taught and had received the *doctrines of the goſpel* from the Apoſtles themſelves, or from ſuch teachers as had been ſent to them by the Apoſtles: whereas ſuch as were the mere *commandments of men* had never been taught to them by any Apoſtle, or Preacher authoriſed by an Apoſtle; but were, in thoſe who taught them, the entire fictions of their own brains, the workings of their own fancies.

'On this account St. Paul commends the Corinthians for *keeping the ordinances, as he had delivered them unto them* *.

'And he calls upon the Theſſalonians *to ſtand faſt and hold the traditions, which they had been taught either by his word, or his epiſtle* †. The ſame Apoſtle exhorts Timothy to *keep that which was committed to his truſt, avoiding profane and vain babblings* ‡: and in this very epiſtle to Titus, he directs, that a *Biſhop ſhould hold faſt the faithful word, as he had been taught* §. In the 2d epiſtle to Timothy he charges him in theſe words, *Continue thou in the things which thou haſt learned, and haſt been aſſured of, knowing of whom thou haſt learned them* ‖: and in the ſame epiſtle he ſays, *fooliſh and unlearned queſtions avoid* **, i. e. queſtions not learned by any Chriſtian at his inſtruction upon entrance into Chriſtianity.

'And this is the language of the other Apoſtles: for St. John adviſes, that *if any man brought not the doctrine*, which they had learned of him, *they ſhould not receive him into their houſes* ††. And (to quote no more paſſages in ſo plain a caſe) when St. Jude exhorts Chriſtians, that they ſhould *earneſtly contend for the faith*, he points out the true faith by ſaying, that it was that which was *once delivered to the ſaints* ‡‡.

'Whatſoever Chriſtian therefore in *Crete* (under *Titus's* government) or in any other part of the Church, taught as an article of faith or rule of practice *received* by him from ſome Apoſtle or apoſtolical Preacher, what he had not *received* as ſuch from any Apoſtle or

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* 1 Cor. xi. 2. † 2 Theſſ. xi. 15. See alſo Gal. i. 9, 11, 12. and 2. Tim. i. 14, 15. and 2 Tim. ii. 2. and Rev. iii. 3.
‡ 1 Tim. vi. 20. § Titus i. 9. ‖ 2 Tim. iii. 14.
** Ibid. ii. 23. See Dr. Clark's Sermons, vol. viii. page 171.
†† 2 John 10. ‡‡ Jude ver. 3.

apoſtolical

apoſtolical Preacher, was *ſubverted* and *turned from the truth*; as they are ſaid to *ſubvert men's ſouls*; who taught as neceſſary to be practiſed by the Gentile converts, what the Apoſtles *gave no ſuch commandment for*; and ſuch an *Heretick ſinned*, likewiſe *being condemned himſelf*, becauſe he knew in his conſcience, that he had *received* no ſuch doctrine, and had been *taught* no ſuch practice from any perſon authoriſed either by Chriſt or by his Apoſtles, to teach the will of God to mankind. So that he was *ſelf-condemned* in the ſtrict ſenſe of the word, becauſe he taught a lie: even if the doctrine itſelf were ſuppoſed to be *true*, yet it was *falſe* that he had *received* ſuch a doctrine from them; and therefore when he taught it as thus *received*, he ſtood *condemned* by the teſtimony of his own mind.

'And this Titus might very well *know*, as the text ſays he did, and as the paſſages which I juſt now cited from the epiſtles of three Apoſtles ſuppoſe, that every one of their converts might do; without our ſuppoſing him to have any knowledge of the *Heretick*'s heart: for the queſtion is about a fact; not about the truth of the doctrine which the *Heretick* taught, but about this point, whether he had ever *received* any ſuch doctrine as he taught? and Titus could be very ſure, that he could produce no authentic and inſpired teacher of the goſpel for his author, and that therefore he was *condemned of himſelf*; or, in other words, that he was inwardly conſcious of his having no ſuch warrant for his doctrine as he pretended.'

Without profeſſing to coincide with every doctrinal ſentiment, which may occaſionally have been advanced by Biſhop Pearce, in theſe four volumes of Diſcourſes, we can truly ſay, that they contain a fund of matter, on ſubjects of the higheſt importance to the temporal and ſpiritual welfare of men; and that they will afford great inſtruction and edification to the clergy of every denomination, and to private chriſtians. In the ſtyle, our Prelate hath not been ambitious of ornament, but hath contented himſelf with being perſpicuous, plain, and accurate. Such a mode of compoſition, perhaps, beſt agrees with the dignity of truth, and the ſimplicity of the goſpel.

ART. IX. *An Inquiry into the Cauſes that have hitherto retarded the Advancement of Agriculture in Europe:* With Hints for removing the Circumſtances that have chiefly obſtructed its Progreſs. By James Anderſon. 4to. 3 s. Edinburgh printed, and ſold by Cadell in London. 1779.

'IT is univerſally allowed that agriculture is the moſt uſeful of all arts; and as it is an art abſolutely neceſſary to the very exiſtence of man in a ſtate of civil ſociety, it appears a little ſurpriſing that it ſhould not have been carried nearly to its ultimate degree of perfection long before the preſent period; nor can we help regretting, that while ſo much ingenuity has been exerted in bringing to maturity many other arts of leſs utility to mankind, *this* ſhould have been ſuffered to remain in its preſent imperfect ſtate.

'But

'But when we reflect, that true knowledge can only be attained by accurate and judicious experiments; when we contemplate the immenſity of objects that require our attention in agriculture; when we advert to the difficulty of deviſing proper experiments for elucidating every ſeparate article, and the length of time that is required for each of theſe experiments, together with the numberleſs circumſtances that may affect their reſult, and the difficulty of attending to all theſe circumſtances, and making proper allowances for them, our wonder is indeed abated, but our regret continues; and we cannot help earneſtly wiſhing that ſome method could be deviſed for facilitating experiments in agriculture, and of rendering them of more univerſal utility.'

Such is the exordium of the work before us; and it is believed that every man of ſound judgment will join with our Author in wiſhing ſucceſs to every attempt that hath ſuch a valuable end in view.

The Author of this work is already ſo well known to the Public by his former performances *, as renders any praiſes on our part unneceſſary. We obſerve in it the ſame candour of diſquiſition, the ſame beneficence of intention, and the ſame depth of inveſtigation which are ſo conſpicuous in his other works. There is too, obſervable in this, as in all his other writings, a cautious diffidence, and an unceaſing attention to guard againſt every circumſtance that may lead to error, which gives to his writings the appearance of a minuteneſs of detail, of which he is obviouſly ſenſible, and which he does not ſeem to think will contribute to their popularity. Perhaps he is right. But this circumſtance will add to their durability, and their utility; objects of much higher moment than the fluctuating breath of popular applauſe.

The ſtate of our knowledge in agriculture, Mr. Anderſon obſerves, is as yet extremely limited: but, although he does not think that this will be ſo univerſally acknowledged for an undoubted truth as it ought to be, he declines giving a formal proof of it, becauſe he thinks the experience of every attentive obſerver will ſoon convince him of it, and becauſe he himſelf had exhibited proofs of it, as to ſome particular branches of agriculture, in a former work. We, for our own part, had but a limited idea of the very imperfect ſtate of our knowledge in this art, till we had peruſed the treatiſe before us. We thought that England not only far excelled all other nations in the knowledge of agriculture, but that ſhe had even made conſiderable

* Eſſays relating to Agriculture and Rural Affairs, and Obſervations on the Means of exciting a Spirit of national Induſtry, &c. See Review, vols. lvii. and lviii.

advances

advances toward bringing that art to perfection. But we are now convinced that very much is required to be done before ſhe can with juſtice lay claim to that honour.

As the progreſs of agriculture has been retarded by the want of proper experiments, Mr. Anderſon takes notice that ſome who have wiſhed well to her intereſts have propoſed to have that deficiency ſupplied by inſtituting, at the public expence, a *national experimental farm*, and putting it under the direction of a perſon properly qualified for the taſk. But this, he obſerves, although it would be a moſt uſeful inſtitution, could not *alone* fully accompliſh the end propoſed.

'There is, ſays he, a peculiarity attending diſquiſitions in agriculture that ſeems to have been hitherto entirely diſregarded, although it has more powerfully retarded the progreſs of this art than any other circumſtance whatever; that is, the difficulty, if not the impoſſibility, of making different perſons fully comprehend the reſult of any one experiment in agriculture, or exactly to underſtand the full import of any precept applied to this art *.

'For

* 'Some readers may perhaps be at a loſs to underſtand the full import of the paragraph in the text to which this note refers, as few have had opportunities of remarking the peculiarities here alluded to. The followings facts are ſelected from a great many others of the ſame kind by way of illuſtrations:

'Two ſoils not diſtinguiſhable from one another in any obvious particular, but lying in different diſtricts, were fallowed with equal care, and each dreſſed with horn-ſhavings in the ſame proportion: the one was rendered extremely fertile for many years following in conſequence of that dreſſing; the other field did not receive the ſmalleſt benefit from it.

'Two other fields at a diſtance from one another, and not ſeemingly of very different qualities, were fallowed with equal care. One of them had been exhauſted by frequent crops of corn, ſo as to be rendered almoſt unfit for carrying grain of any ſort; the other had been in graſs for ſome years, and had only carried one crop to help to rot the ſward. The firſt field, after the fallow, without any manure at all, was ſowed, a part of it with oats, and another part with barley; both of them exceeding weighty crops. The other field alſo, without any manure, was ſowed with oats,—but hardly gave two returns of the ſeed.

'Another field of a deep rich loamy ſoil, that had been in tillage for many years, and with the aſſiſtance of frequently manuring it, had carried many good crops of oats and barley, was fallowed: got a good dreſſing of dung, and was ſowed with wheat. A few grains ſprung up, but ſoon turned ſickly, and died away. It was ſuffered to remain untouched till the month of July, but not one ſtalk of wheat ever again made its appearance. It was then turned down and prepared for another crop.

'Another part of the ſame field that had been limed about ſeven years before, and was dreſſed in every other reſpect alike with the part above mentioned, yielded a very good crop of wheat †.

'Another field that appeared to be a good loam, of a tendency towards clay, and was imagined to be an exceeding rich and valuable ſoil by three ſkilful farmers who came at different times from different diſtant parts of the country, was fallowed two years ſucceſſively; the ſecond year it received a complete dreſſing of dung (upwards of ſixty cart loads, as much as two ſtout horſes could draw, per acre), and was ſowed with turnips drilled, and horſe-hoed:—a fine crop. Next year it was ſowed with oats: produce about five bolls (30 buſhels) per acre. Next year it was ſowed with oats (it was known that no other kind of grain would grow in it at all): produce hardly two bolls (12 buſhels) per acre. It was then fallowed a ſecond time:

† 'See Eſſays relating to Agriculture and Rural Affairs, Vol. I. Eſſay vi. part 2. § 21.

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'For, as there is ſuch an infinite diverſity of ſoils, and as theſe may be ſo much altered from their original ſtate by the modes of culture they have been formerly ſubjected to, by the manures that may have been applied to them, and by many other circumſtances that have not perhaps been hitherto obſerved, which may greatly vary the reſult of any experiment. And as we have no terms capable of expreſſing that great diverſity of ſoils, differing from one another by ſuch delicate and unobſerved peculiarities, it neceſſarily follows, that it is impoſſible to rely with certainty upon any experiment where theſe particulars are not known or attended to. Nor is it poſſible to invent terms to expreſs varieties that we ourſelves have never attended to; nor could we make others underſtand theſe terms, if they were invented, until *they* alſo were made ſenſible of the peculiarities theſe terms were employed to expreſs.

'In theſe circumſtances, an experimenter, while he employs the very beſt terms his language affords, is by no means certain that any one of theſe terms will not convey a ſeparate idea to every reader that ſhall peruſe the account of the experiment he records. Thus, in the language of the farmer, there are little more than four grand diviſions of ſoils; viz. clayey, loamy, ſandy, and gravelly. And as each of theſe claſſes admits of certain obvious characteriſtical marks which diſtinguiſh it from all the other claſſes, every farmer has formed in his own mind a particular idea of each of theſe ſoils, which always preſents itſelf to his imagination whenever any one of theſe claſſes is named. But as the diverſity of theſe ſoils, for the purpoſe of the farmer, is inconceivably great, ſome of each claſs being as remarkable for their inexhauſtible fertility, as others are for their inſuperable ſterility, although theſe are not perhaps diſtinguiſhable by any obvious, or to us definable peculiarity in their external appearance; and as other varieties of ſoil differ as much from one another in reſpect of other unobſerved properties, it follows, that each ſeparate farmer, when he reads of an experiment that has been made, ſuppoſe upon a clayey or a loamy ſoil, naturally imagines that it has been made upon ſuch a clay or ſuch a loam as thoſe are with which he has been from his infancy acquainted; although it may happen that theſe two kinds of clay or loam differ from each other in ſome of their moſt eſſential qualities. He perhaps repeats the experiment, and finds that the reſult is extremely different from that of the former experimenter. He records it in the ſame words

got another complete dreſſing of dung, and was put into turnips, which were a good crop, as before. Next year oats: produce about three bolls (18 buſhels) per acre. With this crop it was laid out for graſs. A part of it was ſown with rye graſs and clover; another part of it with ſweepings of a hay-loft, conſiſting chiefly of feather-graſs and narrow-leaved plantain, or rib-graſs; and a part of it was left to run to graſs without ſowing at all. A few dwarfiſh ſtalks of the rye-graſs, and of the feather-graſs, appeared the firſt year; but not a ſtalk of clover either red or white, nor of the rib-graſs. In a few years the ſmall bent graſs eſtabliſhed itſelf over the whole field; but the whole produce of it in graſs in either ſtate was not worth more than a ſhilling per acre. Yet this was a ſoil that ſkilful farmers eſteemed a good one, who would have approved of this mode of managing it: and it is a ſoil that with a mode of management proper for itſelf may be made a very good one ‡.'

‡ 'See Eſſays relating to Agriculture and Rural Affairs, Vol. II. Diſquiſitions 40, 41, and 42, where more examples of a ſimilar nature are produced.'

with the other, excepting in the contradictory reſult. A third perſon examines and compares theſe experiments. What can he conclude? To ſee which of theſe is right, *he* alſo tries the experiment with all imaginable caution, and finds the reſult different from either. What inference can he draw from all this? Preciſely nothing. And the practical farmer receives equal information, as if none of theſe experiments had ever been made.'

After pointing out ſome of the diſagreeable conſequences that naturally reſult from this circumſtance, he thus proceeds:

'Till mankind ſhall turn their attention towards the diſcovery of thoſe leſſer peculiarities above alluded to, ſuch as record experiments, and deſcribe particular modes of culture, proceed nearly in the ſame way with a man who ſhould live in a country whoſe language was ſo defective as to have no ſpecific name appropriated to denote the different kinds of grain known among us, but had only a few generic terms that were equally applied to all the kinds that could be included under certain general claſſes. One we ſhall ſuppoſe for what we call white corn, including wheat, rye, barley, oats, &c. another for black grain, including beans, peaſe, vetches, &c. and perhaps a third for graſſes. And if we were further to ſuppoſe that all the various kinds of grain above enumerated were cultivated in different diſtricts of that country, although no two kinds of the ſame ſpecies were known in any one of theſe diſtricts. In theſe circumſtances, let us ſuppoſe that a man, who had long been employed in the culture of wheat, without having ever ſeen or heard of any of the other kinds of white corn, had diſcovered a much ſurer method of obtaining abundant crops of it than any of his neighbours, ſhould be prevailed on to write a plain account of his practice, and publiſh it through all the provinces of that kingdom. Every farmer, it is plain, who ſhould read the book, would of neceſſity imagine that the author treated only of that kind of white corn which he himſelf had been accuſtomed to rear (as it would be diſtinguiſhed by the ſame name). Thus one would think that the precepts referred to the culture of barley, another to the culture of oats, and a third to that of rye, &c. Every individual in each diſtrict but that in which the treatiſe was written, would loudly criticiſe the author, and among his own neighbours, equally ignorant as himſelf, would find no difficulty in pointing out the abſurdities of practice recommended in that book; which could not fail to afford room for abundance of raillery and abuſe. If the treatiſe had been written by one who lived in the diſtrict where oats alone were cultivated, the inhabitants of thoſe diſtricts where wheat only was known, would look upon the whole as a bundle of the moſt contradictory abſurdities, and be diſpoſed to treat the author, not as a viſionary only, but as an impoſtor who pretended to have performed impoſſibilities, and who endeavoured to lead the unwary into the moſt ſhocking abſurdities of practice, and to buoy up the inexperienced youth with vain hopes that never could be realiſed, and would therefore be outrageous in their clamours againſt him. It is thus that ignorance naturally inſpires confidence, and produces unmerited abuſe. Need I draw the parallel between this caſe and that mentioned immediately before it? We need only to ſubſtitute the word *ſoil* inſtead of *grain*, and we

ourſelves become the nation deſcribed above. Like that nation, we have only three different terms, ſand, clay, and loam, for expreſſing in our language all kinds of ſoils, each of them including under it many ſmaller varieties, ſome one of which varieties only is uſually known in one diſtrict, while ſome other variety alone is known in another diſtrict, which gives riſe to thoſe virulent criticiſms of one another, ſo common among farmers, and which reflect ſo much diſgrace upon the profeſſion of agriculture. Is it not high time for us to endeavour to correct the abuſes that ſpring from ſuch degrees of ignorance and inaccuracy?

'Nor is it only with regard to ſoils that one man finds a difficulty in communicating his ideas with certainty to another, but on ſeveral other ſubjects we find the ſame deficiency of language ariſing from the imperfectneſs of our knowledge in agriculture. For we do not find terms adapted to expreſs with ſufficient accuracy many of the leſſer diſtinctions that take place both with regard to the animals and vegetables that demand the attention of the farmer. We have, indeed, words to expreſs different kinds of grain, as wheat, barley, oats, peaſe, beans, &c. but each of theſe kinds of grain admits of many varieties, which poſſeſs qualities extremely different from one another, that makes it much more profitable to cultivate ſome of theſe varieties on certain occaſions than others, while ſome of the other varieties would ſucceed much better in other circumſtances. Now, as ſome of theſe varieties are generally cultivated in one diſtrict, while others of them only are known in another, it muſt happen that the farmer who ſhall have cultivated only one ſort, and deſcribes the more ſucceſsful manner of rearing it, may greatly miſlead the farmer in another diſtrict, who cultivates another variety of grain that goes under the ſame denomination †.'

Having,

† 'I find myſelf ſo often at a loſs for proper illuſtrations of my meaning, when treating of peculiarities which have been ſo little attended to as thoſe I have occaſion here to mention, that I am obliged on ſome occaſions to take a very wide circuit to convey the neceſſary information.

'The potatoe is a plant that is now very univerſally cultivated, the varieties of which are ſo numerous, and the peculiar qualities of the ſeveral varieties are ſo extremely different from one another as to furniſh a very proper ſubject for illuſtrating the poſition aſſumed in the text: yet, ſo few are acquainted with the names and peculiarities of the ſeveral varieties, as gives great reaſon to ſuſpect that what might be written of one of theſe varieties which happened to be generally cultivated in one part of the country would not be applicable to another variety in another part of it; even although both ſhould be diſtinguiſhed from other varieties by the ſame name, and come under the ſame general deſcription. I give an example:

'About twenty years ago, the only white potatoe known or cultivated in Scotland, was of the viſcous kind, of a kidney ſhape. It was at firſt called ſimply the *white* potatoe; but as other kinds of white potatoes came to be known, it was diſtinguiſhed by the additional epithet, kidney: being long known by the name of *white kidney* potatoe. But about five or ſix years ago another ſort of *white kidney* potatoe was firſt introduced into Aberdeenſhire, which, although agreeing with the firſt in ſhape, in colour, and in name, was extremely different in many of its moſt eſſential qualities. The old was a viſcous gluey bulb: the new was the drieſt and moſt mealy potatoe that ever was known. The old ſent its bulbs deep into the ground, which ſtraggled to a great diſtance from the ſtem, ſo that it required an uncommonly deep ſoil for rearing it; and a complete trenching was neceſſary before it could be properly taken out of the ground: the bulbs of the new riſe to the very ſurface of the ground, ſo as to thrive upon a very thin ſoil, and ramble ſo little from

Having, at conſiderable length, illuſtrated the neceſſity of inventing ſome mode of claſſing the objects that demand the attention of the farmer, ſo as to prevent ambiguity, our Author finds it neceſſary to arrange the experiments in agriculture under four diſtinct heads, and to point out the beſt method of conducting the experiment belonging to each claſs, as follows:

'When we take an extenſive ſurvey of the ſcience of agriculture, it appears that all the objects that require to be elucidated by means of experiment might be divided into four grand diviſions.

'The firſt of theſe may include all thoſe experiments that are made with a view to aſcertain the peculiar qualities and comparative value of plants: the effects of each in fattening, or otherwiſe affecting the health or value of any kind of domeſtic animals: the moſt œconomical manner of rearing or of feeding any kind of uſeful animal, ſo as beſt to fit it for any particular purpoſe: the aſcertaining the comparative value of different claſſes of animals for any particular uſe, and obtaining a certain knowledge of the ſeveral excellencies and defects of the different varieties or breeds of any of the different claſſes of animals; and other facts of this nature.

'The ſecond claſs of experiments are thoſe which relate to the culture of particular plants upon a given ſoil; the aſcertaining with certainty the effects of different manures in varying the nature of that ſoil, and rendering it more or leſs fitted for producing any given plant, and the effect of different modes of culture as contributing more or leſs to encourage the luxuriance of any particular crop upon that ſoil. To which claſs we would alſo refer all thoſe modes of practice that tend to improve and render more valuable any particular kind of animal, or the reverſe.

'The third claſs ſhould include all thoſe experiments that are intended to aſcertain the peculiar qualities of different varieties of ſoils, ſo as to diſtinguiſh them with accuracy and preciſion from one another; and to determine the nature and diſtinguiſhing peculiarities of the different varieties of any one claſs of plants or ſpecies of

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the ſtem as to admit of being taken out of the ground with the utmoſt eaſe: as a good large ſpade is capable of lifting up the whole cluſter at once. And finally, the old was an exceeding bad bearer, and therefore in general an unprofitable kind; but the new is very fertile, and the moſt profitable ſort that has ever been known in that diſtrict.

'Now let us ſuppoſe that the laſt kind had been known many years ago, and univerſally cultivated in a diſtant part of the country, where the firſt kind (now diſtinguiſhed by the name of the *Scots white kidney* potatoe) had never been heard of: and that an author in that country, contenting himſelf with announcing it by its general name of white kidney potatoe, ſhould have given an account of the produce and profits of it, and deſcribed the mode of culture that was found to ſuit it well. Is it not evident, that the inhabitants of Scotland, who knew the firſt kind of white kidney potatoe perfectly well, would have been entirely ſatisfied that they underſtood the author? and finding that what he ſaid of it did not at all tally with their own experience, they would naturally have concluded, that he was either ignorant, or an impoſtor. In a caſe of this kind, where both parties imagine they underſtand what is expreſſed by the general terms, it never comes into their head either to give or to require an accurate circumſtantial deſcription that would prevent the poſſibility of a miſtake; nor is it perhaps poſſible to do this, if they were deſirous of it. Who does not perceive that circumſtances of this kind may be the ſource of much embarraſſment, and of great miſunderſtanding between different perſons?'

animals,

animals, ſo that the farmer may in no caſe be in danger of confounding theſe together in practice or experiment. This relates to that ſyſtem of claſſification, which I have already ſaid has hardly yet begun to be taken notice of in the ſcience of agriculture.

'The fourth claſs would conſiſt of a ſet of experiments not leſs eſſentially neceſſary for the improvement of agriculture as an œconomical *art* than any of the former, although of a ſecondary order to its advancement as *a ſcience*, viz. thoſe that relate to the facilitating any of the operations in agriculture by improvements in machinery, the proper diſtribution of time and labour, with other circumſtances of a ſimilar nature, to which it highly imports the practical farmer minutely to attend.'

He now takes occaſion to point out the peculiar advantages of an experimental farm, as under:

'By an attentive conſideration of theſe particulars it will appear that an experimental farm, although in ſome reſpects defective, would nevertheleſs be attended with the moſt eſſential benefits to the Public; as there are ſome experiments of the greateſt utility which hardly admit of being perfectly aſcertained unleſs it be by a public inſtitution of this nature. Of this kind in a particular manner are all the experiments belonging to the firſt claſs above enumerated, which require ſo much attention, accuracy, time, and expence to bring them to a proper concluſion, as gives no room to hope that ever they will be fully aſcertained unleſs it be by the aid of ſuch a public inſtitution. That the reader may be convinced of this fact, I ſhall beg leave to produce one caſe by way of example.

'Let it, then, be required "to aſcertain the peculiar qualities of any one kind of natural graſs, conſidered as a food for each variety of animals that could be fed upon it; the moſt œconomical manner of rearing this graſs for any particular purpoſe, whether alone or mixed with other varieties of plants; the moſt advantageous method of conſuming it, whether green or dry, by cutting or by paſturing for every particular purpoſe to which it could be applied; and its comparative value in every point of view in which it can be conſidered, when contraſted with every other kind of plant that could be reared by the farmer?"

'When we contemplate the full import of this query, the field it opens appears to be ſo immenſe, that the wearied mind, like a bewildered traveller in a boundleſs waſte, wanders over it without ſeeing any end of its labour, or knowing where it ſhall find repoſe. It would be in vain for me here to attempt to delineate *all* the circumſtances that would require to be elucidated; but it is neceſſary that I ſhould *condeſcend upon** [enumerate] a few.

'The time that is required for obtaining abundance of ſeeds for the neceſſary experiments is the firſt circumſtance that would probably baffle the efforts of a private individual. Let us ſuppoſe that he obtains as many ſeeds the firſt year as are ſufficient to ſow one fall of ground. A ſecond year elapſes before he can reap any ſeeds from that. The third year he reaps the ſeeds. He ſows them the fourth; which we will ſuppoſe are ſufficient for five falls of ground. The fifth he ſows other five falls with the produce of the firſt. The

* *Scotticiſm.*

ſixth he ſows five falls more with the produce of the firſt, and twenty-five with the produce of the ſecond; in all thirty falls. The ſeventh year he ſows with the firſt and ſecond, as above, thirty falls, and with the third twenty-five more: in all fifty-five. The eighth, with the produce of the firſt, ſecond, and third, fifty-five; and with that of the fourth, a hundred and fifty: in all two hundred and five. It will be neceſſary that he ſave the ſeeds of this laſt one year more, before he can have enough for carrying on his experiments properly: ſo that about the tenth year he may be in a condition to begin his experiments upon that particular kind of graſs. How few private experimenters would have patience for this?

'The next diſcouraging circumſtance that would occur to a private perſon in this walk, would be the unavoidable trouble and expence attending theſe experiments. For every one of thoſe plots in which the graſs-ſeeds are ſown, muſt be weeded with greater care than is neceſſary for the borders of the beſt kept flower-garden; as the leaſt ſtalk of other graſſes coming up among them would mar the experiment: nor is it poſſible for a private perſon to obtain operators in almoſt any caſe, who will have accuracy for performing this taſk, even if the expence ſhould not be grudged.

'But let us ſuppoſe all theſe difficulties overcome. It next becomes neceſſary to incloſe, in the moſt perfect manner, the ſeveral plots of graſs intended for the particular experiments, ſo as to make the experimenter quite certain that no animal he wiſhes to exclude from it can get acceſs to it without his knowledge. This muſt likewiſe be effected by means of wooden rails, or ſome other ſort of dead fence; becauſe any hedge or tree near it would greatly affect the experiment.

'This done, it would be neceſſary to ſet apart ſome plots to be cut and conſumed green by each kind of domeſtic animal: the number of theſe plots, therefore, muſt be proportioned to the number of claſſes of animals that could be reared by the farmer in this country, and the extent of each plot ſhould be ſufficient to afford food for a whole ſeaſon to a conſiderable number of each claſs of animals, to guard againſt the errors that might ariſe from particular temperaments. Other plots require to be cut and made into hay, in ſuch quantities as to admit of feeding a ſufficient number of animals of each ſpecies for ſuch a length of time as would give a certainty of the effects produced. Other plots muſt be allotted for paſturage to different claſſes of animals to feed together, or ſucceed one another in an infinite number of varied rotations. Others muſt be appropriated for trying the effects of mixing this kind of graſs-ſeed with other plants that can be employed as food to animals, through all the variations that theſe will admit of; while others muſt be ſet apart for making a comparative trial of all theſe various experiments with each of the plants ſeparately that admits of being reared by the farmer. But I begin to loſe myſelf in the immenſity of objects that croud upon me. To conclude, therefore, I hope the reader, who reflects on theſe objects, will be ſatisfied, that if, at the end of a hundred years continued attention and unwearied care, with a perfect command of money, and unlimited extent of ſoil, a ſatisfactory anſwer could be given to the above query, as much would be done as can ever be expected from any human power, even with all the

advantages

advantages we have above ſuppoſed. How vain is it, then, to hope that ever this can be effected by the zeal or aſſiduity of any private experimenter?

'For theſe reaſons, although it is certain that a national experimental farm would not be capable of anſwering every purpoſe that may be required; yet it ſeems to be equally indiſputable, that without ſome public inſtitution of this nature, either in Britain or ſome other nation, it will be altogether impoſſible ever to bring the art of agriculture to its ultimate degree of perfection. I cannot, therefore, too warmly recommend this matter to the attention of thoſe in power. What glory would it be for Britain to be the firſt nation that had ever adopted a proper plan for giving certainty to this moſt uſeful of all arts: an advantage which it never hath yet attained! What laſting honour would it reflect upon the memory of that perſon who had put that plan in execution! And at how ſmall an expence might this be effected! A ſum of money not greater than might be neceſſary to force a trifling paſs, or deſtroy a paltry town, and reduce a few hundreds of innocent perſons to miſery, might be ſufficient to accompliſh this great work, which would promote the eaſe and felicity of millions who are yet unborn, and render Britain renowned among all nations to the lateſt ages of poſterity.'

The experiments of the ſecond claſs, as well as thoſe of the fourth, he obſerves, naturally come within the ſphere of private perſons; but thoſe of the ſecond, which are almoſt the only experiments in agriculture that have been hitherto attended to, can be of little uſe, as had been before ſhewn, until the mode of claſſification which falls under the third general head ſhall be attended to with effect.

The experiments referable to this third head, he obſerves, do not come within the ſphere of an experimental farm, nor of private individuals conſidered as detached from others. For,

'As this ſet of experiments, he proceeds, is merely intended to diſcover the particulars by which different varieties of the ſame claſs of bodies may be diſtinguiſhed from each other, and as theſe varieties are often met with at a great diſtance from other varieties of the ſame claſs, it becomes impoſſible for individuals to compare theſe with one another, or to have an opportunity of diſcovering thoſe peculiarities which might ſerve to diſtinguiſh each from the others. Hence, therefore, it is only by collecting together and comparing the experiments of many farmers in different parts of the country, that a knowledge of thoſe particulars referable to the third general claſs above named can ever be obtained. It therefore behoves us now to enquire what is the moſt proper method of obtaining the neceſſary information from ſo many individuals, who are at preſent ſcattered through all the provinces of the kingdom, or even through all the kingdoms of the earth, and totally unconnected with and unknown to one another.

'It will readily occur that no method can be ſo proper for collecting detached obſervations, the reſult of actual experience in many different parts of the country, and of communicating theſe to the public, as a periodical performance judiciouſly contrived, and exe-

cuted with becoming ſpirit, caution, and fidelity. For, if ſuch a work were written and could be afforded at a moderate price, ſo as to come within the reach of farmers of every denomination, it would become the mean of uniting into one grand ſociety all the farmers of every diſtrict of the country, or even of every country in Europe, if proper means were adopted for ſecuring correſpondents, and eſtabliſhing an extenſive circulation.'

The benefits that would reſult from ſuch a periodical performance he deſcribes in the following animated ſtrain:

'It is perhaps impoſſible for the mind of man to contemplate any ſublunary object that would be more agreeable than the proſpect of ſuch a ſociety, compoſed of innumerable multitudes of people of all ſects, and nations, and languages, conferring together for the ſole purpoſe of improving one another in uſeful knowledge; who, forgetting thoſe little diſtinctions of rank, opinion, and party prejudice, which ſo inceſſantly tend to tear from us thoſe few enjoyments that might naturally have fallen to our ſhare, ſhould ſtrive with the moſt cordial ſympathy and brotherly affection to promote thoſe peaceful arts which may contribute to the happineſs of millions yet unborn. For, in this grand republic of farmers, every individual might freely communicate the knowledge which he had acquired, and might propoſe his doubts and receive inſtructions concerning thoſe things in which he found himſelf deficient, without diſcloſing either his rank in life, his country, or his party connections. If any erroneous opinion ſhould be there advanced, without regard to extraneous circumſtances, which have ſuch a tendency to influence the mind in general, it would quickly be refuted. What was doubtful would be elucidated by the diſcuſſions that would naturally reſult from contradictory opinions. Facts that *ſeemed* to oppoſe one another would not be haſtily abandoned as fictions, but would be ſifted to the bottom by inquiſitive men. Judicious queſtions would be propoſed to the oppoſing experimenters, while both were alive and capable of anſwering every query that could be propoſed; by which means thoſe eſſential circumſtances that had been omitted in any one experiment, and from which the variation had proceeded, might often be diſcovered without waiting for a repetition of it. Or, if that could not in all caſes be done at once, a few experiments propoſed for elucidating the ſubject might perhaps be tried by thouſands in one ſeaſon; from which numerous experiments, when compared together, a degree of certainty would ariſe, which no ſingle perſon would have obtained during the courſe of many years.

'On the other hand, when any new experiment ſhould be propoſed for elucidating a doubtful point, and the benefits that would reſult from it were clearly pointed out, many perſons would be induced to try it at once in different diſtricts, and on a vaſt variety of ſoils; the reſult of all which experiments could be laid before the Public about the ſame time, without *almoſt any* * trouble to the ſeveral experimenters. Other perſons, who had formerly made ſimilar experiments, would in the mean time communicate the reſult of them to the Public; and the reaſoning that would occur in conſequence of this would put the new experimenters on their guard, and

* *Scotticiſm.*

make

make them attend to thoſe particulars that are of capital importance. And when the whole of theſe experiments were produced and compared with one another, many important obſervations would be ſuggeſted, which would lead to ſtill more uſeful enquiries. Thus, in the courſe of a few years, a greater number of deciſive experiments might be obtained than could have been accumulated in many ages by ſolitary individuals.

'Nor could any circumſtance of importance be allowed to eſcape ſuch a reſpectable ſociety unobſerved. For, as the attention of thouſands would be directed towards each ſingle experiment, it is not to be ſuppoſed that any matter of conſequence would eſcape them all. The hints ſuggeſted by ſome correſpondents would raiſe new ideas in the minds of others, and theſe in their turn would produce new reflections from others ſtill. The omiſſions of one would be ſupplied by another: even the errors of correſpondents would lead to important truths, by inducing others to refute them, who would alſo in their turn be corrected if they ſhould fall into any miſtakes.

'A periodical performance of this nature would not only be better calculated for collecting the detached obſervations of practical farmers than any other mode of publication that could be deviſed, but it would alſo have a more powerful tendency to awaken a ſpirit of obſervation among all the inhabitants of the country. At preſent, farmers are in a great meaſure excluded from the literary world. Few of them read much: and they ſo ſeldom meet with inſtruction in books of agriculture, that *theſe* are perhaps leſs read by practical farmers than books of any other kind whatever. From this cauſe practical farmers ſeldom hear of the improvements that are from time to time mentioned in books. They loſe the taſte for writing themſelves. They even, for the moſt part, deſpiſe thoſe who write on the ſubject of their own profeſſion as idle viſionaries. They thus loſe the habit of arranging their ideas with preciſion, and their minds have no delight in inveſtigation, and of courſe fall into a vacant kind of torpor; in which ſtate few important diſcoveries or vigorous exertions are to be expected.

'But if they ſhould be induced to become members of a Georgical Society on the liberal plan above alluded to, they would at once be introduced into a ſociety of men like themſelves, with whom they would freely communicate their ideas on ſubjects that they mutually underſtood, and would frequently find themſelves qualified to take an intereſting part in the diſcuſſion. This would naturally beget an attachment to that ſociety, and a fondneſs for thoſe ſubjects that were inveſtigated in it: for man never deſerts ſociety, or loſes reliſh for converſation, but when he feels that he is an object of leſs importance in his own eyes when in company than when alone. Society expands the heart, and ſoftens the rougher affections. Emulation whets the talents. Oppoſition rouſes the faculties of the ſoul, and draws forth every latent ſpark of genius. Sometimes they would be able to correct miſtakes, to anſwer queries, or to ſolve doubts; and at other times they would liſten in their turn to uſeful inſtructions from others. By theſe means a habit of accurate obſervation would be eſtabliſhed among farmers in general, which would enable them to diſcriminate every important circumſtance; and a ſpirit of enter-

priſe thus created could not fail to be productive of the happieſt conſequences.'

Other advantages that would be derived from a publication of the kind here propoſed are pointed out; but our limits forbid us to enlarge. The heads of a plan for ſuch a work are afterwards ſketched out at length; for which we muſt refer the curious Reader to the treatiſe itſelf, after declaring our entire concurrence with the Author's views in the concluding paragraph:

'Such, ſays he, are the outlines of a plan of a work, which, if executed by a perſon of knowledge, experience, and integrity, properly ſupported by the Public, would (I have no heſitation in affirming it) form a memorable epoch in the hiſtory of literature and of civil ſociety.'

The plan appears indeed to be thoroughly digeſted, and we are ſorry that the Author ſhould chalk it out for another, as he ſeems to have no view of executing it himſelf; for thoſe who can form a plan of a capital work are uſually beſt qualified to execute it themſelves. 'It ſhould be conducted, he obſerves, by a man of known abilities and integrity, in whom the Public could place entire confidence, who ſhould honeſtly acknowledge the work for his own, and riſk his reputation with the Public on the fidelity with which it ſhould be executed.' This precaution we think abſolutely neceſſary, 'in order to raiſe it in the public opinion far above the ſwarms of ephemeric [anonymous] productions that are daily iſſuing from the preſs.' Perhaps there are few men in whom the Public would be diſpoſed to place greater confidence than in the Author of the eſſay himſelf; and we muſt ſtill regret that he does not ſeem to have in view the accompliſhing ſuch an undertaking. At any rate, the Public is much indebted to him for the extenſive views he has pointed out towards the improvement of agriculture, by which the nation will probably be much benefited long after the hand that wrote them ſhall be buried in the duſt; for time will gradually bring to perfection thoſe ſeeds of knowledge diſſeminated in the writings of this rural Philoſopher, which are at preſent ſcattered abroad as ſeemingly of little value.

ART. X. *Travels through Spain in the Years* 1775 *and* 1776; in which ſeveral Monuments of Roman and Mooriſh Architecture are illuſtrated by accurate Drawings taken on the Spot. By Henry Swinburne, Eſq; 4to. 1l. 1s. Boards. Elmſly. 1779.

THE Author of this performance ſays of himſelf, in his preface, that he is as free from prejudices of all kinds as moſt men; which taken literally, is ſaying but little, as moſt men are ſtrongly tainted with prejudices: but if he means to inſinuate (of which there is little doubt) that he is diſtinguiſhed from

from moſt men by an exemption from prejudices, he aſcribes to himſelf a quality highly neceſſary in forming the character of an entertaining and inſtructive traveller.

Mr. Swinburne had, from the time of his departure from his native country, purpoſed to publiſh his travels through Spain. 'In my plan of inquiry (he ſays) an exact inveſtigation of the ſoil, cultivation, government, commerce, and manners of that kingdom, was to be the grand primary object; but what I was more confident of my ſtrength in, and what I own, I found more ſuitable to my own inclinations, was the ſtudy of its antiquities, eſpecially the Mooriſh; in that line, my own eye and labour were ſufficient helps, to enable me to collect intereſting materials for a publication.'

The Author formed a very proper judgment of his own abilities, which ſeem beſt adapted to the deſcription of ſtill life. At the commencement of his Tour through Spain, he obſerves, 'I am afraid we are come here a century too ſoon, or a century too late, and that the old original caſt is worn off the character of the Spaniards, without their having thoroughly acquired the poliſh of France or England. This will render them a much leſs intereſting race of people.'—This obſervation is both ſolid and ingenious; but the reader will be diſappointed, if he expects to find any thing like the moral or political picture of the Spaniſh nation in the preſent performance.

The principal antiquities here deſcribed, are the Mooriſh palace at Granada, and the moſque at Cordova. As a ſpecimen of Mr. Swinburne's talent for compoſition, we ſhall inſert ſome extracts from his account of the former, which is the moſt diſtinct and copious that we have any where met with:

'This ancient fortreſs, and reſidence of the Mahometan monarchs of Granada, derives its name from the red colour of the materials that it was originally built with, *Alhambra* ſignifying *a red-houſe*.—It ſtands between the rivers, on a very high hill, that projects into the plain, and overlooks all the city; the road up to it, is through a narrow ſtreet, called *Calle de los Gomeles*, from a great family among the Moors. This brings you through a maſſive gate, into the outward incloſure of the Alhambra. You then continue to aſcend by a very ſteep avenue of elms, which ſoon increaſes to a wood, interſected in many directions, by wild, neglected walks, where ſtreams of clear water, finding their paſſage obſtructed by the rubbiſh of their old channels, ſpread over the whole road. A large fountain adorns the platform near the top of the hill. The water, diverted from its proper conduits, has been ſuffered to run at random for ſuch a length of time, that it has deſtroyed moſt of the ſculpture and embelliſhments, which were in a very good taſte. Here you turn ſhort to the left, and come under the walls of the inner incloſure. Its appearance is that of an old town, exhibiting a long range of high battlemented walls, interrupted at regular diſtances by large lofty ſquare towers. Theſe have one or two arched windows

near

near the top, and a precipitate ſlope from the bottom into a dry ditch. The whole is built with round irregular pebbles, mixed with cement and gravel. Some parts are covered and ſmoothed over with a thick coat of plaiſter; in other places, mortar has been laid in between the ſtones, leaving as much of them uncovered as came to the level; then the trowel has been carefully drawn round, forming about them triangles, half moons, &c. Juſt before you ſtands the preſent principal entrance into the caſtle, a ſquare tower, built by king Juſaf Abuhagiagi, in 1348, as an inſcription informs us: from its being the place where juſtice was ſummarily adminiſtered, it was ſtyled *The Gate of Judgment*. You paſs through it under ſeveral arches, each of which is more than a full ſemicircle, reſting upon a ſmall impoſt, the ends of the bow being brought towards each other in the form of a horſe-ſhoe. On the key-ſtone of the outward arch, is ſculptured the figure of an arm, the ſymbol of ſtrength and dominion: on that of the next arch, is a key, emboſſed, the armorial enſign of the Andaluſian Moors. Above it, the wall of this partition is covered with a beautiful blue and gold Moſaic, in the middle of which, *they** have placed an image of the Virgin Mary.—On the left is the caſtle-wall, ſuppoſed to have been built by the Phœnicians. I examined the work very narrowly, and found it conſiſted of a layer of cement, one or two inches thick, on which is placed flatwiſe, a ſtone of the ſame thickneſs, chiſſelled on the face into a kind of a chequered deſign: this is the regular method employed from top to bottom. This lane ends in the great ſquare, or Plaza de los Algibes, ſo named from the ancient Ciſterns, that undermine it from end to end, and are conſtantly fed by a ſupply of running water. The proſpect from the parapet-wall is wonderfully grand, over the vale of Dauro, the Albaycin, and down the Vega.'

We omit, for the ſake of brevity, our Author's deſcription of the ſuperb palace erected here by the Emperor Charles V. This edifice was never finiſhed; which Mr. Swinburne feelingly laments, and with reaſon;—for, according to his account, the architect diſcovered, in this work, a moſt tranſcendent genius, grandeur of ſtyle, and elegance and chaſtity of deſign, very different from all that has been done, for a century paſt, in this kingdom.—We return, therefore, to his ſurvey of the ſplendid ruins of the palace of the *Mooriſh* kings,—in which are apartments, indiſputably the moſt curious, ſays our Author, of any that exiſt in Spain,—perhaps in Europe.

'Paſſing round the corner of the Emperor's palace, you are admitted at a plain unornamented door in a corner. On my firſt viſit, I confeſs, I was ſtruck with amazement, as I ſtepped over the threſhold, to find myſelf, on a ſudden, tranſported into a ſpecies of fairy-land. The firſt place you come into, is the court called the *Comuna*, or common baths: an oblong ſquare, with a deep baſon of

* We ſuppoſe the Author means the taſteleſs, bigotted Spaniards; who have, herein, acted as wiſely as the Pariſian ſtatuary, who wanted to dreſs out an *Alexander the Great* in a *bag wig* and *ſolitaire*.

clear

clear water in the middle; two flights of marble ſteps leading down to the bottom; on each ſide, a parterre of flowers, and a row of orange trees. Round the court runs a peryſtile paved with marble; the arches bear upon very ſlight pillars, in proportions and ſtyle, different from all the regular orders of architecture. The cielings and walls are incruſtated with fret-work in ſtucco, ſo minute and intricate, that the moſt patient draughtſman would find it difficult to follow it, unleſs he made himſelf maſter of the general plan. This would facilitate the operation exceedingly, for all this work is frequently and regularly repeated, at certain diſtances, and has been executed by means of ſquare moulds, applied ſucceſſively, and the parts joined together with the utmoſt nicety. In every diviſion are Arabic ſentences, moſt of them expreſſive of the following meanings, "There is no conqueror but God." Or, "Obedience and honour to our Lord Abouabdalla." The ceilings are gilt or painted, and time has cauſed no diminution in the freſhneſs of their colours, though conſtantly expoſed to the air. The lower part of the walls is Moſaic, diſpoſed in fantaſtic knots and feſtoons: a work ſo new to me, ſo exquiſitely finiſhed, and ſo different from all I had ever ſeen, afforded me the moſt agreeable ſenſations, which, I aſſure you, redoubled, every ſtep I took in this magic ground. The porches at the ends are more like grotto-work, than any thing elſe I can compare them to. That on the right hand opens into an octagon vault, under the Emperor's palace, and forms a perfect whiſpering-gallery, meant to be a communication between the offices of both houſes.'

The Author next deſcribes the *Court of the Lions*; ſo called, from twelve figures of thoſe animals *, which ſupport on their backs an enormous baſon, out of which a leſſer ariſes; from whence (while the pipes were kept in order) a great volume of water was thrown up; and which, falling down into the baſons, paſſed through the mouths of the beaſts into a large reſervoir, whence it communicated by channels with the *jet d'eaus* in the apartments. This fountain is of white marble, embelliſhed with many feſtoons and Arabic diſtichs, of which Mr. Swinburne has given tranſlations. He has alſo given an elegant drawing of this great and magnificent apartment, from which the reader will conceive a much more adequate idea of the form and beauty of the place, than could poſſibly be conveyed by words.

We are next conducted to a circular room, in which the men uſed to drink coffee, &c. A fountain in the middle refreſhed the apartment in ſummer. 'The form of this hall,' ſays Mr. Swinburne, 'the elegance of its cupola, the cheerful

* In another place, our Author takes notice of the anathema denounced by the Koran, againſt all repreſentations of living creatures; and obſerves, that theſe lions ſhew, that the Granadine princes, as well as ſome of the oriental Caliphs, who put their own effigy on their coin, ventured, ſometimes, to place themſelves above the letter of the law.

diſtribution

diſtribution of light from above, and the exquiſite manner in which the ſtucco is deſigned, painted, and finiſhed, exceed all my powers of deſcription. Every thing in it inſpires the moſt pleaſing, voluptuous ideas.'

Two other rooms, which are ſuppoſed to have been audience chambers, are next opened to our view; and then we are led to *the Tower of the two Siſters*, ſo named from two very beautiful pieces of marble, laid as flags in the pavement. Of this tower, &c. the following deſcription is given; but alas! we cannot *tranſcribe* the very fine copper-plate repreſentation of the delightful view of the entrance:

'This gate exceeds all the reſt in profuſion of ornaments, and in beauty of proſpect, through a range of apartments, where a multitude of arches terminate in a large window, open to the country. I employed much time in making an exact drawing of it from the fountain, and hope it will help you to comprehend what I am labouring to explain by my narrative.

'The firſt hall is the concert-room, where the women ſat; the muſicians played above, in four balconies. In the middle is a *jet d'eau*. The marble pavement, I take to be equal to the fineſt exiſting, for the ſize of the flags, and evenneſs of the colour. The *two ſiſters* are ſlabs that meaſure fifteen feet by ſeven and one-half, without flaw or ſtain. The walls, up to a certain height, are Moſaic, and above are divided into very neat compartments of ſtucco, all of one deſign, which is alſo followed in many of the adjacent halls and galleries. The cieling is a fretted cove.'——

From this hall, you paſs round the little myrtle garden of *Lindaraxa*, and through an additional building made to the eaſt end by Charles V. to a little tower called *the dreſſing-room of the Sultana*. 'It is a ſmall ſquare cabinet, in the middle of an open gallery, from which it receives light by a door and three windows; the look-out charming. In one corner is a large marble flag, drilled full of holes, through which the ſmoke of perfumes aſcended from furnaces below: and here, it is preſumed, the Mooriſh queen uſed to ſit, to fumigate and ſweeten her perſon.'——

From hence, you go to *the hall of Ambaſſadors*, which is magnificently decorated with innumerable varieties of Moſaics, and the mottos of all the kings of Granada. This antichamber opens into the *Communa* on the left hand, and on the right into the great *audience-hall*, in the tower of *Comares*, a noble apartment, thirty-ſix feet ſquare, thirty-ſix high up to the cornice, and eighteen from thence to the centre of the cupola.—The whole hall is inlaid with Moſaic, of many colours, diſpoſed in intricate knots, ſtars, and other figures. In every part are repeated certain Arabic ſentences: the principal of which are tranſlated by our attentive traveller, and accurate obſerver.

Having

Having completed the tour of the upper apartments, we *deſcend*, with our Author, to the *bed-chambers*, and ſummer-rooms, on the lower floor:

'The moſt remarkable room below, is the king's bed-chamber, which communicated, by means of a gallery, with the upper ſtory. The beds were placed in two alcoves, on a raiſed pavement of blue and white tiles.—A fountain played in the middle, to refreſh the apartment in hot weather. Behind the alcoves are doors that conduct you to the royal baths: theſe conſiſt of one ſmall cloſet, with marble ciſterns, for waſhing children, two rooms for grown-up perſons, and vaults for boilers and furnaces, that ſupplied the baths with water, and the ſtoves with vapours.——

'Hard by is a whiſpering-gallery, and a kind of labyrinth, ſaid to have been made for the diverſion of the women and children.'

Our Traveller deſcribes ſome other apartments, which brevity obliges us to paſs over; from the ſame conſideration alſo, we have omitted many circumſtances in his accounts of the rooms, &c. which we have introduced into this abſtract.

Mr. Swinburne concludes his deſcription of the *Alhambra*, by obſerving: 'How admirably every thing was planned and calculated for rendering this palace the moſt voluptuous of all retirements; what plentiful ſupplies of water were brought to refreſh it in the hot months of ſummer; what a free circulation of air was contrived, by the judicious diſpoſition of doors and windows; what ſhady gardens of aromatic trees; what noble views over the beautiful hills and fertile plains! No wonder the Moors regretted Granada! No wonder they ſtill offer up prayers to God every Friday for the recovery of this city, which they eſteem a terreſtrial paradiſe.'

The above ſpecimens ſhow, that the Author's ſtyle is eaſy and unaffected, though neither remarkably elegant, nor perfectly accurate. Much commendation, however, is due to him, for the pains he has taken to give the Engliſh reader an idea of the Mooriſh antiquities in Spain, which are not deſcribed in any other book in our language. Indeed, every attempt to explain the ſtate of that country is particularly meritorious, on account of the ſacrifice of money, eaſe, and health, which a man muſt make, in order to obtain the neceſſary information. Mr. Swinburne has given a table of Spaniſh coins and meaſures, with their relative proportions; but without comparing them with the Engliſh, or any other ſtandard with which he ſuppoſes the Reader acquainted. In the itinerary prefixed to his work, he mentions the names of the places, and the inns at which he ſtopped, as well as the time employed in travelling from one place to another. He forgets, however, to tell us his rate of travelling, or whether he travelled uniformly.

ART.

ART. XI. *Reports of Cases upon Appeals and Writs of Error in the High Court of Parliament, from the Year* 1701 *to the Year* 1779. With Tables, Notes, and References. By Josia Brown, Esq; Barrister at Law. Folio. 2 Vols. 4l. 4s. in Boards. Uriel. 1779.

IT is fortunate for the learned world, when individuals are actuated by that liberality of sentiment, which disposes them to throw their separate possessions into the common stock of letters and of science. Valuable collections and compilations are thus communicated to the public, which no single industry could furnish, and of which no private fortune could sustain the expence. This benefit (which, by means of the press, has been more extensively and more largely diffused) the professors of the law have shared in no inconsiderable degree.

In his preface to the present publication, Mr. Brown expresses his gratitude to several gentleman at the bar, for the assistance they have afforded him in this work. He mentions, particularly, his having been favoured with the collections of the late Lord Chancellor York, and Lord Chief Justice Raymond. But it is not merely from the circumstance of these great lawyers having thought a collection of this kind an object worthy of their attention, that we consider the book now offered to the public, as a valuable acquisition to the library of a lawyer. For want of being judiciously arranged and digested, the most valuable materials are useless to the possessor, and are found to embarrass and distract, rather than assist. What has happened to other collections has happened to those of the cases determined by the house of peers. Like some valuable remains of antiquity, in the cabinets of the curious (to borrow Mr. Brown's allusion), they are possessed indeed by a few, but far from being of the utility to those few that might be derived from them, if they were properly methodised. To obviate, therefore, the inconveniences which have attended both the want and the possession of these cases, this gentleman acquaints us, that he formed 'the plan of rendering them as useful as they are valuable.' And the first-fruits of this plan are the two volumes before us, which include a period of twenty-two years, ending A. D. 1724.

As to the conduct and execution of the work, it is sufficient to observe, that the reader will find a full state of every case, and of the reasons urged by the counsel on each side, extracted from the printed allegations of the contending parties, in clear and succinct language; together with the judgment of the Lords, as entered in the journals of the house. To those who are acquainted with the model in which law-proceedings are carried on in the house of Peers, it will be needless to mention, that

that the arguments on which their Lordſhips ground their judgments of affirmance or reverſal, do not appear in this work. We believe it is generally underſtood, to be a breach of privilege, to take any notes of what falls from the noble Lords, in debates of whatever kind, and that this reſtriction holds as well in their judicial as in their legiſlative capacity. Whether this be not a deviation from their original conſtitution, we ſhall not inquire; but as the cauſes in which they exerciſe the right of determining in the laſt reſort, are of neceſſity diſcuſſed in the courts of inferior juriſdiction, the defect alluded to may generally be ſupplied by collateral reports. This defect is alſo, in a great meaſure, counterbalanced by the advantage the reporter of *Parliamentary caſes* poſſeſſes over his brother-reporters, by being enabled to extract, at his leiſure, and without danger of miſtake, from the printed papers before him, all the leading and eſſential facts. Whereas, of the cauſes agitated in Weſtminſter, it is difficult, in the hurry of buſineſs, to obtain a correct ſtate of the facts; and even in our moſt approved reporters, we find ſhort, imperfect, and ſometimes erroneous, ſketches of thoſe that are the moſt material. It is one conſiderable advantage of the preſent publication, and perhaps not the leaſt, that it affords helps for ſupplying omiſſions, and rectifying inaccuracies in books of note, where the ſame caſes have been reported, cited, or abridged. Of how much importance *accuracy* in this reſpect ought to be held, may be evinced from the opinion of a late moſt reſpectable judge; whoſe emphatic expreſſions we would adviſe no writer on the ſubject of law to forget, as long as it is poſſible that any of his readers may remember them. "Imperfect reports of facts and circumſtances, eſpecially in caſes where every circumſtance weigheth ſomething in the ſcale of juſtice, are the bane of all ſcience, that dependeth upon the precedents and examples of former times *.

* Foſter's Diſcourſes on Crown Law.

FOREIGN LITERATURE.

GERMANY.

ART. XII.

Engelbert Kæmpfers, M. D. Geſchichte und Beſchreibung von Japan, &c. i. e. E. Kæmpfer's Hiſtory and Deſcription of Japan. Publiſhed from the Author's original Manuſcript. By Chriſtian William Dohm, Profeſſor of Politics and Finances at Caſſel, and Member of ſeveral Literary Societies. 4to. 2 Vols. Lemgo. 1779.

THERE is no nation but what would probably feel ſome regret, on finding the works of one of their moſt diſtinguiſhed writers, not only publiſhed originally in foreign

countries and foreign languages, but that they themſelves, by this means, poſſeſs them merely in very defective tranſlations. Thus, no doubt, have the Germans hitherto felt with regard to the work now before us. The Author, their countryman, drew it up in his native language, and was preparing to publiſh it at Lemgo, where he had fixed his reſidence after his return from the Eaſt; but death prevented him: and Sir Hans Sloane, who was then in queſt of all curious productions of art and nature, found means to procure (as he thought) all his manuſcripts.—Sir Hans put them into the hands of the ingenious Dr. Scheuchzer; who, in the year 1727, publiſhed the Engliſh edition; which was ſoon after tranſlated into French by Des Maizeaux, and ſince, very imperfectly into German, as a ſupplement to a tranſlation of Du Halde's Deſcription of China.

Whether from accident, or deſign, we cannot, at this diſtance of time, aſcertain; but it now appears, that Sir Hans Sloane did not obtain *all* the late Author's manuſcripts: for we find, in the preface to the preſent publication, that two complete copies of this work, one of them in Kæmpfer's own hand-writing, had remained in the poſſeſſion of the Author's niece, at Lemgo, from whoſe heirs, on her demiſe, in 1773, they were purchaſed by the publiſher of the preſent edition.

This intereſting diſcovery was immediately announced to the *literati* of *Germany*; and an ample ſubſcription ſoon enabled the preſent proprietor to commit his new acquiſition to the preſs.

We cannot but congratulate the Proprietor on the choice of his Editor, Profeſſor Dohm; who has, throughout, ſhewn himſelf equally intelligent and induſtrious, and uncommonly zealous for the perfection of the work. He has not only carefully compared theſe two manuſcripts with each other, but likewiſe with the Engliſh and French tranſlations, and has pointed out the variations in each. Scheuchzer's tranſlation, he obſerves, is in general too much amplified, and in many places totally paraphraſed. Having, moreover, ourſelves, had occaſion to inſpect the Sloanian MS *. from which that tranſlation was taken, and having compared it with ſeveral ſpecimens of Kæmpfer's hand-writing, we may ſafely aſſert, that it is not the Author's autograph. Theſe circumſtances, we preſume, cannot but contribute towards ſtamping a ſuperior value on this new German edition.

Our Engliſh tranſlation, by N. Scheuchzer, being ſo well known, we forbear ſaying any thing of the work itſelf, which, undoubtedly, is very valuable.

* Now depoſited in the Britiſh Muſeum.

MONTHLY

MONTHLY CATALOGUE,
For AUGUST, 1779.

POLITICAL.

Art. 13. *An Addreſs to the Honourable Admiral Auguſtus Keppel.* Containing candid Remarks on his Defence before the Court Martial. *The Second Edition.* with conſiderable Additions. To which are added, impartial Obſervations on the Trial and Acquittal of Vice-Admiral Sir Hugh Palliſer. With an Explanation of *Seaphraſes*, and a Letter to the *Monthly Reviewers*. By a Seaman. 8vo. 2s. Nicoll.

IN our Review for April, p. 322, we gave a ſhort account of the firſt edition of this *Addreſs*, in which we commended the writer's abilities, but expreſſed ſome ſmall degree of doubt with regard to his impartiality. This ſcepticiſm was founded on the *cloſeneſs* of his attack on Mr. Keppel, together with the warmth of his invectives againſt the minority, or oppoſition-men, and his apparent zeal for Sir Hugh Palliſer. The opinion we then conceived of the Author, is not in any degree altered by the peruſal of this new edition of his well-written pamphlet. He is, certainly, an able inveſtigator of the ſubject; but, in our opinion, his exceſſively harſh treatment of the gentlemen in the minority, whom, in ſhort, he ſeems to conſider as no better than downright *traitors* to their king and country, proves him to be a man of prejudices, or but an indifferent politician.—If, indeed, he ſuppoſes government to be faultleſs, he may be juſtifiable in forming a bad opinion of oppoſition. But, be this as it may, we hope there will never be wanting, in this country, *an oppoſition*, to watch and check the courſe of adminiſtration; as all power naturally tends toward deſpotiſm. The people, therefore, ought ever to ſtand on their guard, againſt their governors. The moment we become ſupine in this reſpect, and fall into an *implicit* confidence in our rulers, in that moment we may bid adieu to the conſtitution.

Would our Author ſeriouſly and diſpaſſionately attend to what we have here thrown out, intirely as a general truth, perhaps he would relax a little of his ſeverity toward the antiminiſterial party. He might, poſſibly be led to conclude, that there *may* be ſome honeſt men among them, beſide the Biſhop of Peterborough: the only perſon expreſsly excepted by him, from the charge of belonging to an '*unprincipled oppoſition*.'

In his Letter to the Monthly Reviewers, he handſomely acknowledges 'the very favourable opinion they gave of his Addreſs.' He takes notice, however, of their having expreſſed ſome *doubt* of his impartiality. On this head he offers his apology; and it is the fair open apology of an honeſt man. He freely owns his '*abhorrence* of the conduct of oppoſition in both houſes of parliament, becauſe he thinks it clearly ſubverſive of the national welfare;' and he boldly pronounces ſuch 'patriotiſm *diabolical*.'—He concludes with a prayer, that the 'Almighty would change their conduct, or, in mercy to the empire, take them *to himſelf*, in that way which he ſees moſt conducive to his glory, and the welfare of the ſtate.' To the final ſentence of this prayer, we imagine the oppoſition-Lords and

Gentlemen themſelves, will not ſcruple to ſubſcribe their *Amen:* viz. 'May Britons henceforth be joined, as one man, in fearing our moſt gracious God, in honouring our illuſtrious Sovereign, and in promoting the *true* intereſt of our *much injured* country?'—But as to the *true* intereſt of our country, this writer and the patriots have, no doubt, very different ideas; and in pointing out the men by whom our country has been *much injured*, it is probable they will point different ways.

Art. 14. *Conſiderations on a Spaniſh War*; with Remarks on the late Manifeſto, delivered by the Spaniſh Ambaſſador. 8vo. 1s. Wilkie. 1779.

Intended to refute the principal allegations contained in the Spaniſh manifeſto, and to ſhew, that Britain hath greater cauſe of complaint againſt Spain. The writer concludes with exhorting us to unanimity, and encouraging us to a full exertion of our internal ſtrength, which, he doubts not, is amply ſufficient for our defence, againſt the utmoſt efforts of the whole houſe of Bourbon.

Art. 15. *An Engliſh Green Box*: or, The Green Box of the R—t H——e E——d Lord *Churlow*, given by the celebrated Mrs. Harvey to Roger O'Tickle, Valet de Chambre to ——— ———— Eſq; M. P. With occaſional Remarks, &c. 8vo. 2s. Kearſly. 1779.

What is commonly ſaid of the literary merit of *continuations*, *ſecond parts*, and *imitations*, will probably be applied to this piece by moſt of its readers.—Perhaps Mr. Tickell poſſeſſes *, *excluſively*, the capacity of ſucceſsfully executing his own plans.

The great perſons here ſatiriſed are, the *Premier*, the Lord Ch——r, the Earls of M———d, and S——h, and the whole *Sanctum Sanctorum* † in general.

Art. 16. *A State of Facts*, addreſſed to Sir Joſeph Mawbey, Sir Philip Jennings Clerke, Baronets, and other Minority Members; on their late Motions, and the Proceedings of the Houſe of Commons, relative to the Incapacitation of Members of Parliament having Contracts and Places under the Crown. Being a candid Inquiry into the Danger of multiplying Incapacities on the Gentlemen of England to ſit in Parliament, &c. 8vo. 1s. 6d. Kearſley.

The propriety of excluding gentlemen who hold employments or contracts under the crown, from ſeats in parliament, peremptorily as it may be decided by all who are, or would paſs for, friends to the true intereſts of their country, may appear a queſtion no leſs curious than important, if a diſpaſſionate attention is paid to what may be urged againſt ſuch a meaſure.

This ſenſible advocate on the unpopular ſide of the argument, begins, by ſtating a compariſon between a bill to ſecure the freedom of parliament, by multiplying the incapacities to a ſeat in it; and a bill to ſecure the church, by taking away the liberty of conſcience. The bill contended for, he adds, muſt materially alter the preſent ſyſtem of our conſtitution; and inſtead of leſſening the power of the crown, would prove the very means of leſſening the power of the people.

* Author of *Anticipation, &c.*

† P——y Cou——l.

people. 'By the ancient laws of this *kingdom*, no man was to find himself in a worse condition from being a representative of the people, than had they never conferred that honour upon him. At that time there was but one order of men in the *nation* that could not sit in the House of Commons, which were the Clergy; and the reason was, they had a House of Representatives to sit in Convocation, where the aids of the Clergy were granted to the Crown. At that time there was but one *civil officer* who could not be returned to sit in Parliament, which was the *returning officer* of the Writ of Election; and even this was a grievance loudly complained of, when any man was appointed *sheriff*, with a design to prevent his election.

'By the Statutes at large of this nation, no laws are to be found in former ages to disqualify gentlemen from sitting as Members in Parliament if duly elected, by reason of any employment whatsoever, either under the Crown or otherwise. The Journals of the *House of Commons* shew the sense of our forefathers strongly against every thing of this nature: when any one was chosen to sit in Parliament, they made no scruple to assert it to be both his duty and right to sit there, whatever employment he might hold, or whatever summons he might have to attend in any other station.' Several cases of this kind are cited from the Journals of the house.

The present patriotic principle of uncorrupted representation, is traced by our Author up to the famous Self-denying Ordinance of the Long Parliament; in the history of which, from Lord Clarendon, he shews it to have been the leading measure to the subversion of the constitution and of public liberty; and which finally subverted even the deluded parliament that adopted it.

Passing over these well known facts, we find the following observation on like attempts after the Revolution. 'When this event had established King *William* on the throne, the *Jacobites*, who still retained their love for an arbitrary reign, were so wise as to carry on their schemes, even by the arts of men whom they had in abhorrence, and remembering well the success of the *Oliverian Faction*, in changing the constitution by the means of the *Self-denying Ordinance*; they took up the same resolution in their turn, and were in hopes that the *old game* which had ruined the Long Parliament, would equally tend to destroy that *Parliamentary Power*, which was the support of King *William*'s reign.'

His reasoning on the principle of such a Parliamentary disqualification, is clearly and concisely summed up in the following short representations: 'It is, I trust, and ever will be the natural and warrantable ambition of the *best gentlemen* in this country, not only to represent the people, but execute the public offices. If their trusts are at any time divided, and if persons who execute the one, are rendered incapable of the other, the great misfortune will be, that the weight of families and fortunes will entirely fall into one scale or the other; and either the *House of Commons* must be unworthily composed, or all the employments of the public *unworthily supplied*.

'If the *Commons* are incapable of administring any office of the Government, it must then naturally fall into the hands of the Nobility: and the weight of the power will be so great in the hands of the *Lords*, that this alone must destroy the liberty of the Constitution.

'If the *Lords* and *Commons* are equally disabled to hold employments in the State, the weight of power will then fall into the hands of a *separate party*, and will create a *separate interest*, which will be always attended with infinite mischiefs, and may probably terminate in the destruction of the liberties of Parliament.

'Whilst gentlemen of great fortunes, estates and interests in the counties of *England*, shall, by reason of their credit and weight in their counties, be the only persons thought capable of holding employments in the State, the power of employments (be they contracts or otherwise) will not be directed to hurt the liberties of the people, because the gentlemen who discharge them are interested in the most faithful execution of them.

'But if ever gentlemen of such fortunes, estates and interests with the people, shall be the *only* men *in England* incapable of public employments, all the offices must be filled with others, who will have a less concern in the liberty and happiness of their country, and must be more easily drawn into measures against that *common interest*, in which their own share is so much less considerable.——'

'The objection of dependance on the Crown arising from trusts of this nature, is merely invidious; for a gentleman of *one thousand pounds per annum* in his own right, will never lessen the security of his estate on any consideration, even of double the sum enjoyed by favour. He may serve the King with greater affection for the honour or advantage accruing to him; but if he hath human reason, he will not balance a moment, when his only option must be, Whether he will hazard his liberty and fortune, or his employment.'

Dangerous as it may be, to repose too unreserved a confidence in any set of men engaged in the administration of government, the above argument has much more sobriety in it, than is found in many senatorial declamations, calculated to work on the prejudices of those who are apt to consider ministers, and all persons employed in national affairs, as *ex officio* enemies to their country. How far it may coincide with Montesquieu's idea of the union of the legislative with the executive power being destructive to liberty, or how far such abstract propositions can be adhered to in practice, are points which must be left to the ingenuity of those who have abilities and leisure for the investigation.

DRAMATIC.

Art. 17. *The Loyal Shepherd:* or, The Rustic Heroine, a Dramatic Pastoral Poem, in one Act. To which is affixed, several Sonnets, Ballads, Acrostics, &c. Written by T. Goodwin. 8vo. 1 s. Setchel, &c.

A wretched collection of trash!

Art. 18. *Gallic Gratitude*; or, The Frenchman in India. A Comedy in Two Acts, as performed at the Theatre Royal in Covent Garden. By J. S. Dodd. 8vo. 1 s. E. Johnson. 1779.

Suo sibi gladio hunc jugulo! Here are the arms of the French turned against themselves;—a Farce taken from that language, and converted into a national satire. The piece is not despicable, nor is its merit beyond mediocrity. The chief aim of the writer seems to have been, to serve and celebrate a theatrical heroine of the name of

of Jackſon, whoſe picture and panegyric are prefixed and ſubjoined to his performance.

CONTROVERSIAL.

Art. 19. *Three Letters to the Reverend Dr. Price:* Containing Remarks on his Faſt Sermon. By a Cobler. 8vo. 6d. Bladon. 1779.

'I am a Cobler, and the ſon of a Cobler,' ſays this arch letter-writer, but he does not inform us what *kind* of cobler; whether he means to rank as a cobler of *ſhoes*, a cobler of *ſouls* (not *ſoals*), or a cobler of the *ſtate*. We apprehend, he is of the laſt mentioned claſs;—ſome baſtard, perhaps, thrice removed from Sacheverel, or Filmer. A *merry*-begotten one, no doubt, he is, and, with his laudable zeal, and happy exertions, he may figure in time, at the head of ſome of our ſtate-cobling Boards: a Lord of Trade, belike, or a Commiſſioner of the Cuſtoms, or Standard-bearer to the Penſioners. He is certainly entitled to promotion, in reward of his attachment to the *powers that be*, and of his popular defence of their meaſures, in oppoſition to the antiminiſterial writer, Dr. Price; whom he really combats with a good deal of ſhrewdneſs: and it is but juſtice to his abilities to add, that he is one of the Doctor's moſt ſpirited antagoniſts. We wiſh we could likewiſe have ſaid the moſt *candid**, and the moſt liberal.

Our theologico-political Cobler is even poſſeſſed (perhaps in virtue of his *calling*, for all coblers have, or ſhould have, a daſh of the *comic*) of ſome portion of that rare quality, *humour*,—very little of which is ſeen in the polemical papers of the preſent times.

MATHEMATICS.

Art. 20. *Elements of Algebra*, for the Uſe of Students in Univerſities. 8vo. 3s. 6d. boards. Cadell. 1779.

This little tract, as we learn from a ſhort Advertiſement prefixed to it, was drawn up for the uſe of Students attending the Author's lectures, and is not offered as a complete treatiſe on the ſubject. The work is divided into three parts, preceded by a ſhort introduction, which contains ſome pertinent remarks on the nature, extent, and object of algebra, with its advantages over common arithmetic. The Author then proceeds to define the terms, characters, and notation of which he makes uſe; after which he treats of what he calls fundamental operations; that is, of Addition, Subtraction, Multiplication and Diviſion; demonſtrating, in a conciſe manner, the principal rules, &c.

He then proceeds to the doctrine of Algebraic fractions, proportion, the nature, management and methods of ſolving ſimple equations; to involution and evolution of quantities, the doctrine of ſurds, the reſolution of equations which involve pure powers, and alſo quadratic equations. He next explains the nature of indeterminate problems; of arithmetical, geometrical, and infinite ſeries; and concludes his firſt part with an Appendix, ſhewing the uſe of logarithms

* The following paſſage will juſtify this drawback on the commendation due to the Author's abilities:—'Bluſh, Doctor:—if there is any blood in your veins, let us ſee it in your face.' p. 31.—Bluſh, Cobler, bluſh!

in resolving algebraic questions, the application of algebra to physical problems, interest, annuities, &c. &c.

In the second part, he treats of the origin and composition of general equations, their transformation, and resolution, by different methods.

The third part is employed in the application of algebra to geometry: He here explains the methods of expressing geometrical magnitudes algebraically; also how the different orders of lines are expressed and defined by algebraic equations; and shews how to determine the figure and general properties of curves from those equations, together with various other circumstances relating to this very curious, and difficult subject. He concludes the book with shewing the nature, use and construction of the loci of equations, and also how to construct the equations themselves.

From this account the Reader will perceive, notwithstanding the Author's modest Advertisement, that his book is not a mere syllabus; and we venture to pronounce that it will be found useful to all who study this difficult and extensive science, either with or without a tutor, as it contains many curious and useful particulars, not to be met with in larger treatises of algebra.

Art. 21. *The Seaman's complete Daily Assistant:* Being an easy and correct Method of keeping a Journal at Sea. Containing Rules for working the Cases in *plain* (plane) Middle-latitude, and Mercator's sailing, by the Tables of difference of Latitude and Departure.—And for finding the Latitude, Longitude, Amplitude, and Azimuth, by Observation. Illustrated by a sufficient Number of Examples. Likewise Rules shewing, how the Allowances are to be made for Lee-way, Variation, Heave of the Sea, setting of the Currents, &c.—And to correct the dead Reckoning by an Observation in all Cases. The new Method of finding the Latitude by two Altitudes of the Sun; and the finding the Longitude by the Moon's Distance from the Sun, or a fixed Star, rendered easy to any common Capacity. To which are added, the Tables of Difference of Latitude and Departure to 300 Miles of Distance; the new Solar Tables, and Tables of natural Sines; with a larger and more correct Table of the Latitudes and Longitudes of Places, than any hitherto published, together with all the Tables necessary for the Seaman's Use, in working a Day's Work at Sea. The whole constructed upon a new Plan. By John Hamilton Moore, Author of the Practical Navigator, and formerly belonging to the Royal Navy. 8vo. 3 s. Robinson. 1779.

The Reader will readily judge of the true intent and complexion of this work, from the quantity of matter contained in its title-page: the proportion, however, which generally obtains in things of this nature; namely, that the quantity of matter in the book is inversely as that in the title page, fails here.

Mr. Moore, besides precepts in abundance, and a *new* journal, gives us tables of difference of latitude and departure to every degree, as well as to every point and quarter point of the compass, up to 300 miles of distance, a table of meridional parts, a table of the sun's amplitude for every degree of his declination, and to each degree of latitude from the equator to the polar-circle, and a table of

of the variation of the ſun's declination to every ten degrees of longitude, all taken from Haſelden's old Seaman's Daily Aſſiſtant:—A table of the refraction of the heavenly bodies in altitude, a table of the diſc of the horizon, and a table of the correction of the moon's altitude for the joint effects of parallax and refraction, taken from the tables requiſite to be uſed with the nautical Almanac:—Tables for finding the latitude by two altitudes, and a table of natural ſines from N. Falck, M. D. who had before borrowed them from another perſon. Theſe, together with ſome others, of leſs uſe, from different Authors, render the work more comprehenſive, and of courſe more uſeful, than the old one, to ſuch perſons as underſtand the uſe of the tables, without the help of the precepts which are annexed to them by the Compiler. But the precepts want that perſpicuity for which Haſelden's book has ſo long been admired; and this circumſtance renders the preſent volume uſeleſs to ſuch as have occaſion to conſult them: moreover, in attempting to plume the feathers which he has borrowed, the Compiler has betrayed a deficiency of knowledge in the ſubject on which he has undertaken to write.

For example, not content with the deſcription of the nautical day, and the manner in which ſeamen keep their accounts of time, as he found it in other authors, he adds, "Therefore, the declination uſed in ſettling any day's latitude, muſt be the declination for the following day in the table of declination. Thus, in ſettling my latitude on Wedneſday, May 6th, or finding my latitude at the cloſe of that day, I uſe the declination for Thurſday, May 7th." Now all this is abſolutely wrong, for the 6th nautical day begins on the 5th, at noon, according to the common, or civil account of days, and ends at noon on the 6th, at which time the 6th aſtronomical day begins; to which inſtant, namely, the end of the 6th nautical day, and beginning of the 6th aſtronomical day, the declination of the ſun is computed in all tables whatſoever; conſequently, as the ſeaman always makes up his reckoning at the end of his day, and the beginning of the aſtronomical one of the ſame name, he muſt uſe the declination put down in the tables for that day, and *not* "the declination for the following one," as Mr. Moore adviſes. This miſtake, which runs through all Mr. Moore's nautical writings.*, is the more extraordinary in a perſon who tells us, he has formerly belonged to the royal navy: but, we will venture to affirm, that on board no ſhip in the royal navy could he ever have worked an obſervation, at noon, without differing from every other perſon in it.

From among the many *unfortunate* additions made by this Author, we ſhall only ſelect one more, viz. page 65, he gives the common rule for computing an azimuth (which is to be met with in every book of navigation), namely, 'Add the complement of the latitude, the complement of the altitude, and the ſun or ſtar's polar diſtance into one ſum: from half that ſum, ſubtract the polar diſtance, and note the half ſum and the remainder.' So far our Author runs with the herd; but in order to ſupply the deficiencies of all who wrote before him, he adds, "*But if the half ſum be leſs than the*

* See p. 162, of his Practical Navigator, 2d edit.

polar distance, then subtract it from the polar distance †." Now, if Mr. Moore had but luckily recollected, that it is impossible for any one side of a triangle to be greater than the sum of the other two, he would immediately have seen that what his forefathers had done, in this respect, was quite sufficient; and that his addition was entirely a work of supererogation.

Art. 22. *The Universal System:* or Mechanical Cause of all the Appearances and Movements of the visible Heavens; shewing the true Powers which move the Earth and Planets in their Central Rotations. With a Dissertation on Comets, the Nature, Cause, Matter, and Use of their Tails, and the Reasons of their long Trajectories: likewise an Attempt to prove what it is that moves the Sun round its Axis. 8vo. 1 s. boards. Buckland. 1779.

The Universal System seems to be written by a sensible man *; and to contain a sketch of an ingenious theory, calculated to remove some difficulties in the system of the universe, as explained both by Cartesian and Newtonian philosophers; and though the Author's *reasons* may not be considered as *demonstrations*, yet the probability and ingenuity of some of his conjectures render this brief system worthy the attention of astronomers.

PHILOSOPHICAL.

Art. 23. *An Account of the Experiments made at the Pantheon, on the Nature and Use of Conductors*, &c. Read at the Meetings of the Royal Society. By Benjamin Wilson, F. R. S. &c. 4to. 3 s. 6 d. Nourse. 1778.

We have already noticed this account of Mr. Wilson's Experiments, in our Review of the last volume of the Philosophical Transactions [Monthly Review, June 1779, page 415]. The relation of these Experimental Observations is here republished, in a separate form, for the benefit of those, we suppose, who may not have an opportunity of consulting the *Transactions*. We should further observe, that to this republication the Author has annexed some new experiments made with the Leyden phial, respecting the proper termination of conductors: but these cannot be rendered intelligible, without a sight of the plates that accompany them.

It may be acceptable to electricians to be informed of a method, here described, by which Mr. Cavallo repairs coated phials, &c. that have been cracked or perforated, either by a spontaneous discharge, or other accident.——He removes the outside coating from the fractured part, and then makes it moderately hot by holding it to the flame of a candle; and while it remains hot, he applies burning sealing-wax to the part, so as to cover the fracture intirely; taking care that the thickness of this wax coating may be greater than that of the glass. Lastly, he covers all the sealing wax, and part of the surface of the glass beyond it, with a composition made with four parts of bees-wax, one of resin, one of turpentine, and a very little oil of olives. This he spreads upon a piece of oiled silk, which he applies in the manner of a plaister.——With this method,

† Practical Navigator, p. 149.

* The *Preface* is signed John Lacy.

Aye

ſays Mr. Wilſon, I have ſeen ſeveral phials ſo effectually repaired, that, after being frequently charged, they were at laſt broken by a ſpontaneous diſcharge, but in a different part of the glaſs.

POETICAL.

Art. 24. *Sophia to Alonzo*; an heroic Epiſtle. 4to. 1 s. Bathurſt. 1779.

This Epiſtle, though conceived with more paſſion than tenderneſs, and expreſſed with more force than harmony, is not one of the worſt imitations of Ovid that have come before us. There are ſtrokes of nature in it which do credit to the juſtneſs of the Author's pencil.

Art. 25. *The Lovely Moraliſt:* An Epiſtle from a late unfortunate young Lady, to her Lover the M—r—s of C—r—n, a few Hours before her Death, after the News of a late domeſtic Accident. With Notes and Illuſtrations. 4to. 1 s. 6 d. Faulder.

This Epiſtle, like the former, is written after the *Ovidian* model. We have not much to ſay in praiſe of its execution. The impropriety and impertinence, to ſpeak in no harſher terms, of making free with private character, merely upon the credit of a *newſpaper anecdote*, are ſufficiently obvious.

Art. 26. *A Collection and Selection of Engliſh Prologues and Epilogues*; commencing with Shakeſpeare, and concluding with Garrick. Crown 8vo. 4 Vols. 14 s. bound. Fielding and Co. 1779.

'The deſign of this compilation is to be a reſervoir of all the prologues and epilogues in our language, worth preſerving, given in a chronological ſucceſſion, after the manner of Mr. [Dr.] Percy's Collection of ancient Engliſh Ballads; ſo as to intitle theſe volumes to a place in a library; and by preſenting the various ſpecies of them, whether in proſe or verſe; in dialogue or declamation; in argument, ſupplication, or defiance; to ſhew the latitude with which they have and may be uſed. For our writers have deviated greatly from the original purpoſe of theſe *exordiums* and *perorations*; the *licentia poetica* of Engliſhmen partaking the nature of their *libertas politica*, which ſpurns at deſpotiſm, and would no more be governed by the laws of Ariſtotle, than by thoſe of Alexander.' PREFACE.

Art. 27. *An Epiſtle to John Count O'Rourke*, Colonel of Horſe, Knight of the Royal Order of St. Lewis, and formerly Lord Chamberlain to Staniſlaus King of Poland. 4to. 1 s. Lewis. 1779.

A compliment to the Count, reciting his high birth (being deſcended, it is ſaid, from the ancient Iriſh Kings), his virtues, his military attainments, and his *Military* book: ſee Review for laſt June, Art. 41, of the Catalogue.

The Poet introduces, likewiſe, a copious panegyric on the Iriſh nation; at the ſame time lamenting, and enumerating, the great hardſhips which poor Hibernia hath endured, from the burthens laid upon her by the Engliſh; but he gratefully acknowledges the late very favourable regard ſhewn to her by government.

"'Twas thine, great GEORGE, with lenient touch, to calm
Her heart-felt throbbings—thine to pour the balm
Into her rankling wounds, thoſe wounds to heal,
And give her earneſt of her future weal."

The foregoing lines are here given as a fair ſpecimen of the poetry.

MISCELLANEOUS.

Art. 28. *Thoughts on the Times, but chiefly on the Profligacy of our Women, and its Cauſes.* Addreſſed to every Parent, Huſband, and modeſt Woman in the three Kingdoms. In two Parts; ſhewing Firſt, the Danger of public Incontinence; the Abſurdity of our Female Education; the Folly and bad Tendency of a faſhionable Life, and the Evils that ariſe from French Refinement; and Secondly, how ſeldom Men-Midwives are neceſſary; that their Practice is dangerous—that it is repugnant to Modeſty, tends to deſtroy the Peace of Families, and endanger Virtue. 12mo. 2 s. 6 d. Bew, &c.

An indecent attack upon indecency—on what grounds it is made, we pretend not to judge.

Art. 29. *The Hiſtory of the Royal Abbey of Bec, near Rouen in Normandy.* By Dom. John Bourget, Benedictine Monk of the Congregation of St. Maur in the ſaid Houſe, and Fellow of the Society of Antiquarians of London. Tranſlated from the French. 8vo. 3 s. ſewed. Conant. 1779.

To thoſe who are not bleſt with the true *antiquarian inſpiration*, this hiſtory muſt appear as dry and unintereſting, as the regiſter of births and burials in any country church; affording not one curious fact or intereſting anecdote: we will not therefore waſte either our own time, or that of our Readers, by making any extracts from it.

Art. 30. *Pictures of Men, Manners, and the Times*; interſperſed with Deſcriptions of the Country, and Rural Enjoyments. Written in the Year 1777. 12mo. 2 Vols. 6 s. bound. Booſey. 1779.

Theſe two volumes conſiſt of thirty chapters, each of which treats on ſome different topic. They are written in rather a lively manner, and may afford *ſome* entertainment,—the *more*, perhaps, becauſe they abound with ſatire;—ſatire, which, indeed, is frequently too juſt, as particularly when it is employed on the remarkable delicacy of the times,' 'the luxury of the age,' 'the bleſſings of the card-table,' &c.

Art. 31. *Lucubrations, Civil, Moral, and Hiſtorical.* Small 8vo. 1 s. 6 d. Scott, Chancery-lane. 1779.

A man of literary decency would not diſgorge indigeſtions wantonly in public view, but relieve a weak ſtomach from crudities in the utmoſt privacy. One Shandy in the memory of man is ſufficient; but this hodge-podge brother of the *ſervum pecus* tribe

——— has yet to learn,
That nine ſuch ſcribblers will not make a Sterne.

Art. 32. *Exerciſes upon the different Parts of Italian Speech, with References to Veneroni's Grammar:* To which is ſubjoined, An Abridgment of the Roman Hiſtory, intended at once to make the Learner acquainted with Hiſtory, and the Idiom of the Italian Language. By F. Bottarelli, A. M. 12mo. 2 s. 6 d. bound. Nourſe. 1778.

A work of this kind has been ſo much wanted, that it will be a ſufficient recommendation of theſe Exerciſes, to ſay, that they appear to be judiciouſly adapted to facilitate the learning of the Italian language.

Art.

Art. 33. *The Playhouſe Pocket Companion; or, Theatrical Vade Mecum.* Containing, I. A Catalogue of all the Dramatic Authors, who have written for the Engliſh Stage, with a Liſt of their Works, ſhewing the Dates of Repreſentation or Publication. II. A Catalogue of Anonymous Pieces. III. An Index of Plays and Authors. In a Method intirely new, &c. To which is prefixed, A Critical Hiſtory of the Engliſh Stage, from its Origin to the preſent Time. With an Inquiry into the Cauſes of the Decline of Dramatic Poetry in England. 12mo. 3 s. Richardſon and Urquhart. 1779.

As great wits are generally ſaid to have ſhort memories, and may be as liable to have ſhort pockets; they are here offered a memorandum-book, filled with names, titles, and dates, equally adapted to the deficiencies of both.

Art. 34. *The Annals of Europe, or Regal Regiſter*; ſhewing the Succeſſion of the Sovereigns of Rome, Conſtantinople, Adrianople, Trebizond, Turkey, Ruſſia, Germany, Lombardy, Italy, France, Spain, Portugal, Denmark, Sweden, Hungary, Poland, Pruſſia, England, Scotland, and Ireland: Together with the Biſhops and Popes of Rome, from the Foundation of their States to the preſent Time: With the principal Events in each of their Reigns, and the Time when they happened. To which are added, Tables of the cotemporary Princes from the Year 800, and an alphabetical Arrangement of all their Names, ſhewing the Time of their Acceſſion and Death, with conciſe Characters of all, as handed down by the beſt Hiſtorians. 8vo. 5 s. Boards. Newbery. 1779.

The length of this title-page renders it unneceſſary for us to ſay any thing in explanation of the deſign of this book; and the utility of the deſign is too obvious to need illuſtration: we have therefore only to remark, that the work ſeems to be executed with ſufficient accuracy to render it a uſeful manual to the readers of hiſtory. In the doubtful periods of antiquity, the common dates are adopted, notwithſtanding the deciſive arguments by which the Newtonian chronology is ſupported. 'Tis aſtoniſhing, that in a matter ſo clearly decided, and on ſuch authority, new writers ſhould ſtill blindly follow the beaten track.

Art. 35. *A View of the Earth, as far as it was known to the Ancients:* Being a ſhort but comprehenſive Syſtem of claſſical Geography, exhibiting, I. A Deſcription of the ſeveral Empires, Kingdoms, and Provinces, their Cities, Towns, Rivers, and Mountains, mentioned in the Greek and Latin Claſſics. II. An accurate Abridgment of the Æneid of Virgil and Odyſſey of Homer, in a Geographical Deſcription of the Voyages of Æneas and Ulyſſes. With the Travels and Voyages of St. Paul. Being a Work *abſolutely neceſſary* for the right Underſtanding of the Claſſics. Adapted to the Uſe of Schools and Academies, and illuſtrated with a new Set of Maps. By R. Turner, junior, of Magdalen Hall, Oxford. 8vo. 3 s. Boards. Dodſley. 1779.

As it is probable that the claſſics were underſtood long before this ſketch of ancient geography appeared, we cannot, with the Author, pronounce

pronounce his work abſolutely neceſſary for the right underſtanding of them: we muſt, however, do him the juſtice to acknowledge that it is executed in ſuch a manner, that it may be very uſeful to the claſſical ſtudent.

Art. 36. *The Dyer's Aſſiſtant in the Art of dying Wool and Woollen Goods.* Extracted from the philoſophical and chemical Works of Meſſrs. Ferguſon, Du Fay, Hellot, Geoffroy, Colbert, and Julienne. Tranſlated from the French; with *Additions* and practical Experiments. By James Haigh, Silk and Muſlin Dyer, Leeds. 12mo. 5 s. 6 d. ſewed. Leeds printed, and ſold by Rivington, London. 1778.

This appears to be a uſeful compilement, on a ſubject concerning which very few books have appeared in this country. The art of dying is, in itſelf, one of the moſt curious; and in a commercial view, one of the moſt important. In a word, it is an art, in the improvement and perfection of which, the philoſopher and the mechanic are equally intereſted.

Art. 37. *A Dictionary of the Bible*; Hiſtorical and Geographical; Theological, Moral, and Ritual; Philoſophical and Philological. By Alexander Macbean, A. M. 8vo. 6 s. bound. Carnan. 1778.

A dictionary of the Bible ought to be wholly confined to the explanation of the proper names and more difficult terms contained in the Bible. Inſtead of this, we find the technical language of Calviniſtic theology, and of puritanical myſticiſm, plentifully diſperſed in alphabetical ſhreds through this volume; the unavoidable conſequence of which is, that the literary and ſcientific parts of the work are crouded into a very narrow compaſs: it may however be of ſome uſe to thoſe who have not an opportunity of conſulting larger works.

Art. 38. *Directions to Servants*; particularly thoſe who have the Care of Children. 8vo. 6 d. Dodſley, &c. 1779.

The Author treats his ſubject under the following diſtinct heads:—Importance of Servants who have the Care of Children—The *real* Intereſt of Servants—Directions to Servants *in regard to Children*. On each of theſe heads the Writer gives a number of ſenſible, and ſome ſingular precepts. Among the firſt is the following: 'Take more care in what you ſay or do before children than before the world; for they may not only imitate, but miſunderſtand you.'—From the *novelties* we have ſelected what follows: 'Children ſhould have nothing ſaid to them on religion by ſervants. And even parents ſhould avoid it while children are young, and until they have attained all neceſſary previous knowledge.'—All prayers ſhould be carefully avoided; becauſe children muſt miſapprehend them. They ſhould have no idea 'that a good may be obtained but by a right temper and behaviour,' &c.—As this is a point that merits the moſt ample and ſerious conſideration, ſurely the Author ſhould either have treated it more at large, or have been ſilent upon it. The little page that he has employed on this ſubject, may, perhaps, only ſerve to unſettle the minds of many well-meaning people, without ſatisfying the doubts or ſcruples of any individual.

Art.

Art. 39. *Dialogues of the Dead with the Living.* 8vo. 4s. Boards. Conant, &c. 1779.

In theſe Dialogues, *Lord Herbert* is 'conjured up from the vaſty deep,' to read his own recantation of his errors, and to perſuade *David Hume* to do the ſame—*Shakeſpeare* 'reviſits the glimpſes of the moon,' to give *Garrick* an opportunity of ſaying, "Angels and miniſters of grace defend us," to praiſe his merits and reprove his faults, and to cenſure him for making his favourite poet 'the god of his idolatry' in the Stratford jubilee.—*Fielding* pays his compliments to *Mr. Courtney Melmoth*, to whiſper in his ear, that he poſſeſſes an overflowing vivacity, and a fund of genuine wit, which only require that they ſhould be chaſtened by religion, and curbed by judgment, to render him a moſt agreeable writer: that his heart is good, his wit flowing, his language elegantly expreſſive; his painting the work of a maſter, and his powers in the pathetic, ſuch as to make every fibre of the finer affections vibrate; that his *Pupil of Pleaſure* is in its deſign great and good, and merits the warmeſt thanks of the friends of virtue—[Oh fie, Mr. Ghoſt! ſurely not!] and that he bids fair to be one of the firſt writers of the age [*O tempora!*]—*Sherlock* leaves the manſions of the bleſſed to upbraid *Jenyns* with inſincerity, and to accuſe him of arguing weakly with deſign, of treating Chriſtianity with coldneſs and levity, and of throwing out inſinuations unfriendly to the Chriſtian cauſe.—Cowley lays aſide his *ſeraphic lyre* to reprove Dr. Hurd for publiſhing a mutilated edition of his works—*Mr. Addiſon* ſteals into the cloſet of *Dr. Johnſon*, to give him a gentle rebuke, for rambling into the thorny paths of party, and to hint to him, that his writings would be more pleaſing, if he would 'alter the uncouth dreſs of his expreſſions, and poliſh the rugged ſeverity of his thoughts.'—The venerable *Langton* ſternly reproaches the courtly *Gibbon* with having repreſented the Church as unfriendly to the rights of the people, and unjuſtly depreciated the Chriſtian religion; and to aſſure him 'that in the world of ſpirits, all believe.' And laſtly, *Cicely*, Ducheſs of York, does penance for her pride and ambition, by preſenting herſelf before *Lady S.* to give an unwilling teſtimony to her uncommon merit.

In all this, there is neither argument enough to carry much conviction, nor wit enough to afford much entertainment.—Let this ſhort outline of theſe Dialogues then ſuffice.

MEDICAL.

Art. 40. *A Review of Dr. Lettſom's Obſervations on Baron Dimſdale's Remarks reſpecting Dr. Lettſom's Letter on General Inoculation.* By the Hon. Baron T. Dimſdale. 8vo Pamphlet. Owen, &c. 1779.

We took the liberty of declaring, with reſpect to the piece to which this is an anſwer, that the diſagreeable diſpute between theſe ingenious doctors being now become entirely perſonal, we looked upon ourſelves as excuſed from entering at all into its merits. On this account, we only notify the publication of the preſent reply, for the information of thoſe of our Readers who may be inclined to examine both ſides of the queſtion.

SERMON.

SERMON.

Preached in the Parish Church of St. Matthew, Bethnal Green, November 22, 1778. For the Benefit of the Charity Children of the said Parish. By Samuel Beazville, A. B. Minister of the French Church in St. John Street in the said Parish. 8vo. Fry, &c.

It is impossible to read this plain and well-adapted sermon without heartily wishing that the design of its publication may be fully answered. There are some inaccuracies in it, with respect to style, but these are well compensated by the pious, grateful, and benevolent spirit of the Preacher.

CORRESPONDENCE.

To the REVIEWERS.

IN the year 1776 came out a publication, entitled, "Advice from a Father to a Son, just entered into the Army, and about to go abroad into Action; in Seven Letters." I do not remember to have seen it taken notice of by you; and as they have great merit, both for the advice they inculcate, and the manner in which they are written, you would greatly oblige one of your Readers if you could inform him who was their Author, and whether they were written from a father to a son in the circumstances therein mentioned.

OXONIENSIS.

*** *Oxoniensis* will find an account of the tract which he speaks of, in our Catalogue for October, 1776, Art. 28. We commended the performance, but of the Writer we are entirely ignorant.

A very sensible Correspondent, who signs D. D. has favoured us with a friendly admonition, on account of what he deems an illiberal and uncandid reflection on the courts of France and Spain: vid. our last Appendix, p. 556, 557. The Author of that Article, (one of our Foreign Correspondents) not being in England, has no immediate opportunity of replying to what D. D. has objected against the passage in question; nor do we pretend to justify even the smallest appearance of *local prejudice* or *vulgar attachment*.—But it is difficult for a "*True-born Englishman*" to confine himself within the bounds of politeness, when the machinations of those who are the avowed enemies of his country, are presented to his observation.—If this apology is not deemed sufficient, we must submit to the censure of the candid Public.

†‡† Some just remarks of this Correspondent on *National Perfidy*, &c. will, probably, be, hereafter, adverted to: they are too good to be lost.

We are much obliged by the letter signed *L.* 2; but it came to hand too late for more *particular* acknowledgement in this Month's Review. It will, however, furnish a paragraph for the last page of our next Number.

The *Canadian Freeholder*, Vol. II. the *Conclusion* of our account of Dr. Priestley's *Experiments and Observations*, and *The Modern History of Europe*, will be inserted in our next.

THE MONTHLY REVIEW,

For SEPTEMBER, 1779.

ART. I. *Experiments and Obſervations relating to various Branches of Natural Philoſophy, &c.* By Joſeph Prieſtley, LL.D. F.R.S. [Concluded from our Review for June laſt, pag. 441.]

THE diſcoveries and new obſervations relating to *dephlogiſticated air*, contained in this volume, are too numerous and important not to require particular conſideration. We ſhall accordingly, in this concluding Article, almoſt wholly confine our attention to this intereſting ſubject.

In our account of the Author's ſecond volume of *Obſervations on Air* [See Monthly Review, February, 1776, p. 108] we related, pretty much at large, the ſteps by which Dr. Prieſtley was led to this memorable diſcovery. From that account it appears that he obtained dephlogiſticated air from *mercurius calcinatus*, and red lead, by mere heat, and which they muſt have attracted from the atmoſphere during their calcination. He afterwards found that dephlogiſticated air was producible from combinations of the *nitrous* acid with any kind of earth whatever. The trials which he had then made with the vitriolic and marine acids, under ſimilar circumſtances, not having been attended with the production of this kind of air, he was naturally led to conclude that the *nitrous* acid was an eſſential or neceſſary ingredient in the proceſs.

At the time of the Author's laſt philoſophical publication, he did not, nor could he reaſonably, ſuſpect that ſubſtances buried in the bowels of the earth, where no nitrous acid is known, or even ſuſpected, to exiſt, and which cannot be ſuppoſed, in that ſituation, to have attracted air from the atmoſphere, ſhould nevertheleſs furniſh dephlogiſticated air, merely by the aſſiſtance of heat, or without the addition of nitrous acid. In a courſe of experiments, however, made only with a view to diſcover what kind of air, and in what proportion, certain mineral ſubſtances would yield, on being expoſed to a red heat;

he had the following reſults, on ſubjecting the mineral ſubſtance called *Manganeſe* to this new mode of analyſis.

On putting an ounce of this ſubſtance into a ſmall retort with a very long and narrow neck, and expoſing it to a red ſand heat, forty ounce meaſures of air were expelled from it in different portions. Part of this air, in every portion, was fixed air, and at firſt almoſt wholly ſo: but four-fifths of the laſt produce was the pureſt dephlogiſticated air. He was naturally much ſurpriſed at this reſult; as the caſe does not appear reducible to either of thoſe recited at the beginning of this Article: for here no nitrous acid had been employed; nor had the ſubſtance, till it was dug out of the bowels of the earth, been expoſed to the influence of the atmoſphere:—unleſs indeed we recur to ſome unknown and very diſtant *æra*, in which it may poſſibly have had a communication with the external air, and have acquired its dephlogiſticated air, in a manner ſimilar to that in which the *precipitate per ſe*, and *red lead*, at preſent acquire their pure air, during the act of calcination, in our laboratories. According to this idea, we may ſay that manganeſe (the nature of which is very little known) may probably be a metallic calx, which has undergone a calcination in *volcanos*, long ſince extinct; but which may formerly have had a communication with the atmoſphere. We ſcarce need to add, that on re-calcining this calcined manganeſe, moiſtened with the nitrous acid, more fixed air, and pure or dephlogiſticated air, were produced.

The Author ſubjected likewiſe an ounce of *lapis calaminaris* to a red heat, without addition; and expelled from it about 316 ounce meaſures of air, the whole of which, however, was fixed air, except four ounce meaſures, which appeared to be nearly as good as common air.

In the courſe of theſe experiments, and afterwards, in conformity with a communication from Signor Landriani, the Author found that the preſence of *nitrous* acid, *qua* nitrous acid, was not neceſſary to the production of dephlogiſticated air from combinations of metallic earths with mineral acids. While he was purſuing this train of experiments, he found this kind of air produced from *green vitriol*, and likewiſe from the blue and white *vitriols*. Suſpecting however the purity of the vitriols of the ſhops, which might have acquired ſome mixture of ſpirit of nitre, he prepared ſome green vitriol himſelf, by diſſolving clean iron filings in oil of vitriol diluted with water. Diſtilling the matter in a retort, he had the ſame reſults as in his preceding experiments: the dephlogiſticated air which came over laſt being very turbid, and exceedingly pure.

He now ſuſpected the purity of his oil of vitriol, which, at preſent, is generally procured from ſulphur with the addition of *nitre*. He therefore next employed the vitriolic acid prepared in

in Newmann's manner, in which no *nitre* is uſed: but dephlogiſticated air was ſtill produced from the combination of iron filings with this purer acid. And leſt the mixture of theſe two ſubſtances might be ſuſpected to have attracted pure air, in conſequence of their expoſure to the atmoſphere, during their combination, he conducted the experiment in the following ſcrupulous manner:

He diſſolved five pennyweights one grain of iron in a ſufficient quantity of pure oil of vitriol, which had been carefully prepared for this purpoſe by Mr. Winch, ſo as to be free from any admixture of the nitrous acid. The diſtillation was performed in the very ſame retort in which the ſolution had been made, and in the continuation of the ſame proceſs; ſo that all communication with the external air was moſt effectually precluded.

Conducting the proceſs, with theſe attentions, and diſtilling the ſolution to dryneſs, in a long necked retort, the ſucceeding products were, firſt, the common air a little phlogiſticated, and then a little fixed air, and much vitriolic acid air; and laſtly 18 ounce meaſures of dephlogiſticated air. The *reſiduum*, or ochre, ſtill weighed more than the iron filings originally employed; ſo that it probably retained a quantity of the oil of vitriol, and had the heat been increaſed, more air might yet have been procured.

Adding freſh oil of vitriol to this *reſiduum*, and treating it as before, but in a gun-barrel, a ſtill larger quantity of dephlogiſticated air was produced: ſo that the oil of vitriol appeared capable of *generating* dephlogiſticated air, on its admixture with iron, *toties quoties*, as well as the nitrous acid with red lead and other ſubſtances, in the Author's former experiments. In fact, it now appears that he had formerly produced dephlogiſticated air from compounds containing the *vitriolic* acid, particularly blue vitriol and alum, in a very early ſtage of his trials: though at that time he was totally ignorant of its nature. [See his firſt volume of *Obſervations*, page 155, and Vol. II. page 86.]

A combination of the *vitriolic* acid with mercury likewiſe furniſhed the Author with a notable quantity of dephlogiſticated air. For on diſtilling, in a green glaſs retort, an ounce of pure quickſilver diſſolved in vitriolic acid; though ſome of the matter was loſt, by the breaking of the retort, yet on expoſing it, in a freſh retort, to a red heat, he got from it, after the expulſion of a great quantity of vitriolic acid air, and fixed air, about 50 ounce meaſures of dephlogiſticated air. More dephlogiſticated air was afterwards procured, on expoſing to the heat a ſecond time the white matter which had ſublimed into the neck and ſides of the retort.

Leſt it might be ſuſpected that, in conſequence of the breaking of the retort, this dephlogiſticated air might poſſibly have been imbibed from the atmoſphere; the Author repeated the experiment with a view to this circumſtance; and accordingly kept the neck of the retort conſtantly immerſed either in quickſilver or water, from the time of putting the materials together, to the end of the proceſs; which nevertheleſs was interrupted by the melting of the retort. Before this accident, however, 20 ounce meaſures of dephlogiſticated air had been expelled, which had evidently been produced from the materials, without the help of any thing that could have been communicated to them from the atmoſphere.

From the preceding as well as many other experiments of a ſimilar kind, it appears that the propoſition relating to the conſtitution of atmoſpherical air, which had been deduced from the Author's former experiments, will require ſome modification, or extenſion; and that we ſhould now ſay that *the acid*, conſidered as a component principle of atmoſpherical air, is not neceſſarily the *nitrous* acid, *as ſuch*, or the ſpirit of nitre of the ſhops; but is, in ſome caſes, the *vitriolic*: or that the latter, in the abovementioned proceſſes for procuring dephlogiſticated air, is *converted* into the former; or, in ſhort, that the effects are produced by ſome acid, or ſubſtance, that bears an equal relation, or is common, to both.

We ſhall only add further, on this ſubject, that the *marine* acid ſeems to differ eſſentially from the other two mineral acids, with reſpect to the production of dephlogiſticated air: for though Signor Landriani had informed the Author that he had procured this kind of air from *corroſive ſublimate*, or a combination of the *marine* acid with mercury, Dr. Prieſtley has not yet been able to procure any, either from this ſubſtance, or ſea ſalt; or from iron or quicklime diſſolved in the marine acid, and expoſed to a red heat.

From the various experiments reſpecting *Vegetation*, contained in this volume, we ſhall ſelect only one very remarkable obſervation relating to a particular plant called the *Willow Plant*, [the *epilobium hirſutum* of Linnæus] which was found by the Author to poſſeſs the ſingular quality of abſorbing a very conſiderable quantity of common air, or any other kind of air to which it was expoſed, in a glaſs jar ſtanding inverted in water. In the common *phlogiſtic proceſſes*, ſuch as the calcination of metals, reſpiration of animals, &c. the diminution of air has not been found to exceed one-fourth of the whole quantity. Indeed the Abbé Fontana has lately found that ignited charcoal has the property of abſorbing a very great quantity of any kind of air to which it is expoſed; but this plant, in a growing

ſtate, and even when on the decay, ſeems to poſſeſs this quality in an equal degree.

The plants on which the Author made his experiments were confined in jars about 9 or 10 inches long, and from 1 inch to 2¼ in diameter. One of them which had been confined about a fortnight had conſumed three-fourths of the common air included with it. Another, in the ſpace of a month, had abſorbed ſeven-eighths of the common air to which it was expoſed. The plant was quite yellow and dead; but though it had been ſo for ſome time, it had ſtill continued to abſorb air: ſo that the remaining air was afterwards reduced to one-tenth of the original quantity. The *inflammable* air, to which another plant had been expoſed, was reduced to one-ſeventh of the whole. An accident prevented the Author from examining the quality of the *reſiduum*; which, however, when only one-third part of the air had been conſumed, was found, to all appearance, to be as inflammable as ever. Another plant confined in *nitrous air*, became yellow, and died; and had then conſumed one-third of the air.

The mention of the Author's experiments relative to vegetation naturally leads us, as well as the ſingularity and importance of the ſubject itſelf, to take particular notice of a moſt remarkable diſcovery, to which thoſe experiments gave occaſion. This is nothing leſs than the ſpontaneous emiſſion of the pureſt dephlogiſticated air from common *well water*, in certain circumſtances. We cannot more properly commence our account of this diſcovery, than by prefixing to it the Author's own edifying exordium:

'Few perſons, ſays he, I believe, have met with ſo much unexpected good ſucceſs as myſelf, in the courſe of my philoſophical purſuits. My narrative will ſhew that the firſt hints, at leaſt, of almoſt every thing that I have diſcovered, of much importance, have occurred to me in this manner. In looking for one thing, I have generally found another, and ſometimes a thing of much more value than that which I was in queſt of. But none of theſe unexpected diſcoveries appear to me to have been ſo extraordinary as that which I am about to relate; and *it may ſerve to admoniſh all perſons who are engaged in ſimilar purſuits, not to overlook any circumſtance relating to an experiment; but to keep their eyes open to every new appearance, and to give due attention to it, how inconſiderable ſoever it may ſeem.*'

The Author having obſerved bubbles of air that ſeemed to iſſue ſpontaneouſly from the roots of ſeveral plants growing in water, was firſt led to ſuſpect that this air had percolated through the plant; which had probably ſeized upon and retained the phlogiſton of the air which it had imbibed, and was now emitting the abſorbed air, deprived of that principle, and

conſequently in a ſtate of greater purity. In fact, on collecting and examining ſome of this air, he found it ſo pure, that one meaſure of it, and one of nitrous air, occupied the ſpace of only one meaſure.

The Author, however, afterwards found that the plants had no ſhare in this production of air: for on taking them out of the vials, the remaining water continued to emit air as plentifully as when the plants were growing in it. He obſerved too that the vials and other veſſels, in which this pure air had been emitted from the water, had their bottoms and ſides more or leſs covered with a *green matter*, from which the air evidently ſeemed to proceed. It appeared to him that this *green matter* could neither be of an animal or vegetable nature; but that it was a ſubſtance *ſui generis*, and that neither the external air or animalcules could have any thing to do in the formation of it: for it was produced in vials cloſely corked, and in the middle veſſel of Mr. Parker's apparatus *.

On filling a number of vials with different kinds of water, as river water, rain water, pump water which contained a conſiderable quantity of fixed air, and water artificially impregnated with fixed air; he found, after they had ſtood ſome time, that no green matter was depoſited in any of them, except in thoſe which contained the pump water. He afterwards however found that much of this green matter, as well as of the pure air that riſes from it, was produced from the water that had been ſtrongly impregnated with fixed air.

Of the purity of the air emitted from pump water, under theſe circumſtances, the Reader may form a general eſtimate from one of the Author's experiments; in which he uſed a tall conical receiver, about 18 inches high, and 5 wide at the bottom. This had been employed in former experiments, and was coated with this *green matter*, which in time paſſes gradually to a kind of yellow or rather orange colour. On the 17th of September, 1778, the Author had taken all the air from this receiver, and had re-filled it: on the 14th of October following, he took from it about 9 ounce meaſures of air—the pureſt he had ever got in this method: for one meaſure of it,

* From ſome experiments that we have made on this ſubject, we ſee reaſon to infer that this green matter will not be depoſited in vials cloſely corked, unleſs ſome air is included; and that the quantity of the depoſit bears ſome proportion to that of the air left in the vial. In open vials completely filled, and inverted in water, the water contained in the vials has an *intermediate* communication with the atmoſphere; and the proceſs goes on, as is deſcribed above: but if that communication be ſtopped, from the beginning, by inverting the vials in quickſilver (a fluid impermeable to air), no green matter, or pure air, is produced.

and two of nitrous air, occupied the ſpace of only 0.44 of a meaſure—' which is quite as pure as dephlogiſticated air is at a medium.'

We have hitherto kept out of ſight a moſt remarkable circumſtance attending the production of this *green matter*, and the emiſſion of this pure air; and which the Author ſeems to have obſerved too often to juſtify a ſuſpicion that he can have been miſtaken with reſpect to the fact. This is, the inſtrumentality of the Sun's *Light*, *qua* light, and independent of his mere *heat*, in the production of the green matter, and the conſequent emiſſion of dephlogiſticated air.

After making ſome obſervations on this green matter, and declaring that he never found it except in circumſtances where the water had been expoſed to the *light*; the Author goes on to ſay, that he had not proceeded far in this inquiry till it was too late in the laſt ſummer to make uſe of *Sunſhine*; though he was aſſiduous enough to avail himſelf of the ſtate of the weather, ſuch as it was. He then draws theſe general concluſions from the whole that he had hitherto been able to obſerve:

' That whatever air is naturally contained in water, or in ſubſtances diſſolved in water, as calcareous matter, &c. becomes, after long ſtanding, but *eſpecially when expoſed to the ſun*, depurated, ſo as at length to become abſolutely dephlogiſticated; and that this air being continually emitted by all water, expoſed to the action of the ſun's rays, muſt contribute to the melioration of the ſtate of the atmoſphere in general.

' When I have kept water a long time *in the ſhade*, it has not generally yielded any other kind of air than it would have yielded at the firſt; and though, when it has been kept in an open veſſel the air has been better, it has never been ſo good as the air in the ſame kind of water that has been expoſed a much leſs time *to the ſun*.

' No degree of *warmth* will ſupply the place of the ſun's *light*; and though, when the water is once prepared by expoſure to the ſun, warmth will ſuffice to *expel* that air; yet, in this caſe, the air has never been ſo pure, as that which has been yielded ſpontaneouſly, without additional heat. The reaſon of this may be that, beſides the air already depurated, and on that account ready to quit its union with the water, heat expels, together with it, the air that was phlogiſticated, and held in a cloſer union with the water; which air, *the action of light*, whatever that be, would in time have depurated alſo.

' The quantity of air, yielded by water ſpontaneouſly, far exceeds that which can be expelled from it by heat. Indeed, I have frequently obſerved, that whatever circumſtance depraves air, leſſens alſo the quantity of it; ſince it requires a large quantity of dephlogiſticated air to make a ſmall quantity of

phlogiſticated air, or even of common air, which is air partially phlogiſticated.

'If the water naturally contains fixed air, yet, in conſequence of this expoſure to the light, it is all diſſipated, and the natural reſiduum of it becomes pure dephlogiſticated air. For no fixed air at all, but only the pureſt dephlogiſticated air, is at length procured from it; and water impregnated with fixed air yields, after this expoſure, the greateſt quantity of dephlogiſticated air.'

In confirmation of theſe concluſions, the Author recites ſuch of his experiments as appear ſufficient to eſtabliſh every thing that is of importance in them. Recommending the peruſal of theſe to the philoſophical reader, we ſhall tranſcribe the Author's lateſt obſervation relative to this ſubject, inſerted at the end of this volume:

On the Effect of Light *on Water.*

'My obſervation that *Light* diſpoſes water, containing calcareous and other ſubſtances, to make a depoſit of a greeniſh or browniſh matter, and then to yield dephlogiſticated air, ſeems to be confirmed by the following experiment.

'On the 19th of February, 1779, I placed two jars of pump water, each containing about 170 ounces, in the ſame ſouth window; one of them nearly covered from the ſun with brown paper, and the other quite uncovered. In about ten days, the water in the uncovered jar had yielded about four ounce meaſures of air, and the covered jar only a few bubbles. Taking a journey I could make no farther obſervations on theſe jars till my return; but on the 2d of April I found that the uncovered jar had yielded 10 ounce meaſures of air, ſo pure that one meaſure of it, and one of nitrous air, occupied the ſpace of .84 meaſures; whereas the covered jar had very little more than one ounce meaſure, and with this the meaſures of the teſt were 1.55 meaſures; i. e. by no means ſo pure as the former. Alſo the uncovered jar had a ſediment larger than the other in about the ſame proportion, viz. of 10 to 1. Oil of vitriol expelled from this ſediment a very great quantity of fixed air. *N. B.* The loweſt part of the jar was not covered with the paper, leſt being moiſtened with the water, in the diſh in which the jar ſtood inverted, it ſhould imbibe the water, and cauſe it to evaporate too ſoon *.'

We

* It may not be amiſs, on an obſervation ſo very ſingular and curious, to add our teſtimony, ſo far as it goes, to that of the Author. Two quart glaſs retorts, and two 12 ounce vials, filled, at the ſame time, with the ſame well water (which naturally contained a moderate quantity of fixed air), were expoſed to the ſun, in July laſt, inverted in a baſon of the ſame well water, ſtanding on a table placed in

We muſt not omit to take notice of an objection, which Dr. Prieſtley here anticipates and anſwers, that may be made to the reſults which he deduced from ſome of his former experiments on air. From theſe he inferred that *vegetation* was one of the means employed by nature in purifying the atmoſphere, by depriving it of that noxious principle with which it is charged by animal reſpiration, combuſtion of inflammable ſubſtances, putrefaction, &c. From the foregoing experiments a ſuſpicion may ariſe that, as his trials were made with plants growing in *water*, the obſerved melioration of the included air might be principally effected by the emiſſion of dephlogiſticated air from the water in which they grew. We ſhall give what he ſays on this ſubject:

'It will probably be imagined that the reſult of the experiments recited in this ſection throws ſome uncertainty on the reſult of former experiments, from which I have concluded that air is meliorated by the vegetation of plants; eſpecially as the water by which they were confined was expoſed to the open air, and the ſun, in a garden. To this I can only ſay, that I was not then aware of the effect of theſe circumſtances, and that I have repreſented the naked *facts*, as I obſerved them; and having no great attachment to any particular *hypotheſis*, I am very willing that my reader ſhould draw his own concluſions for himſelf.

'I muſt inform him, however, that my experiments at Leeds were made in a north-eaſt window of the houſe, where the influence of the *light* on the water could not be very conſiderable; that ſome of the proceſſes were completed in two days, and generally in about a week; and that the water within the jars was ſo ſmall, in proportion to the quantity of air, that I do not at preſent imagine that the melioration of the air at that time could have been owing to it. Beſides, as I have obſerved, I frequently kept air in the ſame expoſure, with reſpect to *water*, *light*, and every other circumſtance that occurred to me to attend to, and the ſame ſpace of time, but without any plant vegetating in it, when there was no ſenſible melioration of it.'

In an Appendix to this volume are contained ſeveral papers communicated to the Author by his Correſpondents. N° 1 and 2, contain obſervations, by Sir William Lee, on the efficacy of

in the middle of a garden. One retort, and one vial, were covered with black ſilk; which, at the ſame time that it excluded the ſun's *light*, communicated more *heat* to the water than was tranſmitted to the other retort and vial. After they had ſtood a month, a large quantity of pure air, amounting to about one-ninth part of the bulk of the water in each, had been ſeparated in the naked retort and vial: whereas on taking off the ſilk from the other two veſſels, only a bubble of air, not exceeding the ſize of a ſmall nut, was found to have been ſeparated from the water contained in them.

water

water impregnated with fixed air, in preſerving meat, *waſhed* with it, from putrefaction. N° 3. An account of the cure of an inflammation of the breaſt, by the topical application of fixed air; by Mr. Adam Walker. N° 4 and 5. Two letters from Mr. Becket of Briſtol, containing accounts of ſome experiments made at the Author's requeſt, on the water of the hot well, and on ſea water; from both which he extracted, by means of a boiling heat, air ſo far dephlogiſticated, as to take exactly an equal quantity of nitrous air before it increaſed in bulk: whereas five parts of common air required only three parts of nitrous air, to produce the ſame effect; the column of air in the gage tube increaſing in length, exactly in proportion to any ſubſequent addition of nitrous air. N° 6, contains the reſults of ſome experiments made by Dr. Dobſon of Liverpool, on the expulſion of air better than common air from ſea water. N° 7. A letter from Mr. Magellan, on the efficacy of fixed air, experienced in a putrid caſe, in Holland. The fixed air was exhibited according to Dr. Hulme's method; and likewiſe in two other ſucceſsful caſes, afterwards related—*a quartan ague*, and a *dropſy*, under the direction of Dr. Coopmans of Franeker in Frezeland.

In N° 8, Dr. Ingenhouſz deſcribes an eaſy and expeditious method of procuring a ſpecies of inflammable air or vapour, from *vitriolic æther*. A ſingle drop of this liquid put into an inflammable air piſtol, containing about 10 cubic inches, communicates to the common air contained in it a very ſtrong exploſive force. It is very remarkable that this inflammable air or vapour exceeds the inflammable air extracted from iron, in ſpecific gravity ſo much as in the ratio of 150 to 25. It is even heavier than common air, in the proportion of 150 to 138; ſo that if too great a quantity of it contained in the air piſtol (and the conſequent excluſion of the proper quantity of common air) prevent it from taking fire; it will fall out, on holding the piſtol inverted a few ſeconds with its mouth open; and, in conſequence of the entrance of a proper quantity of common air, in its room, the exploſion will take place. We have ſhewn this circumſtance in the beſt manner, by holding the open mouth of the inverted piſtol, purpoſely overcharged, at a ſmall diſtance from the conductor of an electrical machine, while the globe was kept in motion. During ſome ſeconds, the ſparks produced no effect; but as ſoon as the proper quantity of inflammable vapour had fallen out, the exploſion enſued.

It is, perhaps, a circumſtance equally remarkable that though æther itſelf is ſo very volatile, and evaporates ſo quickly yet this elaſtic vapour generated from it will remain ſome hour in an open glaſs, without ſuch diminution from evaporation or its mixing with the atmoſphere, as to deſtroy its inflammable quality.

N° 9

N° 9th and laſt, contains ſome further experiments on *Pyrophori*, by Mr. Bewly; who there deſcribes at large the *alcaline pyrophorus* diſcovered by him; and of which he had only ſpoken in general terms, in a paper printed in the Appendix to the Author's third volume of *Obſervations on Air*. From the preſent Article it appears that *pyrophori* are produced from charcoal combined either with *fixed alcali*, *calces of iron*, *copper*, &c. or *earth of alum*, nearly pure, without the preſence of the *vitriolic acid* in any of theſe compoſitions; to which laſt circumſtance M. du Suvigny had aſcribed the accenſion of all the *pyrophori* formed of the abovementioned ſubſtances combined with that acid.

The few ſpecimens that we have given of the contents of this volume ſufficiently characteriſe it: though we ought further to obſerve that, in our review of it, we have omitted even the mention of many other important obſervations contained in it. It does not require the ſpirit of divination to foretel that even ſuch of the Author's experiments, as may appear the leaſt ſignificant, contain the germs of new diſcoveries. Indeed every new *fact*, related by ſo diſcerning an obſerver, is a valuable depoſit thrown into the public ſtock; the worth of which will be beſt perceived by thoſe who are beſt qualified to make a proper uſe of ſuch facts: not only by attending to the lights thrown by them on old or known proceſſes; but by proſecuting the new ideas which they ſuggeſt to thoſe, who poſſeſs that ſpirit of *combination*, which is the moſt fruitful ſource of philoſophical diſcoveries.

ART. II. *The Canadian Freeholder:* In Three Dialogues between an Engliſhman and a Frenchman, ſettled in Canada. Shewing the Sentiments of the Bulk of the Freeholders of Canada concerning the late Quebeck-Act; with ſome Remarks on the Boſton Charter Act; and an Attempt to ſhew the great Expediency of immediately repealing both thoſe Acts of Parliament, and of making ſome other uſeful Regulations and Conceſſions to his Majeſty's American Subjects, as a Ground for a Reconciliation with the United Colonies in America. 8vo. Vol. II. 5 s. bound. White. 1779.

THE ſubject of the Dialogue now before us, was *touched upon* rather than *conſidered* in the preceding Volume *. It is an inquiry concerning the King's ſole legiſlative authority over countries that are conquered by the Britiſh arms, and ceded to the Britiſh Crown. In the diſcuſſion of this important queſtion, we wholly loſe ſight of *The Canadian Freeholder:* or at leaſt, this character is ſunk in the more extenſive one of an Engliſh lawyer and hiſtorian. If the gravity of the ſubject did not overpower any ſuch irregular ideas, we ſhould ſuſpect that our Author had formed a plot to ſurpriſe his readers, into the

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* For an account of which, ſee Review, vol. 57. and 58.

peruſal

perusal of a laborious legal argument, and to plunge them at once, without notice, and without preparation, into all the depths and mysteries of jurisprudence. Who would expect to find, under the title prefixed to this work, an elaborate and masterly confutation of certain positions advanced by the Lord Chief Justice of the King's Bench, in giving judgment in the case of *Campbell and Hall*†. The event of this much agitated cause is still fresh in the memory of the public. Lord Mansfield did indeed decide it against the crown; but, with a dexterity peculiar to himself, he took care to obviate any inferences which might be drawn from that judgment to its disadvantage; and by establishing, in the broadest terms, the following doctrine, to heal the wound which had seemingly been given by it to the prerogative-royal. His Lordship's proposition was, "That upon the conquest of any country by the British arms, and a subsequent cession of it by its former sovereign to the crown of Great Britain, the King becomes the sole legislator of such country, and has a right to make laws for, and impose taxes on the inhabitants of it by his single authority, without the concurrence of the Parliament; unless the said authority shall have been previously limited or restrained by an act of Parliament, antecedent to such conquest and cession."

Though this supposed right should be allowed, we are not sure that the politician of the present day need be much alarmed at the consequences. Whatever terrors such a doctrine might have excited a century ago, we are inclined to think, that the danger to our political liberties does not grow out of this quarter. His Majesty's faithful commons were less complaisant, or less dutiful than they are in our times: and it is hardly probable, that an odious branch of the prerogative will be exerted in any instance of sufficient magnitude to awaken the jealousy of the people, while the crown can attain all its purposes through the less obnoxious medium of an act of Parliament. But our Author thinks otherwise: and it must be confessed, he maintains his opinion with much ingenuity, and strength of argument. As he supposes *a case*, which falls, perhaps, within the bounds of probability, he assails the conviction of his readers where conviction is generally most accessible;—by alarming their apprehensions. He conceives, that upon the event of this question concerning the power of the crown to

† Better known out of Westminster-Hall by the name of *The Granada Cause*. Lord Mansfield was of opinion, that the Crown had by the Proclamation of 23d of Oct. 1763, precluded itself from exercising its *right* of imposing taxes on the inhabitants of Granada, and had transferred it to the future Governors, Councils, and Assemblies, of the said island.

levy

levy taxes in conquered countries, 'the fate and political ſituation of thouſands, and (if we turn our eyes towards the Eaſt Indies) even of millions of people may depend;' nay, he adds, 'that the fate of the inhabitants of Great Britain does likewiſe depend upon this queſtion; for if the King ſhould conquer and keep poſſeſſion of ſome of the rich provinces of Indoſtan, and exerciſe this ſuppoſed right of levying taxes upon them without the concurrence of his Parliament, he might ſoon increaſe his revenue to ſuch a degree as to be able to pay his fleet and army, and carry on the government without the aſſiſtance of Parliament. And in ſuch an event, he might ſafely lay aſide the uſe of Parliaments, as their meetings depend entirely on his pleaſure, there being no law now in force, that authoriſes the members of either Houſe to meet at a certain time, of their own accord, without the King's ſummons or appointment. And if this ſhould be done, it is eaſy to foreſee, that in a few years, the very exiſtence of the Britiſh Parliament might be forgot, or become a mere hiſtorical event, known only to the ſpeculative inquirers into the Engliſh hiſtory, juſt as the exiſtence of the States-General of France (who once were ſharers with the Kings of that country, in the exerciſe of the legiſlative authority over it) is now known only to the lawyers and other learned men who inquire into the hiſtory of that kingdom.'

Admitting this inſtance not to be ſtrained, our Author has an undoubted claim to the gratitude of every friend to liberty, for combating a power ſo dangerous as that which Lord Mansfield has aſcribed to the Crown: but, unluckily, by ſtarting this formidable ſuppoſition, which the wealth of Indoſtan arms with ſo many terrors, he has raiſed a ghoſt which he finds ſome difficulty in laying again. For whatever doubts may have been entertained concerning the authority of the King, to impoſe *new* taxes on the inhabitants of conquered countries, it is generally allowed, that he may collect all the taxes legally exiſting in ſuch countries at the time of the conqueſt, and appropriate them to whatever uſes he may think fit. The conſequences of this acknowledged right are not leſs alarming than any that the uſurpation of the ſuppoſed right, aſſerted by Lord Mansfield, can be attended with. The well-imagined inſtance of the rich provinces of Indoſtan, is once more introduced by our Author: the wealth of this devoted country is not yet exhauſted; and he ſeems unwilling to leave ſo dazzling a prize to the ambition of our monarchs. In purſuing this conſideration, he is certainly guilty of digreſſing from his ſubject. We do not, in general, love digreſſions; but as he ſtrongly contends, that this is a matter highly proper for parliamentary inveſtigation, we cannot, in common decency, refuſe to follow ſo intelligent

telligent and argumentative a writer, in what he deems an excurſion of ſo much moment.

After mentioning the weak, unwarlike, and diſunited ſtate of many of the large provinces of Indoſtan, he urges the danger that may ariſe to our liberties from the exerciſe of this prerogative, in the following manner:

ENGLISHMAN.

'We have ſeen that the rich provinces of Bengal, Bahar, and Orixa, in that great peninſula, have already, in effect, been reduced to a ſtate of obedience to the Eaſt-India company, though they continue, nominally, to be governed by one of their own natives, who is permitted to call himſelf their nabob, or ſovereign. The public revenue collected in theſe three provinces is generally allowed to be three millions ſix hundred thouſand pounds ſterling. This revenue was collected there in the time of the independent nabobs, or ſovereigns, of thoſe provinces: and therefore, I preſume, the taxes, or rents, out of which it ariſes, were impoſed upon the inhabitants of them by what was then conſidered as the legal authority by which thoſe provinces were governed. This revenue has, for theſe eight, or nine, years paſt, been received by the Eaſt-India company; who have been inveſted with the office of *Dewan*, or public treaſurer, of thoſe provinces: and they allow a ſmall portion of it (two, or three, hundred thouſand pounds a year,) to the nominal, or dependent, Nabob, whom they have permitted, or, rather, appointed, to govern thoſe provinces under their protection; and they employ another part of it in the maintenance of their own armies, and forts, and other eſtabliſhments, civil and military, in that country; and then they divide the remainder of it (over and above what is neceſſary for theſe purpoſes,) amongſt themſelves, that is, amongſt the ſeveral proprietors of Eaſt-India ſtock. Now let us ſuppoſe that another ſuch conqueſt ſhould be made in that country by the crown inſtead of the Eaſt-India Company; as for example, a conqueſt of the province of *Arcot* (of which we have lately heard a great deal,) or of the province of *Decan:* and that the public revenues regularly collected in the country ſo conquered ſhould amount to three, or four, millions of pounds ſterling *per annum*. Of this large revenue it is probable that, with good management, one or two millions might be ſufficient to defray the expences of the civil and military eſtabliſhments that would be found neceſſary for the maintenance of the king's authority and the adminiſtration of government in the ſaid country; and conſequently that two millions of pounds ſterling might be remitted every year to England, to be diſpoſed of as the king ſhould pleaſe. There is nothing in this ſuppoſition that is at all improbable; nor would the making ſuch a new conqueſt, and the acquiſition of ſuch a new revenue, by the Crown be at all inconſiſtent with the rights of the Eaſt-India Company, or their enjoyment of the acquiſitions they have already made of the provinces of Bengal, Bahar, and Orixa. Now, with ſuch an annual increaſe of the royal revenue, the Crown might either govern the Britiſh nation without the aſſiſtance of parliament, (as king Charles the Firſt did during the ſpace of eleven years, till the people had almoſt forgot

got what a parliament was) or, (which would be a milder and ſafer way of proceeding,) it might ſo influence the elections of members of the Houſe of Commons as to cauſe a great majority of them to be choſen out of ſuch perſons as the miniſters of ſtate ſhould have recommended for that purpoſe; or, if thoſe members had been choſen freely, it might influence them, when choſen, to paſs ſuch bills, and give their ſanction to ſuch meaſures, (whatever their tendency might be,) as the Crown ſhould think fit to adopt. In either of theſe three ways it is evident the freedom and excellence of the Britiſh conſtitution would be greatly impaired, and, in the firſt way, totally extinguiſhed. You now ſee the danger that may ariſe from this other prerogative of the Crown, " to diſpoſe of the revenues already legally exiſting in conquered and ceded countries in ſuch manner as it ſhall think fit," which is much more generally allowed to belong to the Crown than the former prerogative of impoſing laws and taxes on the inhabitants of ſuch countries.

FRENCHMAN.

' You have made it very plain to me, that this prerogative may become exceeding dangerous to Great-Britain; and therefore I join with you moſt heartily in wiſhing it were put under ſome regulation, or reſtraint, that would remove this danger. But, pray, in what manner would you propoſe to regulate this dangerous prerogative? For I do not think it would be eaſy ſo to regulate it as entirely to remove the danger you have been deſcribing.

ENGLISHMAN.

' I agree with you that it cannot eaſily be regulated ſo as to avoid thoſe dangerous conſequences we have been ſpeaking of. Nay more, I believe it cannot poſſibly be ſo regulated. And therefore (as we now are ſpeculating upon this ſubject, and inquiring, not what is moſt likely to happen, but what is beſt,) I do not wiſh it to be regulated, but to be wholly given up by the crown, and veſted, by act of parliament, in the king and parliament conjointly, " ſo that, for the future, the public revenues of all ſuch countries as ſhall be conquered by the Britiſh arms and ceded to the crown of Great-Britain, which ſhall be found to be legally exiſting in the ſaid countries at the time of the conqueſt and ceſſion of them, ſhould be diſpoſed of by act of parliament only;" like the overplus of the taxes granted by parliament in Great-Britain itſelf, above the ſums neceſſary to defray the expences of the ſervices for which they are granted, which overplus, I am aſſured, is always reſerved, by ſpecial clauſes in the acts by which thoſe taxes are granted, for the future diſpoſal of parliament.

FRENCHMAN.

' This would undoubtedly be a moſt deſirable method of preventing the dangers we have been ſpeaking of. But, as it would ſo greatly diminiſh his Majeſty's perſonal emoluments from all future acquiſitions of his crown, it ſeems hardly reaſonable to expect that he ſhould conſent to it: and without ſuch conſent, I preſume it cannot be taken.

ENGLISHMAN.

' It certainly cannot. But there is reaſon to think that, if his Majeſty were to be ſolicited by his parliament to give his aſſent to a bill of this kind, or even if he were to be ſtrongly adviſed by his miniſters

miniſters of ſtate to declare to his parliament before-hand his diſpoſition to aſſent to ſuch a bill, (which would be a more decent and proper way of conducting the buſineſs than the other (he would graciouſly condeſcend to ſacrifice his own perſonal intereſt to the ſafety and ſatisfaction of his people. For he has already vouchſafed to do a ſimilar act of noble generoſity towards his ſubjects, in giving up to the public revenue of Great-Britain the ſum of ſeven hundred thouſand pounds ſterling, which was the produce of the ſales of the French ſhips which had been taken by the late king's ſhips of war in the years 1755 and 1756, in the beginning of the hoſtilities of the late war againſt France, and before the war had been declared in form, and the uſual act of parliament had been paſſed for veſting the property of the ſhips and goods, that ſhould be taken at ſea in the courſe of the war, in the officers and ſailors of the veſſels by which they ſhould be taken. After ſuch an act of generoſity one can hardly doubt of his Majeſty's willingneſs to conſent to ſuch an act of parliament as I have mentioned, if he were to be adviſed to ſuch a meaſure by his parliament, or by the miniſters of ſtate whom he honours with his confidence.

FRENCHMAN.

'The inſtance you have mentioned of his Majeſty's generoſity to his ſubjects in giving up to them the ſaid ſum of ſeven hundred thouſand pounds ſterling, is indeed a very noble one, and warrants you in the opinion you entertain that he would not refuſe his royal aſſent to an act of parliament of the kind you have ſuggeſted, if it were properly recommended to him. The probability therefore of ſuch an act's being paſſed will depend upon the diſpoſition of the parliament to requeſt, or of his Majeſty's miniſters of ſtate, to adviſe his Majeſty to agree to ſuch a meaſure. How far they are likely to ſolicit or recommend ſuch a meaſure, I know not: but to me it appears to be a matter of ſo much importance, that I ſhould think it a good bargain for the Britiſh nation to purchaſe his Majeſty's reſignation of this prerogative at the expence of half a million, or even a million, of pounds ſterling, which (as the emoluments which his Majeſty might derive from this prerogative are diſtant and uncertain,) might, I ſhould imagine, be thought no contemptible compenſation for the loſs of it. And thus both the king and his ſubjects would reap benefit from ſuch a meaſure.

ENGLISHMAN.

'I have no objection to purchaſing ſo great a ſecurity for the national liberties for what the lawyers call *a valuable conſideration*; more eſpecially as it would give the reſignation of this prerogative on the part of the Crown the greater appearance of freedom and perfect approbation, and would thereby contribute to make it more binding and permanent. Nor do I think the greater of the ſums you have mentioned too great a price for ſo important an advantage.—— But now, if you pleaſe, we will go back to the ſubject we were before conſidering, when this inquiry concerning the danger ariſing from the king's right to the legally-exiſting revenues of conquered countries, called us away; that is, to the right of making new laws for, and impoſing new taxes on, the inhabitants of ſuch countries; which right Lord Mansfield has declared to be veſted, by the Engliſh conſtitution,

conſtitution, in the king alone, without the concurrence of his parliament."

The reaſons aſſigned by Lord Mansfield in ſupport of his opinion, of the legiſlative power of the Crown over conquered countries, were chiefly theſe three. *Firſt*, The King's acknowledged right of making war and peace, which he ſuppoſed to include in it the power of making laws and impoſing taxes on the conquered people; *ſecondly*, The practice which has taken place, with reſpect to the countries which have from time to time been conquered by the Crown of England, ſuch as Ireland, Wales, Berwick upon Tweed, and Calais, and more eſpecially, the little territories of Gibraltar, and the Iſland of Minorca, which have been conquered from the Crown of Spain, and ceded to, and enjoyed by, the Crown of Great Britain, ever ſince the peace of Utrecht. *Thirdly*, The opinions of former judges and eminent lawyers on this ſubject, teſtified by occaſional and collateral declarations of the judges concerning it, or by the anſwers given by lawyers out of court, to queſtions of law upon which they were conſulted; there having been no expreſs deciſion upon the point before that in the caſe of Campbell and Hall. Our Author is of opinion, that none of theſe reaſons are ſatisfactory or concluſive. We ſhall endeavour to digeſt, methodically, the principal arguments which he has employed to ſhew their inſufficiency, and to put our readers in poſſeſſion of the thread of his argument, diſentangled from the tedious forms of dialogue-writing.

It is not very evident what connection ſubſiſts between the right of making war and peace, which is veſted in the King, as the executive magiſtrate, and as wielding the ſword of the ſtate, and a permanent legiſlative authority that is to operate when the ſword is returned to the ſcabbard. Perhaps it will not be more evident, when we have heard his Lordſhip's reaſoning upon the ſubject. The intermediate links by which powers, ſo wide of each other, are connected, muſt be found (if they are to be found any where) in the following words:

"The King (ſays his Lordſhip) has a power to grant or refuſe a capitulation to the conquered enemy. If he refuſes it, and puts the inhabitants of the country to the ſword, or extirpates them, as he obtains the country by conqueſt, the lands of it are his, and he may grant them to whom he pleaſes: and if he plants a colony upon them, the new ſettlers will hold the ſhares of the ſaid lands which ſhall have been allotted them, ſubject to the prerogative of the Conqueror. If, on the other hand, he does not put to the ſword, or extirpate the old inhabitants, but receives them into his obedience, and grants them a continuance of their property in their own lands, he has power to impoſe a tax upon them. He is intruſted with terms of

making peace at his diſcretion; and he may retain the conqueſt, or yield it up, on ſuch conditions as he ſhall think fit to agree to. This is not a matter of diſputed right. It has hitherto been uncontroverted, that the King may change a part, or all, of the political government over a conquered dominion."

We agree with our Author, that there is in this paſſage a degree of obſcurity and confuſion, which we ſhould not have expected from a perſon ſo much celebrated for clearneſs of reaſoning and accuracy of diſtinction. Aſſertions and arguments are curiouſly blended together in one maſs, that we may yield to their joint impreſſion a conviction which would not have reſulted from their ſeparate force. No line is drawn, nor is any diſtinction marked out, between the temporary (or rather military) powers, intruſted to the King in time of war, as the general of his ſubjects, and a regular and peaceable authority to levy taxes and make laws. Yet theſe powers are ſo diſtinct and ſeparate in their natures, that the firſt can hardly be ſaid to involve the laſt. It is true, the King may, in the moment of conqueſt, grant or refuſe a capitulation to the vanquiſhed. He may put them to the ſword, and ſeize their property, or grant them their lives, and deprive them of their property, or, in ſhort, impoſe what terms he pleaſes; but who does not ſee, that this power over the perſons and property of the conquered is founded on neceſſity, in order to enable the conqueror to ſecure the advantages he has gained in the war, and to compel the enemy to accept of a reaſonable peace? It appears abſurd to contend, that this power ſhould ſubſiſt any longer than the neceſſity from which it took its birth ſubſiſts; that is, any longer than the war continues: For, as our Author very cogently argues, 'the rights of war being founded on neceſſity, the power, or prerogative of exerciſing thoſe rights, that is, the prerogative of managing the war, is veſted, by the laws of England, in the king alone for almoſt the ſame reaſon, namely, on account of the high expediency, amounting to a kind of neceſſity, of entruſting this matter to the direction of one man, ariſing from the extreme difficulty of carrying on the operations of the war, and of making the ſudden and temporary regulations fit to be obſerved in conquered countries immediately upon their firſt ſubmiſſion, by a numerous body of men, and who are not at all times aſſembled together, ſuch as the parliament of Great Britain. This I conceive to be the reaſon why the power of making theſe regulations is veſted in the king alone immediately upon the conqueſt of a country and during the remainder of the war; during all which time the inhabitants of ſuch a country, though no longer in arms againſt their conqueror, muſt ſtill be ſuppoſed to be ſecretly his enemies, and to be inclined to take the firſt opportunity of throwing off his authority and returning to their former maſters, and are, in truth, neither more nor leſs than priſoners of war, who are permitted to be at large upon their parole of honour. While this violent ſtate of things continues, the King continues

to

to have the ſole power of governing the conquered country and its inhabitants, conſequently that of making temporary laws for them according to his diſcretion, as being a neceſſary part of ſuch government. But, when the peace is made, and the country is ceded for ever to the crown of Great-Britain by the former ſovereign of it, and the old inhabitants of the country are permitted to continue in it as ſubjects to the conquering ſovereign, and to take the oath of allegiance to him (either with or without a reſtoration of their lands to them), there ſeems to me to be an end of the exerciſe of the king's prerogative of making war in ſuch a country, and of all the incidental powers belonging to ſuch prerogative. From that moment the laws of peace take place, and, as I ſhould conceive, the legiſlative authority with reſpect to ſuch new part of the Britiſh dominions, as well as with reſpect to the former parts of them, muſt revert to its proper channel, in which it runs in times of tranquillity, that is, to the king and the two houſes of parliament conjointly. And, if it does not then ſo revert, it muſt be owing to ſome other cauſe, or reaſon, than the king's having the ſole prerogative of making war and peace, becauſe at this time both the war and peace are ſuppoſed to be completely terminated."

But there is a further argument couched in Lord Mansfield's words, above quoted, that remains to be conſidered. His Lordſhip obſerves, that "the lands are the King's, and he may grant them to whom he pleaſes; and if he plants a colony upon them, the new ſettlers will hold the ſhares of the ſaid lands which ſhall have been allotted them, ſubject to the prerogative of the conqueror." Our Author contents himſelf with ſlightly noticing the very palpable *petitio principii* contained in the cloſe of this paragraph; for what leſs is it, to tell us, that the conquered hold their lands *ſubject to the prerogative of the conqueror*, when the whole queſtion turns upon, *What the prerogative of the conqueror is?* He then comes full charged againſt this argument, and proves, beyond the poſſibility of a reply, that the circumſtance of the King's being owner of all the lands of a conquered country immediately after the conqueſt, cannot give him the ſhadow of a right to impoſe laws and taxes on the inhabitants. If, indeed, it could, an odd conſequence would follow: every rich landholder in England might not only introduce a new ſyſtem of laws among his tenants, by requiring them to promiſe obedience to ſuch laws as a condition of their leaſes, but he might alſo, after the leaſes were made to them, change thoſe laws for another ſyſtem, and double the rents whenever he pleaſed, by impoſing a tax upon them. 'The extravagance of ſuch an opinion (ſays one of the *dramatis perſonæ*) is ſo ſtriking in the caſe of a private perſon, that no man could, for an inſtant, be perſuaded to entertain it.' And yet, if the mere ownerſhip of the land could create a legiſlative authority over the perſons who inhabit it, it muſt be confeſſed, that ſuch a concluſion might juſtly be in-

ferred from it. But, in the caſe of a king, people are apt to think the reaſoning leſs abſurd. The ſplendour of Majeſty dazzles their imaginations, and overpowers their underſtanding." However, as this effect of conqueſt will probably never be agitated (it being precluded by the modern practice of capitulations), it is unneceſſary to purſue this part of the ſubject any further.

The remaining arguments advanced by our Author, in oppoſition to Lord Mansfield's opinion, ſhall be conſidered in a ſubſequent Review.

ART. III. *The Hiſtory of Modern Europe:* With an Account of the Decline and Fall of the Roman Empire, and a View of the Progreſs of Society from the Fifth to the Eighteenth Century. In a Series of Letters from a Nobleman to his Son. 8vo. 2 Vols. 12s. Boards. Robinſon, &c. 1779.

MODERN hiſtory has been thought by many to poſſeſs advantages over the *Ancient*, in point of utility, as it traces the riſe and progreſs of thoſe communities which at preſent ſubſiſt, and lays open the origin of the ſeveral excellencies and defects in the preſent forms of civil government. That this object of ſtudy is of great importance, cannot be doubted. To furniſh young perſons with a connected view of the progreſs of ſociety in modern times, which ſhall give them ſomething more than a chronological ſeries of names and facts, and lead them to make juſt and uſeful reflections on the events which have occurred in the world, muſt therefore be acknowledged to be a laudable deſign.

With this view the Hiſtory of Modern Europe, now before us, is profeſſedly written; and, in our opinion, the deſign is executed in a manner which does credit to the writer's abilities and judgment, and will render the work highly acceptable to the public. The Writer has very ſucceſsfully endeavoured to ſtrike a medium between the dry chronological method of Puffendorf, and the deſultory, but captivating manner of Voltaire. He has related facts with great perſpicuity, and at the ſame time, with no inconſiderable ſhare of elegance of ſtyle. He interweaves with the general narrative many intereſting anecdotes, and judicious reflections; and through the whole, he diſcovers a liberality of ſentiment, reſpecting both religion and civil policy, which will render his work particularly eſtimable in the judgment of thoſe who have not learned to deſpiſe the idea, and ridicule the name, of LIBERTY.

The following remarks on the progreſs of ſociety, from the ſettlement of the modern nations to the middle of the eleventh century, may ſerve as a ſpecimen of this work.

'I have

'I have already given you an account of the Syſtem of Policy and Legiſlation eſtabliſhed by the Barbarians, or modern nations, on their firſt ſettlement in the provinces of the Roman empire; and I have endeavoured, in the courſe of my narration, to trace the progreſs of ſociety, as it regards religion, laws, government, manners, and literature: but as the hiſtory of the human mind is of infinitely more importance than the detail of events, this letter ſhall be entirely devoted to ſuch circumſtances as tend more particularly to throw light upon that ſubject. I ſhall alſo purſue the ſame method, at different intervals, during the ſubſequent part of your hiſtorical ſtudies.

'Though the northern invaders wanted taſte to value the Roman arts, laws, or literature, they generally embraced the religion of the conquered: and the mild and benevolent ſpirit of Chriſtianity would doubtleſs have ſoftened their ſavage manners, had not their minds been already infected by a barbarous ſuperſtition; which mingling itſelf with the Chriſtian principles and ceremonies, produced that abſurd mixture of violence, devotion, and folly, which has ſo long diſgraced the Romiſh church, and which formed the character of the middle ages. The clergy were gainers, but Chriſtianity was a loſer, by the converſion of the Barbarians. They rather changed the object, than the ſpirit of their religion.

'The Druids among the Gauls, and the Prieſts among the ancient Germans, and all the nations of Scandinavia, poſſeſſed an abſolute dominion over the minds of men. Theſe people, after embracing Chriſtianity, retained their veneration for the prieſthood; and unhappily the clergy of thoſe times had neither virtue enough to preſerve them from abuſing, nor knowledge ſufficient to enable them to make a proper uſe of their power. They favoured the ſuperſtitious homage; and ſuch of the Barbarians as entered into orders, carried their ignorance and their original prejudices along with them.

'The Chriſtian emperors had enriched the church; they had laviſhed on it privileges and immunities: and theſe ſeducing advantages had but too much contributed to a relaxation of diſcipline, and the introduction of diſorders, more or leſs hurtful, which had altered the ſpirit of the goſpel. Under the dominion of the Barbarians, the degeneracy increaſed, till the pure principles of Chriſtianity were loſt in a groſs ſuperſtition, which, inſtead of aſpiring to ſanctity and virtue, the only ſacrifice that can render a rational being acceptable to the great Author of order and of excellence, endeavoured to conciliate the favour of God by the ſame means that ſatisfied the juſtice of men, or by thoſe employed to appeaſe their fabulous deities.

'As all civil crimes were bought off by money among the northern conquerors, they attempted, in like manner, to bribe heaven, by benefactions to the church; and the more they gave themſelves up to their brutal paſſions, to rapine and to violence, the more profuſe they were in this ſpecies of good works. They ſeem to have believed, ſays the Abbe de Mably, that avarice was the firſt attribute of the Divinity, and that the ſaints made a traffic of their influence and protection. Hence the *bon mot* of Clovis: "St. Martin ſerves

his friends very well; but he makes them pay ſoundly for his trouble."

"Our treaſury is poor," ſaid Chilperic, the grandſon of Clovis; "our riches are gone to the church: the biſhops are the kings!" —And indeed the ſuperior clergy, who by the acquiſition of lands added the power of fortune to the influence of religion, were often the arbiters of kingdoms, and diſpoſed of the crown while they regulated the affairs of the ſtate. There was a neceſſity of conſulting them, becauſe they poſſeſſed all the knowledge that then remained in Europe: they only knew any thing. The acts of their councils were conſidered as infallible decrees, and they ſpoke uſually in the name of God; but alas! they were only men.

'As the intereſt of the clergy claſhed with that of the laity, oppoſition and jealouſy produced new diſorders. The prieſts made uſe of artifice againſt their powerful adverſaries; they invented fables to awe them into ſubmiſſion; they employed the ſpiritual arms in defence of their temporal goods; they changed the mild language of charity into frightful anathemas: the religion of Jeſus breathed nothing but terror. To the thunder of the church, the inſtrument of ſo many wars and revolutions, they joined the aſſiſtance of the ſword. Warlike prelates, clad in armour, combated for their poſſeſſions, or to uſurp thoſe of others; and, like the heathen prieſts, whoſe pernicious influence was founded on the ignorance of the people, the Chriſtian clergy ſought to extend their authority by confining all knowledge to their own order. They made a myſtery of the moſt neceſſary ſciences: truth was not permitted to ſee the light, and reaſon was fettered in the cell of ſuperſtition. Many of the clergy themſelves could ſcarce read, and writing was principally confined to the cloiſters; where a blind and intereſted devotion, equally willing to deceive and to believe, held the quill; and where lying chronicles and fabulous legends were compoſed, which contaminated hiſtory, religion, and the principles and the laws of ſociety.

'Without arts, ſciences, commerce, policy, principles, almoſt all the European nations were as barbarous and wretched as they could poſſibly be, unleſs a miracle had been wrought for the diſgrace of humanity. Charlemagne indeed in France, and Alfred the Great in England, endeavoured to diſpel this darkneſs, and tame their ſubjects to the reſtraints of law; and they were ſo fortunate as to ſucceed: light and order diſtinguiſhed their reigns. But the ignorance and barbariſm of the age were too powerful for their liberal inſtitutions: the darkneſs returned, after their time, more thick and heavy than formerly, and ſettled over Europe, and ſociety again tumbled into chaos.

'The ignorance of the Weſt was ſo profound, during the ninth and tenth centuries, that the clergy, who alone poſſeſſed the important ſecrets of reading and writing, became neceſſarily the arbiters and the judges of almoſt all ſecular affairs. They comprehended, in their juriſdiction, marriages, contracts, wills; which they took care to involve in myſtery, and by which they opened to themſelves new ſources of wealth and power. Every thing wore the colour of religion: temporal and ſpiritual concerns were confounded; and

and from this unnatural mixture ſprung a thouſand abuſes. The hiſtory of thoſe ages forms a ſatire on the human ſoul; and on religion, if we ſhould impute to it the faults of its miniſters.

'Redeem your ſouls from deſtruction,' ſays St. Egidius, biſhop of Noyon, "while you have the means in your power; offer preſents and tythes to churchmen; come more frequently to church; humbly implore the patronage of the ſaints: for if you obſerve theſe things, you may come with ſecurity in the day of the tribunal of the eternal Judge, and ſay, Give us, O Lord, for we have given unto thee!"

'In ſeveral churches of France they celebrated a feſtival in commemoration of the Virgin Mary's flight into Egypt. It was called the Feaſt of the Aſs. A young girl richly dreſſed, with a child in her arms, was ſet upon an aſs ſuperbly capariſoned. The aſs was led to the altar in ſolemn proceſſion. High maſs was ſaid with great pomp. The aſs was taught to kneel at proper places: an hymn, not leſs childiſh than impious, was ſung in his praiſe: and when the ceremony was ended, the prieſt, inſtead of the uſual words with which he diſmiſſed the people, brayed three times like an aſs; and the people, inſtead of the uſual reſponſe, brayed three times in return.

'Letters began to revive in the eleventh century; but what letters?—A ſcientifical jargon, a falſe logic, employed about words, without conveying any idea of things, compoſed the learning of thoſe times. It confounded every thing, in endeavouring to analyſe every thing. As the new ſcholars were principally divines, theological matters chiefly engaged their attention: and as they neither knew hiſtory, philoſophy, nor criticiſm, their labours were as futile as their inquiries, which were equally diſgraceful to reaſon and religion. The conception of the bleſſed Virgin, and the digeſtion of the euchariſt, were two of the principal objects of their ſpeculation: and out of the laſt a third aroſe; which was, to know whether it was voided again!

'The diſorders of government and manners kept pace, as they always will, with thoſe of religion and letters. They ſeem to have attained their utmoſt height towards the cloſe of the tenth century. Then the feudal policy, whoſe defects I have elſewhere noticed, was become univerſal. The dukes or governors of provinces, the marquiſes employed to guard the marches, and even the counts intruſted with the adminiſtration of juſtice, all originally officers of the crown, had made themſelves maſters of their duchies, marquiſates, and counties. The King indeed, as ſuperior lord, ſtill received homage from them for thoſe lands which they held of the crown, and which, in default of heirs, returned to the royal domain: he had a right of calling them out to war; of judging them in his court by their aſſembled peers, and of confiſcating their eſtates in caſe of rebellion; but in all other reſpects, they themſelves enjoyed the rights of royalty. They had their ſub-vaſſals, or ſubjects; they made laws, held courts, coined money in their own name, and levied war againſt their private enemies.

'The moſt frightful diſorders aroſe from this ſtate of feudal anarchy. Force decided all things. Europe was one great field of

battle; where the weak ſtruggled for freedom, and the ſtrong for dominion. The king was without power, and the nobles without principle; they were tyrants at home, and robbers abroad: nothing remained to be a check upon ferocity and violence. The Scythians in their deſerts could not be leſs indebted to the laws of ſociety, than the Europeans during the period under review. The people, the moſt numerous as well as the moſt uſeful claſs in the community, were either actual ſlaves, or expoſed to ſo many miſeries, ariſing from pillage and oppreſſion, to one or other of which they were a continual prey, and often to both, that many of them made a voluntary ſurrender of their liberty for bread and protection. What muſt have been the ſtate of that government, where ſlavery was an eligible condition!

'But conformable to the obſervation of the philoſophic Hume, there is a point of depreſſion, as well as of exaltation, beyond which human affairs ſeldom paſs, and from which they naturally return in a contrary progreſs. This utmoſt point of decline ſociety ſeems to have attained in Europe, as I have alread ſaid, about the beginning of the eleventh century; when the diſorders of the feudal government, together with the corruption of taſte and manners conſequent upon theſe, were arrived at their greateſt exceſs: and accordingly from that æra, we can trace a ſucceſſion of cauſes and events, which, with different degrees of influence, contributed to aboliſh anarchy and barbariſm, and introduce order and politeneſs.

'Among the firſt of theſe cauſes we muſt rank Chivalry; which, as the elegant and inquiſitive Dr. Robertſon remarks, though commonly conſidered as a wild inſtitution, the reſult of caprice and the ſource of extravagance, aroſe naturally from the ſtate of ſociety in thoſe times, and had a very ſerious effect in refining the manners of the European nations.

'The feudal ſtate, as has been obſerved, was a ſtate of perpetual war, rapine, and anarchy. The weak and unarmed were expoſed every moment to inſults or injuries. The power of the ſovereign was too limited to prevent theſe wrongs, and the legiſlative authority too feeble to redreſs them: there was ſcarce any ſhelter from violence and oppreſſion, except what the valour and generoſity of private perſons afforded; and the arm of the brave was the only tribunal to which the helpleſs could appeal for juſtice. The trader could no longer travel in ſafety, or bring to market his commodities, without which there was no ſubſiſting: every poſſeſſor of a caſtle pillaged them, or laid them under contribution; and many not only plundered the merchants, but carried off all the women that fell in their way. Slight inconveniencies may be overlooked or endured; but when abuſes grow to a certain height, the ſociety muſt reform, or go to ruin; it becomes the buſineſs of all to diſcover, and to apply ſuch remedies as will moſt effectually remove them. Humanity ſprung from the boſom of violence, and relief from the hand of rapacity. Thoſe licentious and tyrannic nobles, who had been guilty of every ſpecies of outrage, and every mode of oppreſſion; who, equally unjuſt, unfeeling, and ſuperſtitious, had made pilgrimages, and had pillaged; who had maſſacred, and done penance: touched at laſt by a ſenſe of natural equity, and ſwayed by the conviction

viction of a common intereſt, formed aſſociations for the redreſs of private wrongs, and the preſervation of public ſafety. So honourable was the origin of an inſtitution generally repreſented as whimſical!

'The young warrior among the ancient Germans, as well as among the modern knights, was armed, for the firſt time, with certain ceremonies proper to inſpire martial ardour; but chivalry, conſidered as a civil and military inſtitution, is as late as the eleventh century. The previous diſcipline and ſolemnities of initiation you will find in books of knighthood. Valour, humanity, courteſy, juſtice, honour, were its characteriſtics: and to theſe were added religion; which, by infuſing a large portion of enthuſiaſtic zeal, carried them all to a romantic exceſs, wonderfully ſuited to the genius of the age, and productive of the greateſt and moſt permanent effects both upon policy and manners. War was carried on with leſs ferocity, when humanity, no leſs than courage, came to be deemed the ornament of knighthood, and knighthood a diſtinction ſuperior to royalty, and an honour which princes were proud to receive from the hands of private gentlemen; more gentle and poliſhed manners were introduced, when courteſy was recommended as the moſt amiable of knightly virtues, and every knight devoted himſelf to the ſervice of a lady; violence and oppreſſion decreaſed, when it was accounted meritorious to check and to puniſh them: a ſcrupulous adherence to truth, with the moſt religious attention to fulfil every engagement, but particularly thoſe between the ſexes, as more eaſily violated, became the diſtinguiſhing character of a gentleman, becauſe chivalry was regarded as the ſchool of honour, and inculcated the moſt delicate ſenſibility with reſpect to that point; and valour, ſeconded by ſo many motives of love, religion, and virtue, became altogether irreſiſtible.

'That the ſpirit of chivalry ſometimes roſe to an extravagant height, and had often a pernicious tendency, muſt however be allowed. In Spain, under the influence of a romantic gallantry, it gave birth to a ſeries of wild adventures, which have been deſervedly ridiculed: in the train of Norman ambition, it extinguiſhed the liberties of England, and deluged Italy in blood; and we ſhall ſoon ſee it, at the call of ſuperſtition, and as the engine of papal power, deſolate Aſia under the banner of the croſs. But theſe ought not to be conſidered as arguments againſt an inſtitution laudable in itſelf, and neceſſary at the time of its foundation: and thoſe who pretend to deſpiſe it, the advocates of ancient barbariſm and ancient ruſticity, ought to remember, that chivalry not only firſt taught mankind to carry the civilities of peace into the operations of war, and to mingle politeneſs with the uſe of the ſword, but rouſed the human ſoul from its lethargy, invigorated the human character, even while it ſoftened it, and produced exploits which antiquity cannot parallel. Nor ought they to forget, that it gave variety, elegance, and pleaſure, to the intercourſe of life, by making woman a more eſſential part of ſociety; and is therefore entitled to our gratitude, though the point of honour, and the refinements in gallantry, its more doubtful effects, ſhould be excluded from the improvements in modern manners.'

Our

Our numerous engagements prevent our dwelling longer on this article, than to recommend it to the attention of inſtructors of youth, as, with the aid of good chronological tables, a proper elementary work in this uſeful branch of knowledge.

We are ſorry to obſerve, however, that the Author has forgotten that neceſſary article, eſpecially in a work of this kind, *a good alphabetical index.*

ART. IV. JOHNSON's *Biographical Prefaces to the Works of the Engliſh Poets.* Vols. III. and IV. *Concluded.* See laſt Month's Review.

AFTER the liberal attention that was beſtowed upon the two former volumes of the preſent publication, it will be leſs neceſſary to enlarge upon thoſe which remain.

The life of Dryden, the particulars of which are traced with great minuteneſs, contains, beſide many curious and intereſting anecdotes, much of the literary hiſtory of his time; and the critical labour and attention that have been devoted to his works, do credit as well to the diligence as to the abilities of his learned *Reviewer.*

Dryden's merit as a proſe writer having not, perhaps, been ſufficiently attended to or remarked, it will be a gratification to our Readers to know Dr. Johnſon's ſentiments concerning it:

'Criticiſm, either didactic or defenſive, occupies almoſt all his proſe, except thoſe pages which he has devoted to his patrons; but none of his prefaces were ever thought tedious. They have not the formality of a ſettled ſtyle, in which the firſt half of the ſentence betrays the other. The clauſes are never balanced, nor the periods modelled; every word ſeems to drop by chance, though it falls into its proper place. Nothing is cold or languid; the whole is airy, animated, and vigorous; what is little, is gay; what is great, is ſplendid. He may be thought to mention himſelf too frequently; but while he forces himſelf upon our eſteem, we cannot refuſe him to ſtand high in his own. Every thing is excuſed by the play of images and the ſpritelineſs of expreſſion. Though all is eaſy, nothing is feeble; though all ſeems careleſs, there is nothing harſh; and though, ſince his earlier works, more than a century has paſſed, they have nothing yet uncouth or obſolete.

'He who writes much, will not eaſily eſcape a manner, ſuch a recurrence of particular modes as may be eaſily noted. Dryden is always *another and the ſame*, he does not exhibit a ſecond time the ſame elegancies in the ſame form, nor appears to have any art other than that of expreſſing with clearneſs what he thinks with vigour. His ſtyle could not eaſily be imitated, either ſeriouſly or ludicrouſly, for being always equable and always varied, it has no prominent or diſcriminative characters. The beauty who is totally free from diſproportion of parts and features cannot be ridiculed by an overcharged reſemblance.'

From

From his proſe, however, as Dr. Johnſon properly remarks, Dryden derives only his accidental and ſecondary praiſe; 'the veneration, continues he, with which his name is pronounced by every cultivator of Engliſh Literature, is paid to him as he refined the language, improved the ſentiments, and tuned the numbers of Engliſh Poetry.

'After about half a century of forced thoughts, and rugged metre, ſome advances towards nature and harmony had been already made by Waller and Denham; they had ſhewn that long diſcourſes in rhyme grew more pleaſing when they were broken into couplets, and that verſe conſiſted not only in the number but the arrangement of ſyllables.

'But though they did much, who can deny that they left much to do? Their works were not many, nor were their minds of very ample comprehenſion. More examples of more modes of compoſition were neceſſary for the eſtabliſhment of regularity, and the introduction of propriety in word and thought.

'Every language of a learned nation neceſſarily divides itſelf into diction ſcholaſtic and popular, grave and familiar, elegant and groſs; and from a nice diſtinction of theſe different parts, ariſes a great part of the beauty of ſtyle. But if we except a few minds, the favourites of nature, to whom their own original rectitude was in the place of rules, this delicacy of ſelection was little known to our authors; our ſpeech lay before them in a heap of confuſion, and every man took for every purpoſe what chance might offer him.

'There was therefore before the time of Dryden no poetical diction, no ſyſtem of words at once refined from the groſſneſs of domeſtic uſe, and free from the harſhneſs of terms appropriated to particular arts. Words too familiar, or too remote, defeat the purpoſe of a poet. From thoſe ſounds which we hear on ſmall or on coarſe occaſions, we do not eaſily receive ſtrong impreſſions, or delightful images, and words to which we are nearly ſtrangers, whenever they occur, draw that attention on themſelves which they ſhould convey to things.

'Thoſe happy combinations of words which diſtinguiſh poetry from proſe, had been rarely attempted; we had few elegancies or flowers of ſpeech, the roſes had not yet been plucked from the bramble, or different colours had not been joined to enliven one another.

'It may be doubted whether Waller and Denham could have overborn the prejudices which had long prevailed, and which even then were ſheltered by the protection of Cowley. The new verſification, as it was called, may be conſidered as owing its eſtabliſhment to Dryden; from whoſe time it is apparent that Engliſh poetry has had no tendency to relapſe to its former ſavageneſs.'

At the cloſe of this volume is a copy of an original letter from Dryden to his ſons in Italy. The manuſcript is preſerved in the Lambeth Library. It is a curioſity, and as ſuch we preſent it to our Readers:

"Dear Sons, Sept. the 3d, our ſtile.

"Being now at Sir William Bowyer's in the country, I cannot write at large becauſe I find myſelf ſomewhat indiſpoſed with a cold,

and am thick of hearing, rather worſe than I was in town. I am glad to find, by your letter of July 26th, your ſtyle, that you are both in health; but wonder you ſhould think me ſo negligent as to forget to give you an account of the ſhip in which your parcel is to come. I have written to you two or three letters concerning it, which I have ſent by ſafe hands, as I told you, and doubt not but you have them before this can arrive to you. Being out of town, I have forgotten the ſhip's name, which your mother will enquire, and put it into her letter, which is joined with mine. But the maſter's name I remember: he is called Mr. Ralph Thorp; the ſhip is bound to Leghorn, conſigned to Mr. Peter and Mr. Tho. Ball, merchants. I am of your opinion, that by Tonſon's means almoſt all our letters have miſcarried for this laſt year. But however he has miſſed of his deſign in the Dedication, though he had prepared the book for it; for in every figure of Eneas he has cauſed him to be drawn, like K. William, with a hooked noſe. After my return to town, I intend to alter a play of Sir Robert Howard's, written long ſince, and lately put by him into my hands: 'tis called the *Conqueſt of China by the Tartars*. It will coſt me ſix weeks ſtudy, with the probable benefit of an hundred pounds. In the mean time I am writing a ſong for St. Cecilia's Feaſt, who, you know, is the patroneſs of muſic. This is troubleſome, and no way beneficial; but I could not deny the Stewards of the Feaſt, who came in a body to me to deſire that kindneſs, one of them being Mr. Bridgman, whoſe parents are your mother's friends. I hope to ſend you thirty guineas between Michaelmaſs and Chriſtmaſs, of which I will give you an account when I come to town. I remember the counſel you give me in your letter; but diſſembling, though lawful in ſome caſes, is not my talent; yet, for your ſake, I will ſtruggle with the plain openneſs of my nature, and keep in my juſt reſentments againſt that degenerate order. In the mean time, I flatter not myſelf with any manner of hopes, but do my duty, and ſuffer for God's ſake; being aſſured, beforehand, never to be rewarded, though the times ſhould alter. Towards the latter end of this month, September, Charles will begin to recover his perfect health, according to his nativity, which, caſting it myſelf, I am ſure is true, and all things hitherto have happened accordingly to the very time that I predicted them: I hope at the ſame time to recover more health, according to my age. Remember me to poor Harry, whoſe prayers I earneſtly deſire. My Virgil ſucceeds in the world beyond its deſert or my expectation. You know the profits might have been more; but neither my conſcience nor my honour would ſuffer me to take them: but I never can repent of my conſtancy, ſince I am thoroughly perſuaded of the juſtice of the cauſe for which I ſuffer. It has pleaſed God to raiſe up many friends to me amongſt my enemies, though they who ought to have been my friends are negligent of me. I am called to dinner, and cannot go on with this letter, which I deſire you to excuſe; and am

Your affectionate father, JOHN DRYDEN."

This letter affords a confirmation of the ſtories that are told by Dryden's former biographers, of his being addicted to aſtrology; and that ſome of his predictions, particularly thoſe relative to the fate of his ſon Charles, proved true. Neither wit nor

nor wiſdom are, at all times, ſure defences againſt the deluſions of ſuperſtition.

Of *the mob of Gentlemen* who are introduced into the fourth volume, if Denham (their leader) and a few others, be excepted, it may admit of a queſtion how they came intitled to ſuch a reſpectable ſituation. That it may not, however, be attributed to the partiality of the *oſtenſible* Editor, let him ſpeak for himſelf,—in the following very ſhort extracts:

SPRAT.

'He conſidered Cowley as a model; and ſuppoſed that as he was imitated, perfection was approached. Nothing therefore but Pindaric liberty was to be expected, There is in his few productions no want of ſuch conceits as he thought exccellent; and of thoſe our judgment may be ſettled by the firſt that appears in his praiſe of Cromwell, where he ſays that Cromwell's *fame, like man, will grow white as it grows old.*'

OTWAY.

'Of the poems which this collection admits, the longeſt is the *Poet's Complaint of his Muſe*, part of which I do not underſtand; and in that which is leſs obſcure I find little to commend. The language is often groſs, and the numbers are harſh.'

Veneration for the author of the Orphan, and Venice Preſerved, may be allowed in the preſent caſe to have had its influence.

DUKE.

'In his *Review*, though unfiniſhed, are ſome vigorous lines. His poems are not below mediocrity; nor have I found much in them to be praiſed.'

HALIFAX.

'It would now be eſteemed no honour, by a contributor to the monthly bundles of verſes, to be told, that, in ſtrains either familiar or ſolemn, he ſings like Montague.'

STEPNEY.

'He apparently profeſſed himſelf a poet, and added his name to thoſe of the other wits in the verſion of Juvenal; but he is a very licentious tranſlator, and does not recompenſe his neglect of the author by beauties of his own. In his original poems, now and then, a happy line may perhaps be found, and now and then a ſhort compoſition may give pleaſure. But there is in the whole little either of the grace of wit, or the vigour of nature.'

HUGHES.

'The character of his genius I ſhall tranſcribe from the correſpondence of *Swift* and *Pope*.

"A month ago," ſays Swift, "was ſent me over, by a friend of mine, the works of *John Hughes*, Eſquire. They are in proſe and verſe. I never heard of the man in my life, yet I find your name as a ſubſcriber. He is too great a poet for me; and I think among the *mediocriſts*, in proſe as well as verſe."

'To

'To this Pope returns: "To anſwer your queſtion as to Mr. *Hughes*; what he wanted in genius, he made up as an honeſt man; but he was of the claſs you think him."

As it was thought neceſſary to admit men of ſuch ſlender pretenſions into ſuch very reputable ſociety, it ſeems natural to expect that ſome reaſon had been given for ſhewing them a diſtinction which has been denied to Sedley, Marvel, and above all to the immortal Spenſer.

To the foregoing extracts we ſhall add a paſſage or two relating to Butler, from the ſecond volume. This author was, by ſome accident, omitted in our former Articles.

BUTLER.

Of the great author of Hudibras few anecdotes are handed down to us, and of thoſe few not many are authentic. We learn from his preſent biographer, that a life prefixed to the later edition of his poems by an unknown writer, and the account which is incidentally given by Wood, who confeſſes the uncertainty of his own narrative, are all the materials that are now to be collected for compoſing the hiſtory of this ſingular poet. Curioſity naturally wiſhes for ſome farther knowledge of him: and yet, were curioſity to be gratified, it is to be feared there would be little to relate that humanity could look upon with pleaſure. For what could be expected, even from the moſt circumſtantial narrative of the life of this unfortunate writer, but a more faithful exhibition of genius ſtruggling with penury and dependence, an ampler detail of the pangs of diſappointed expectation, joined to the melancholy diſplay of unrewarded labours and royal ingratitude? Let us turn off our attention from the author to his work.

'The poem of Hudibras is one of thoſe compoſitions of which a nation may juſtly boaſt; as the images which it exhibits are domeſtic, the ſentiments unborrowed and unexpected, and the ſtrain of diction original and peculiar. We muſt not, however, ſuffer the pride which we aſſume as the countrymen of Butler to make any encroachment upon juſtice, nor appropriate thoſe honours which others have a right to ſhare. The poem of Hudibras is not wholly Engliſh; the original idea is to be found in the hiſtory of Don Quixote; a book to which a mind of the greateſt powers may be indebted without diſgrace.'

Dr. Johnſon very juſtly accounts for much of that humour which tranſported the laſt century with merriment being loſt upon us, 'who do not know the ſour ſolemnity, the ſullen ſuperſtition, the gloomy moroſeneſs, and the ſtubborn ſcruples of the ancient Puritans; or, if we know them, derive our information only from books or from tradition.

'We have never, ſays he, been witneſſes of animoſities excited by the uſe of minced pies and plum porridge; nor ſeen with what abhorrenc

horrence thoſe who could eat them at all other times of the year would ſhrink from them in December. An old Puritan, who was alive in my childhood, being at one of the feaſts of the church invited by a neighbour to partake his cheer, told him, that, if he would treat him at an alehouſe with beer, brewed for all times and ſeaſons, he ſhould accept his kindneſs, but would have none of his ſuperſtitious meats or drinks.

'One of the puritanical tenets was the illegality of all games of chance; and he that reads Gataker upon *Lots*, may ſee how much learning and reaſon one of the firſt ſcholars of his age thought neceſſary, to prove that it was no crime to throw a die, or play at cards, or to hide a ſhilling for the reckoning.'

The arguments he produces to prove that were another Butler to ariſe, another Hudibras would not obtain the ſame regard, ſeem to be concluſive:

'Burleſque, ſays he, conſiſts in a diſproportion between the ſtyle and the ſentiments, or between the adventitious ſentiments and the fundamental ſubject. It therefore, like all bodies compounded of heterogeneous parts, contains in it a principle of corruption. All diſproportion is unnatural, and from what is unnatural we can derive only the pleaſure which novelty produces. We admire it awhile as a ſtrange thing; but, when it is no longer ſtrange, we perceive its deformity. It is a kind of artifice, which by frequent repetition detects itſelf; and the reader, learning in time what he is to expect, lays down his book, as the ſpectator turns away from a ſecond exhibition of thoſe tricks, of which the only uſe is to ſhew that they can be played.'

ART. V. *Ancient Metaphyſics; or, the Science of Univerſals.* With an Appendix, containing an Examination of the Principles of Sir Iſaac Newton's Philoſophy. Vol. I. 4to. 15 s. Boards. Edinburgh printed, for Cadell, &c. 1779.

AS to the deſign of this work, the Author ſays in his preface, 'I frankly own that it was for my own ſake that I compoſed it. I lay up like the bee for the winter of old age, which is coming faſt upon me, when I could not have made ſuch a collection as this; but even then I hope to enjoy it, and to ſpend the laſt years of my life in the ſtudy of all others the moſt befitting a man who is ſoon to enter into the world of ſpirits,' &c.

In this paſſage there is a little ambiguity of expreſſion, the Author having mentioned the winter of old age 'as coming faſt upon him,' and then adding in the paſt tenſe, 'when I could not have made ſuch a collection as this,' which ſuppoſes it already come. This much however we may decipher, by comparing the Author with himſelf, that it is not for the benefit of the preſent age, for which he uniformly profeſſes the moſt ſovereign contempt, that he has publiſhed the preſent work. He is indeed ſo little anxious that his book ſhould be generally

read

read or known, that he has given it a title which he believes will not be properly underſtood. 'Thoſe, ſays he*, who ridicule the nobleſt of all ſciences under the name of metaphyſic, not only do not know the nature of the ſcience, but appear to me not to underſtand even the title of Ariſtotle's books which treat of it, but to imagine that it has ſome connection with what we call in Engliſh *phyſic*.' We are apprehenſive that the preſent performance of Lord Monboddo's will add conſiderable force to this erroneous opinion; and that the ignorance of the age may at length become ſo great, that our *experimental men* †, as his Lordſhip calls them, who judge of things by their effects, may preſcribe a ſheet of Ariſtotle on the Categories, or Monboddo on Ancient Metaphyſics, inſtead of a doſe of ſenna or rhubarb.

The part of his Lordſhip's work which has any connection with the title, appears to us, after a moſt attentive peruſal, a very confuſed and inaccurate explanation of the ſcience taught at all our univerſities under the name of metaphyſics; of which there are ſeveral very good accounts in Latin, French, and Engliſh. As to the grand idea of his Lordſhip, that ſtones and earths have ſouls, as well as plants and animals, it appears at firſt ſight too ridiculous to deſerve a ſerious examination. But after he has ſpent ſome hundred pages (in quarto) in confirming this doctrine, it turns out that all he contends for is the introducing of a new mode of expreſſion equally unknown to the ancients and moderns. For the ſoul or mind which animates the rock of Gibraltar and the peak of Teneriff, poſſeſſes neither intelligence nor conſciouſneſs, nor any of the principal qualities which are generally aſcribed to mind, and means nothing more than the properties of gravitation, corpuſcular attraction, &c. which we know from experience to belong to matter. Leſt we ſhould be accuſed of miſtaking the Author's meaning, which, from his careleſs and incorrect manner of writing is very liable to be miſunderſtood, we ſhall give the paſſage at large, in his own words:

'Having ſaid ſo much of *mind* in general, and the *human mind* in particular, I will, in this chapter, explain more particularly the difference that I apprehend there is betwixt the ſeveral minds I have mentioned, beginning with the loweſt kind, but which is abſolutely neceſſary for carrying on the buſineſs of nature, and even for the exiſtence of a material world.

'And, *firſt*, this ſo powerful principle is that which unites and keeps together all the ſeveral bodies; in ſo much that, without it, there would be no ſuch thing as *body* in the univerſe. It is therefore the principle of *union* in body; and, as it is only mind that unites, or is active in any way, it is for that reaſon, I think, if there

* P. 5. † See p. 8, preface.

were

were no other to be claſſed under *mind*. It is by it that bodies are diſcriminated from one another, and receive different appellations, ſuch as *earth*, *ſtone*, *wood*, &c.; for, without this principle, nothing could be called any thing, but all things would be mixed with all, according to the philoſophy of Anaxagoras.

'*Secondly*, It is this principle which gives the ſeveral motions to body, by which it may be ſaid to live, and to be animated. Of theſe motions Ariſtotle has made a general diviſion, and which I think full and compleat, into ſuch as are in a ſtraight line, ſuch as are in a curve revolving into itſelf, and ſuch as are mixed of theſe two; or, as I would rather chuſe to expreſs it, are neither the one nor the other. But I will divide them more particularly, beginning with thoſe that are in a ſtraight line.

'And, *firſt*, there is that motion well known under the name of *gravitation*, by which bodies here below tend towards the centre of the earth. This motion, as I have obſerved, cannot be accounted for from any material impulſe. It cannot be, as I think I have demonſtrated, the matter itſelf which moves itſelf; and, therefore, it only remains, that it muſt be produced by *mind*. And, indeed, as gravitation does not operate in proportion to the ſurface of bodies, but to their maſs or ſolid contents, it is impoſſible to conceive how it ſhould be produced by any *material power*, as matter acts only upon the ſurface of matter *. The only queſtion, then, is, Whether it be mind operating externally upon the body, or internally, that is, reſiding in the body, and animating it? And I find that appears to have been a doubt concerning the motion of the celeſtial bodies in the days of Plato; for, though all the philoſophers of thoſe days, who were not Atheiſts, believed the motion of theſe bodies to be carried on by mind, ſome appear to have thought, that it was by mind externally operating upon them, and, as it were, puſhing them on, while others thought that it was *mind internal* animating them, and moving them, as our minds move our bodies †. And, among the modern philoſophers, I find one that has written an excellent book upon the human ſoul, viz. Mr. Baxter, who aſcribes this motion of gravitation, as well as every other natural motion of body, to the immediate agency of the Deity. But, though I am ſorry to differ from an author whom I think the moſt perfect Theiſt of any that has written in this century, I cannot help thinking it more agreeable to the analogy of nature, that the motive principles of theſe bodies ſhould be internal. It is ſo undoubtedly in our bodies; and every philoſopher, in Britain at leaſt, believes it to be ſo likewiſe in the bodies of the brutes. Neither do I ſee that there is any good reaſon for ſtopping at the vegetable, betwixt which and the brutes there is no other difference but what ſen-

* 'See this argument very well enforced by Dr. Clarke, in his Demonſtration of the Being and Attributes of God, p. 83.'

† 'Plato, in the 10th Book of Laws (p. 954. *edit. Ficini*), propoſes three opinions upon this ſubject. Two of them are thoſe mentioned in the text; the third is, that *mind* external to the celeſtial body did not immediately move it, and puſh it on, but did it by the intervention of another body of fire or air, which it aſſumed to itſelf, and ſo moved body by body.'

ſation and progreſſive motion make. Thus far Ariſtotle, and all the ancients who were not Atheiſts, have clearly gone. And, further, Ariſtotle lays it down as the foundation of his natural philoſophy, that there is an *internal* principle of motion in all phyſical bodies, though he does not call it by the name of ψυχη, or *mind*; and only ſays it is *like a mind*. But Plato is more explicit upon this ſubject; for, he ſays expreſsly, in the paſſage qqoted in the beginning of this work *, that it is *mind* that *moves*, and *body* that *is moved*. And the later Platoniſts, and particularly Proclus, is ſtill more explicit upon this ſubject; for he blames Ariſtotle for animating the celeſtial ſpheres, and putting them under the direction and ſuperintendency of *mind*, but leaving all the lower elements dead and inanimate †. And this appears to be likewiſe the opinion of the moſt ancient philoſopher of Greece, Thales; and I doubt not, but that he brought it from Egypt with him; for he ſaid that the whole univerſe was full of gods, that is, of *minds*; and, particularly, he ſaid, that it was *mind* in the loadſtone which attracted iron.

'And, I think, this hypotheſis of mine is agreeable, not only to ancient philoſophy, but to religion; for our ſcripture tells us, that the Deity, in his intercourſe with men, employs ſubaltern minds or angels, as they are called, to execute his will. And I ſee no reaſon why we may not ſuppoſe, that, by the ſame miniſtry, he carries on the operations of nature: and, I think, it gives a much higher idea of the Supreme Mind, than if we were to ſuppoſe him performing all natural operations, ſuch as the formation of plants and animals in their ſucceſſive generations, and the movement of every the leaſt body, or concretion of matter, by his own immediate agency, and, as it were by his own hand ‡. If it be true, as I ſuppoſe, that there is as great a variety of minds in the univerſe as of bodies, it is evident, that, if all the buſineſs of nature was to be the immediate work of the Supreme Mind, thoſe inferior minds which, as I ſuppoſe, deſcend below the Supreme, in infinite gradation, and, in that way, fill up the ſcale of nature, would want employment, and "be uſeleſs for any thing that appears in the creation."—Further, the progreſs in the generation, as well as the corruption of all things here below, is very ſlow, nature proceeding ſtep by ſtep, from one ſtate of the thing to another. Now, it ſeems more worthy of the Divine Majeſty, that this operoſe proceſs ſhould be gone through by inferior agents of limited power, to whom it is preſcribed to act only in a certain way, than that it ſhould be the immediate work of Omnipotence, who could do the work all at once, and by a *fiat*, without going ſo much round about.—And, *laſtly*, this hypotheſis will account for Nature ſometimes being diſappointed of her end, and making what we may call *imperfect* and *bungling work*. This may happen through the inaptitude or ſtubbornneſs of the *matter* not

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* 'P. 9.'

† 'Proclus in Timæum, p. 286 et 287. See alſo Cudworth's Intellectual Syſtem, p. 236, 237.'

‡ 'See the book *de Mundo*, aſcribed to Ariſtotle, cap. 7.—See alſo Cudworth's Intellectual Syſtem, p. 149, where this matter is very well treated.'

yielding

yielding to the force of an inferior operator; but could never happen, if the agent were omnipotent.'

A conſiderable part of this work is employed in refuting the modern philoſophers, who ſince the time that Locke and Newton ventured to differ from Ariſtotle, have been corrupting the morals and underſtandings of men *. His Lordſhip, throughout his whole performance, profeſſes the utmoſt contempt for the Eſſay on the human Underſtanding. As to Sir Iſaac Newton he obſerves, p. 271, 'Sir Iſaac, I doubt, in ancient times, while philoſophy flouriſhed, would not have been dignified with the name of a philoſopher.' His Lordſhip does not condeſcend to anſwer particularly the blind followers of theſe blind guides; but he thinks his work furniſhes principles ſufficient to anſwer them all. He modeſtly obſerves (p. vii of the preface) 'that the ſtyle of thoſe *authors*, as well as their matter, is ſo different from that of the *authors* I am accuſtomed to *read*, that I had not patience to *read* them with the attention which is neceſſary to make a particular anſwer to them. Another reaſon is, that as my work is intended more for poſterity than the preſent age, I did not think proper to mix with it a controverſy with authors, whoſe writings, if I may venture to prophecy, will be quite forgotten in *not many* years, however they may flatter themſelves with not only the continuance, but the increaſe of their literary fame.'

Among thoſe innumerable inſects of a day, Lord Monboddo ſingles out one, and condeſcends to deliver down to poſterity, in his immortal work, the periſhing name of Mr. Hume, author of the Engliſh Hiſtory, Eſſays, &c. 'which have gained reputation among *certain perſons* †.' His Lordſhip is not ſatisfied with attacking the performances generally aſcribed to that gentleman, but he ventures to aſcribe to him ſome anonymous productions, publiſhed ſince Mr. Hume's death, and diſavowed by his friends. Lord M. however, 'is convinced that they belong to him, not only from the impiety of the matter, but from the ſtyle, which is dry, inanimate, and without the leaſt colouring of claſſical elegance ‡.' We are not called upon to enter into this controverſy between Lord M. and the friends of the late Mr. Hume; but, we hope, it will not be imagined that we exceed the bounds of our province, by ſuggeſting that the known animoſity which prevailed between Mr. Hume and Lord Monboddo may have rendered the latter too precipitate in venturing to aſcribe to Mr. Hume, works which that gentleman never acknowledged, and which his friends diſavow.—We may be permitted farther to ſuggeſt to my Lord, that he might

* Chap. iii. B. v. † P. v. preface. ‡ P. v.

have learned from the *pious ancients* ¶ to reſpect the aſhes of a deceaſed adverſary; and that it may be worth his while to conſider whether the conquering of an unruly temper, and ſubduing the paſſions of reſentment, envy, and malevolence, be not a better preparation for the world of ſpirits than the moſt profound ſtudy of Ariſtotle's metaphyſics *.

We have too much reſpect for the judgment of our Readers to trouble them with an examination of the principles of Sir Iſaac Newton's philoſophy by an author who acknowledges that he knows nothing of mathematics but the bare elements †. It would be equally impertinent to obtrude on the Public the philoſophical or religious ſentiments of his Lordſhip, who, although he diſcovers new arguments to ſupport the myſterious doctrine of the Trinity in the jargon of ancient metaphyſics, contends ſtrenuouſly for the abſurd and impious tenet of the eternity of the world ‡. We ſhould wiſh, however, to be able to entertain our Readers with ſome of the peculiarities of a production which will be reckoned a very curious literary monument of the eighteenth century. But his Lordſhip's ſingularities would afford no kind of amuſement; and it happens unfortunately, that ſuch of his diſcoveries as are worth repeating, have already been explained at length by other writers who had the good fortune *to agree with his Lordſhip*. Thus he obſerves, p. 240, 'That Van Helmont' (and other chemical viſionaries of the dark ages) 'maintained that the celeſtial bodies were all animated. And I was ſurpriſed *to find among them, my notion, that there was in the microcoſm man, a trinity of principles, correſponding to the Trinity in the great world.* Thus, again, in ſpeaking of the profound and modeſt Cudworth, 'I was particularly pleaſed that *he agreed with me* in what I have laid down as a fundamental principle, that body cannot move itſelf, and therefore what moves body, muſt be incorporeal §.'

We have already taken notice, that the greateſt part of his Lordſhip's work is employed in proving the truth of what he here lays down as a fundamental principle; a conduct familiar enough to metaphyſicians, who frequently arrive, after a tedious circuit, at the preciſe point from which they ſet out. This is poetically called, by Mr. Pope, *prancing on metaphyſic ground* ‖; and is not unlike the diſeaſe deſcribed by his Lordſhip under the name of the *louping*, that is the jumping, *ague*, which prevailed ſome years ago near his Lordſhip's houſe in the country. We ſhall inſert the whole paſſage, as the only new information that we have obtained from this very ſingular performance:

¶ See Ancient Metaphyſics, paſſim. * See the preface, p. 9.
† P. 263. ‡ Chap. xix. p. 259, &c. § P. 3.
‖ Dunciad.

'There was a phænomenon of the like kind, concerning which I had an opportunity of being very particularly and accurately informed. It was the caſe of a young girl, in the neighbourhood of my houſe in the country, who had a diſeaſe that is pretty well known in the country where I live, under the name of the *leaping*, that is, the *jumping ague*; and which is no other than a kind of frenzy, which ſeizes the patients in their ſleep, and makes them jump and run like perſons poſſeſſed. The girl was attacked by this diſeaſe three years ago, in the ſpring, when ſhe was about ſixteen years of age, and it laſted ſomething more than three months. The fit always ſeized her in the day-time, commonly about ſeven or eight o'clock in the morning, after ſhe had been out of bed two or three hours. It began with a heavineſs and drowſineſs, which ended in ſleep, at leaſt what had the appearance of ſleep, for her eyes were cloſe ſhut. In this condition, ſhe would leap up upon ſtools and tables, with ſurpriſing agility; then ſhe would get out of the cottage, where ſhe lived with her father, mother, and brother, and run with great violence, and much faſter than ſhe could do when well, but always with a certain deſtination to ſome one place in the neighbourhood; and to which place ſhe often ſaid, when ſhe found the fit coming upon her, that ſhe was to go; and, after ſhe had gone to the place of her deſtination, if ſhe did not there awake, ſhe came back with the ſame certain direction, though ſhe did not always keep the high road, but frequently went a nearer way acroſs the fields; and though her road, for this reaſon, was often very rough, ſhe never fell, notwithſtanding the violence with which ſhe ran. But all the while ſhe ran, her eyes were quite ſhut, as her brother atteſts, who often ran with her to take care of her, and who, though he was much older, ſtronger, and cleverer, than ſhe, was hardly able to keep up with her. When ſhe told, before the fit came on, to what place ſhe was to run, ſhe ſaid ſhe dreamed the night before, that ſhe was to run to that place; and, though they ſometimes diſſuaded her from going to a particular place, as to my houſe, for example, where they ſaid the dogs would bite her, ſhe ſaid ſhe would run that way, and no other. When ſhe awaked, and came out of her delirium, ſhe found herſelf extremely weak; but ſoon recovered her ſtrength, and was nothing the worſe for it, but, on the contrary, was much the worſe for being reſtrained from running. When ſhe awaked, and came to herſelf, ſhe had not the leaſt remembrance of what had paſſed while ſhe was aſleep. Sometimes ſhe would run upon the top of the earthen fence which ſurrounded her father's little garden; and, though the fence was of an irregular figure, and very narrow at top, yet ſhe never fell from it, nor from the top of the houſe, upon which ſhe would ſometimes get by the aſſiſtance of this fence, though her eyes were then likewiſe ſhut. Some time before the diſorder left her, ſhe dreamed, as ſhe ſaid, that the water of a well in the neighbourhood, called the *dripping well*, would cure her; and, accordingly, ſhe drank of it very plentifully, both when ſhe was well, and when ſhe was ill. Once, when ſhe was ill, ſhe expreſſed, by ſigns, a violent deſire to drink of it (for ſhe did not, while in the fit, ſpeak ſo as to be intelligible), and they having brought her other water, ſhe would not let it come near her, but re-

jected it with ſigns of great averſion; but, when they brought her the water of this well, ſhe drank it greedily, her eyes being all the while ſhut. Before her laſt fit came upon her, ſhe ſaid ſhe had juſt three leaps to make, and ſhe would neither leap nor run more. And accordingly, having fallen aſleep, as uſual, ſhe leaped up upon the ſtone at the back of the chimney, and down again; and having done this three times, ſhe kept her word, and never leaped or run more. She is now in perfect health.

'This account I had from the father, mother, and brother, whom I examined ſeparately and together, and likewiſe from the girl herſelf, ſo far as ſhe remembered; for, as I have ſaid, ſhe had no memory of what paſſed while ſhe was in the fit; but ſhe remembered very well every thing that happened when ſhe was not, and particularly her dreams. And ſhe told me, that ſhe ſlept very well at night, had a good ſtomach, and was in every reſpect well till the fit ſeized her. It began, ſhe ſays, at her feet, and, like a coldneſs or numbneſs, crept upwards and upwards, till it came to her heart; after which ſhe had no more ſenſe or feeling of the condition ſhe was in.'

From this and the other paſſages which we have cited, the Reader will be enabled to form a judgment of his Lordſhip's ſtyle, which cannot be more juſtly characteriſed than by the ſame epithets which his Lordſhip beſtows on that of the admired author of the Engliſh Hiſtory, 'dry, inanimate, and without the leaſt colouring of claſſical elegance.'

After declaring our ſentiments with equal ſincerity and freedom concerning the *demerit* of his Lordſhip's performance, juſtice obliges us to obſerve, that we approve of the admiration and enthuſiaſm which he every where diſcovers for the Grecian language and literature. The Greeks, doubtleſs, are our maſters in almoſt every art that is either elegant or uſeful. Their works of poetry and eloquence are ſtill unrivalled; but their philoſophical diſquiſitions, whether concerning mind or body, have been greatly improved by the labour and ingenuity of ſucceeding ages. Lord M. however, is unwilling to make any ſuch diſtinction; and his admiration of ancient metaphyſics (which we conſider as the leaſt valuable part of Grecian ſcience), degenerating into extravagance and abſurdity, there is danger that he may hurt the cauſe which he means to defend. In proof of this obſervation we ſhall cite a paſſage, which it is ſcarcely poſſible to believe ſhould have been written in a country enlightened by the diſcoveries of modern philoſophy:

'What I have ſaid in the preceding chapter concerning the connection of the predicate or attribute with the ſubject, in propoſitions of which both the terms are general, is not to be underſtood by a reader who does not know the difference betwixt Senſe and Intellect, Generals and Particulars, Genus and Species, Accident and Subſtance; for (I muſt repeat it again, though I ſhould give offence)

fence) let a man flatter himſelf as much as he will, and think as highly as he pleaſes of his genius and natural parts, I will uſe the freedom to tell him, that, without the knowledge of theſe firſt principles of logic, he never can underſtand, as a philoſopher ought to underſtand, the philoſophy of Mind, and the nature of Truth and Science. Theſe principles are to be learned from Ariſtotle's book of Categories, with the aſſiſtance of Porphyry's Introduction to that book, and of Ammonius's Commentary upon both the introduction and the book itſelf. There are, I doubt not, ſome French or Engliſh ſyſtems of logic which may be of uſe to the reader; but with theſe I am not much acquainted, nor deſire to be more, becauſe I chuſe to go to the ſource itſelf, being well aſſured, from what I know of them, that, if they have not drawn from that ſource, they have produced nothing that is valuable upon the ſubject. Not that I believe it to be abſolutely impoſſible, even as men are educated and live at preſent, that our times ſhould produce a great genius in philoſophy; but I ſay, *that* genius muſt be taught, and by good maſters; and, that it is impoſſible, without ſuch aſſiſtance, for any mortal man to invent a whole ſyſtem of ſcience. I think I may ſay, without offence to any modern philoſopher, that Ariſtotle had as acute and inventive a genius in philoſophy as any of them; yet, I will venture to affirm, that, unleſs he had been taught, as he was, both by Socrates and Plato, and, unleſs he had ſtudied diligently, as it appears he did, the writings of the more ancient philoſophers of the Ionic and Eleatic ſchool, and of a greater ſchool than either of theſe, I mean the Pythagorean, from which he took his book of Categories, the foundation of his whole ſyſtem, he never could have diſcovered the Syllogiſm (if it be true that it is his diſcovery), nor produced that compleat ſyſtem of logic to be found in his book of Categories, his firſt and ſecond Analytics, his Topics, and his treatiſe of Sophiſm, to which the labours of all the ages ſince his time have added nothing conſiderable. Before him, many philoſophers, no doubt, reaſoned very well, and made great diſcoveries; but they reaſoned as the women and children ſpoke; for, though women and children, who have been well educated, may ſpeak very well, they do it by mere habit, without being able to give any account *how* they do it; the reaſon of which is, that they cannot analyſe language into its elements, nor account how theſe elements are compoſed into ſpeech; for analyſis is the work of art or ſcience. In the ſame manner, the philoſophers before Ariſtotle could reaſon very well; but, as they could not analyſe reaſon, ſo they could not give any rational account why one argument was concluſive, and another inconcluſive; but they knew them to be ſo only by *common ſenſe*, that is, natural ſenſe, not inſtructed by ſcience.'

We conſider the above, and ſuch like paſſages, of which the preſent work is principally compoſed, as a groſs inſult offered to the diſcernment of the preſent age. It is to ſuppoſe that God Almighty made men with legs and arms, but that Ariſtotle made them reaſonable creatures. We are ſo far from thinking that the works which our Author aſcribes to Ariſtotle (ſeveral of which, however, are probably the productions of very infe-

rior men *) have been favourable to the progreſs of the human mind, that we are perſuaded the authority of theſe works formed, during ſeveral centuries, a very powerful obſtruction to all rational improvement. Ariſtotle himſelf makes no uſe of the diſcoveries of his Οργανον (which is the general name for the writings above mentioned) in his treatiſes of poetry, ethics, politics, natural hiſtory, &c. performances which are equally uſeful and ingenious, and which do real honour to the Stagyrite. Theſe performances are more worthy than the Οργανον of being explained and illuſtrated by the learning of the preſent age; they have, in general, met with that attention which they deſerve; which, as well as the late elegant tranſlations of ſeveral poets and orators, affords reaſon to believe that it will not be poſſible, even for Lord Monboddo's panegyric, to render Grecian literature unfaſhionable.

* See Bayle's Dictionary, Article Tyrannion.

ART. VII. *An Univerſal Military Dictionary, or, A copious Explanation of the Technical Terms, &c. uſed in the Equipment, Machinery, Movements, and military Operations of an Army.* By Captain George Smith, Inſpector of the Royal Military Academy at Woolwich. 4to. 1 l. 1 s. Large Paper. 2 l. 2 s. *Subſcription.* Millan. 1779.

AMONG the vaſt number of dictionaries, of various kinds, which have lately iſſued from the preſs, it is ſomewhat wonderful, that a Military Dictionary has not been thought of (a trifling performance or two excepted) before now, eſpecially as the proſpect of ſale was not unpromiſing.

Captain Smith obſerves, that, although ſeveral performances on the ſame ſubject with his work have appeared in foreign languages, there had been nothing of the kind in our own, except Watſon's *Military Dictionary*; and another anonymous work called, *The New Military Dictionary, or, The Field of War* †.

This laſt mentioned work, inſtead of what one would naturally have expected from its title, is only an account of the moſt remarkable battles, ſieges, bombardments, and expeditions, whether by ſea or land, in which Great Britain has been concerned, from the deſcent of Julius Cæſar to the year 1760: and the former, ſo far from exhibiting an enlarged and comprehenſive view of military affairs, is extremely imperfect, even on its own very circumſcribed plan, and is only a ſmall pamphlet in

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† Another book of this kind was publiſhed laſt year, printed for G. Robinſon. See Review for December 1778, Art. 22. of the Catalogue.

duodecimo.

duodecimo. This defect, Captain Smith remarks, would have been the leſs to be regretted, if even our beſt Dictionaries of Arts and Sciences had not been moſt wretchedly defective and obſolete, in their explanations of the terms which relate to the art of war. It was theſe conſiderations, joined to the uſe which ſuch a work, when properly executed, might be of to every military officer, that induced Captain Smith to undertake the work before us; in the execution of which, he ſeems to have ſpared no pains, and we are glad to ſee, by the numerous liſt of ſubſcribers, that it has not (ſo far) met with an unfavourable reception from the public.

In a preface of ſome length, our Author treats of the requiſites neceſſary to form the ſoldier, the officer, and the general; points out thoſe virtues and qualifications which, he thinks, relate more immediately to each, and ſhews how they are diſtinguiſhed from each other. In the diſcuſſion of theſe points, we apprehend, his manner and ſentiments are ſufficiently out of the common road, to afford entertainment to many of our readers.

Speaking of bravery and courage, he ſays, "Theſe two virtues, which are often confounded in the ſame ſubject, merit a particular diſtinction; they are not ſo cloſely united, but that they are often to be found one without the other. Courage ſeems fitteſt for a general, and all thoſe who command; bravery more neceſſary for a ſoldier, and all who receive orders: bravery is in the blood, courage in the ſoul; the firſt is a kind of inſtinct, the ſecond a virtue; the one is an impulſe almoſt mechanical, the other a noble and ſublime conception. A man is brave at a particular time, and according to circumſtances; he has courage at all times, and upon all occaſions. Bravery is ſo much the more impetuous, as it is leſs the reſult of reflection; courage, the more it is the effect of reaſon, becomes more intrepid. Bravery is inſpired by the force of example, inſenſible of danger, and the fury of action; courage is infuſed by the love of our duty, the deſire of glory, and zeal for our king and country: courage depends on reaſon; but bravery, on the conſtitution. Achilles, ſuch as Horace deſcribes him from Homer, implacable, cruel, deſpiſing every other right but that of force, preſents nothing to the idea, but the hardineſs of a gladiator: but the Roman general, whoſe death would have produced the ruin of the army, the great Scipio, when covered by the bucklers of three ſoldiers, to avoid a ſhower of arrows which the enemy directed againſt him, approaches in ſafety the walls he beſieged; and, ſtanding only a ſpectator of the action, and content himſelf with giving them orders, exhibits the idea of true courage. Bravery is involuntary, and depends not at all upon ourſelves; whereas courage (as Seneca obſerves) may

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be taught and acquired by education: but yet, nature muſt ſow the firſt ſeeds of it. It would be eaſy to make the difference of theſe qualities better underſtood, by running over all the caſes in which they make their appearance, were it not for fear of going too far into ſo copious a ſubject. It is ſaid of a magiſtrate, who expoſes his life and fortune in defence of the laws, that he has virtue. Cicero, ſheltering himſelf from the hatred of Catiline, undoubtedly wanted bravery; but certainly, he had an elevated firmneſs of mind (which is in reality courage), when he diſcloſed the conſpiracy of that traitor to the Senate, and pointed out all his accomplices; or, when he pleaded for Deiotarus againſt Cæſar, his friend and his judge.

'Coolneſs is the effect of courage, which knows its danger, but makes no other uſe of that knowledge, than to give directions with greater certainty: courage is always maſter of itſelf, provided againſt all accidents, and regulated by the preſent occaſions; never confounded by any danger, ſo as to loſe ſight of the motions of the enemy, or of the means by which he may be moſt effectually oppoſed. At the battle of Cannæ, when Giſco ſeemed to be moſt aſtoniſhed at the ſuperiority of the enemy's number, Hannibal anſwered him coolly, 'There is a thing ſtill more ſurpriſing, of which you ſeem to take no notice.' Giſco aſked him what it was: 'It is,' replied Hannibal, 'that in all that great croud, there is not one man whoſe name is Giſco.' Plutarch obſerves, that this coolneſs of Hannibal greatly animated the Carthaginians, who could not imagine that their general would joke at ſo important a time, without being certain of overcoming his enemies.'

And further on: 'Genius,' ſays he, 'is not to be acquired; it is born with us. It has been defined to be a natural aptitude of doing ſomething: but that definition is wrong; it is the diſpoſition only that ſhould be ſo defined. It is ſaid, to be eaſier for nature to produce a monſter, than a man without a particular diſpoſition, but every one is not born with a genius; it is the faireſt attribute of the ſoul. With parts, a man may be a good ſoldier; but with genius, a good ſoldier becomes a great general. It is ſometimes an aſſemblage of talents, but it is always the perfecting of that which nature has given us, that diſcovers genius. A man ſtudies; he ſearches for his talent, and often miſſes it; genius unfolds it. Talent remains hidden for want of occaſions to ſhow itſelf; genius breaks through all obſtacles; genius alone is the contriver; talent only the workman.

'It often happens, that he who has only bright parts, is believed to have genius. Theſe two modifications of the ſoul are very different. Genius can only apply itſelf to the ſciences and noble arts; wit, more airy, ſkims indifferently over all:

the former undertakes but one science, but goes to the bottom of it; the other would undertake every thing, but touches only lightly upon all: wit renders the talents more brilliant, without their becoming more solid; genius, with less application, conceives every thing, outstrips even study itself, and brings the talents to perfection.—

'What is generally called a quick eye, is no other than that penetrating genius, which lets nothing escape it; that looks into the heart, and discovers the lightest impressions which can disorder it. A general, who knows how to unite this quality with perpetual coolness, never is in want of expedients; he will see how these events, which, to any other, would be the presage of his own defeat, may end in the overthrow of his enemies.—

'Thus the army of Cyrus, in the presence of that of Crœsus at Timbrea, took a clap of thunder for a bad omen. This impression did not escape the quick eye of Cyrus; but the coolness, which on this occasion he knew how to preserve, suggested to him an interpretation which removed his soldiers fears. "My friends," cried he, "Heaven declares for us: come on! I hear the sound of victory. Great Jupiter, we follow thee."—

'Besides these qualities which are essential to a general, and which all who would attain that high rank should of course have, there are many others necessary to make a great man. A hero requires fewer virtues: the great man is always a good member of the community; he considers humanity as his first duty; he is just, open, and unbiassed; his temper may be fiery, but this ardour is always regulated by prudence; he gives advice with the same openness as he would ask it; and never asks but of those whose experience, which he estimates rather by their actions than their age, makes them capable of giving such as may be trusted; he is haughty only to his enemies, free to his equals, affable to his inferiors, brave without either arrogance or rashness, and easy of access to all.

'The general should be acquainted with the interests and force of princes: a knowledge, very necessary in judging of the power of princes, upon whom war is made, that he may fall sooner upon the country of him who can obstruct his projects, than upon a prince who, by the situation of his dominions and force, can make no opposition. In a word, a general, who would merit the title of a great man, should unite in himself all civil, military, and political excellence. It is by this, that he will easily attain to make war with success; nothing will escape him; he will know, without difficulty, the genius of every country, and of the nations which compose the enemy's army; the abilities of the generals who command, and the nature

nature of the troops under them. Without these precautions, he would never think that he could act upon certain grounds: he knows, he may venture a motion with some troops, which he would not dare to attempt with others that are equally brave. One nation is vehement, fiery, and formidable, in the first onset; another is not so hasty, but of more perseverance: with the former, a single instant determines success; with the latter, the action is not so rapid, but the event is less doubtful.

'No man is born a general, though he brings into the world with him the seeds of those virtues, which make a great man. Cæsar, Spinola, Turenne, the great Condé, Eugene, Marlborough, Wolfe, and some others, showed, even in their earliest years, such qualities as ranked them above other men: they carried with them the principles of those great virtues which they drew forth to action by profound study, and which they brought to perfection by the help of practice; those who came after them, with perhaps fewer natural talents, have by study rendered themselves worthy of being compared to them. Cæsar, and all conquerors, had this advantage, that they were able to make their own opportunities, and always acted by their own choice. A man may be a good general without being a Turenne; such geniuses are scarcely seen once in an age; but the more they are raised above the rest of mankind, the more they should excite emulation. It is by endeavouring to surpass the intellects of the second rate,—it is by striving to surpass, or at least to equal, the most sublime, that the imitation of them is to be attained. This passion in a soldier is neither pride nor presumption; it is virtue; and it is by this only, that he can hope to be serviceable to the state, and add to the glory of his King.

'How much soever the honour of commanding armies may be sought after, it degrades him who is not worthy of it: this rank, so much desired, borders on the two extremes of glory and ignominy. A military man, who labours to make himself capable of commanding, is not to be blamed; his ambition is noble: by studying the art of commanding, he learns that of obeying, and of executing.'

The critical reader will, no doubt, observe some slight inaccuracies in the language of these extracts; but this circumstance is pardonable in a professional man, writing on a professional subject. People of every profession have terms and phrases of their own, and even a *manner*, if we may so express it, which seems perhaps uncouth to a person who is an utter stranger to them, but which, nevertheless, may render the book more valuable amongst themselves. These extracts shew, at least, that Captain Smith has studied his profession, and of course, that he is not an improper person to undertake a compilement of the kind now under

under conſideration. The work is very copious, and though we have turned it over with due attention, we cannot ſay, that any term of conſequence, which relates to the art of war, occurred to us, as being omitted.

The full merit of a literary compilation, can never be gathered from extracts out of it: a compiler may ſelect judiciouſly in one inſtance, and injudiciouſly in another; and there are examples of each kind in the work before us. Of the latter claſs, we have particularly in our eye, the long extract from Dr. Hamilton's Diſſertation on the Mechanic Powers; where, without any reaſon, that gentleman's objections to Sir Iſaac Newton's 2d Cor. to the 3d law of motion, are introduced, notwithſtanding they are obviouſly ill founded.

But, although works of this kind are always underſtood to be compilations from other authors, in the choice of which the compiler's judgment is chiefly ſhewn, Captain Smith's work is not deſtitute of original, and even curious matter; as a proof of which, we ſhall give the following extract:

'*Engliſh* ARTILLERY, in the reign of Edward VI. that is, about the year 1548, conſiſted in the following eſtabliſhment; *viz.*

		Fee per Day.	Per Annum.
		s. *d.*	*l.* *s.* *d.*
Maſter of Artillery,	Sir Philip Hoby,		151 11 8
Lieutenant,	Sir Francis Fleming,		66 13 4
Surveyor,	Anthony Anthony,		36 10 0
Clerk, John Rogers,	Fee,		12 3 4
	In the room of a ſervant,		12 3 4
Yeoman, Thomas Sheventon,	Fee,		9 2 6
	In the room of a ſervant,		18 5 0
Maſter Gunner,	Chriſtian Gold,	1 0	18 5 0
Gunſtock maker,	Symond Turner,	0 6	9 2 6
Gun-founders,	John Owen,	0 8	12 3 4
	Thomas Owen,	0 8	12 3 4
Gun-ſmith,	John Anthony	0 6	9 2 6
Engineer,	John Podney,	0 4	6 1 8
Maſter Carpenter,	John Johnſon,	0 8	12 3 4
169 Gunners,	15 at	1 0	273 15 0
	12 at	0 8	140 0 0
	80 at	0 6	730 0 0
	2 at	0 4	12 3 4
Total charges of the artillery for one year			1547 9 2

But in the 109 gunners above mentioned, there are included fees to the following perſons, viz.

To	John Rogers, Clerk,	at	8d.
	The Maſter Gunner,	at	12 d.
	Yeomen,	at	12 d.
	John Owen, Gun-founder,	at	12 d.

} a day.

So that only 105 effective gunners remain.

The

The eſtabliſhment of artillery in the reign of Queen Elizabeth, in the year 1597, may be gathered from the following:

'Allowances to officers within one quarter, ending the laſt of March 1597.

	l.	*s.*	*d.*
To Sir George Carew, knight, lieutenant of her Majeſty's ordnance, for his allowance one quarter, — — —	XVIII	o	o
To William Parkeringe, ſurveyor of her Majeſty's ordnance, for his like quarter's allowance, — — — —	XVIII	o	o
To Stephen Riddleſden, clerk of her Majeſty's ordnance, for his like quarter's allowance, — — — —	XVI	XII	o
To John Lee, keeper of her Majeſty's ſtores, ditto, — — —	X	o	o
To George Hogge, and John Linewrayce, clerks of the deliveries, ditto, —	XIII	XI	IIII
To William Cudner, clerk to Sir George Carew, knight, ditto, — —	IIII	XI	II
Clerks daily attending in the ſaid office:			
Richard Palfreyman, VI.			
Edward Parkeringe — VI.			
William Scott, — — VI.			
Richard Haynes, —— VI.	XXXV	o	o
Thomas Lemmon —— VI.			
John Squire, — — VI.			
Richard Lental, — — VI.			
£.	VXVIII	XVII	VI

That is 518l. 17s. 6d. for one quarter's ſalary.'

Theſe two accounts, we are informed, were taken from a manuſcript of the late Reverend William Goſtling, and communicated by Captain William Goſtling of the Royal Artillery. There appears to be ſome miſtake in the latter, as the ſeveral ſums, when added together, do not amount to any thing like the ſum total put down, either in numerals or in the note following them. They form a ſtriking contraſt with the preſent ſtate and pay of the ſame department.

On the whole, we think Captain Smith's book will prove acceptable and uſeful to every military officer who ſtudies his profeſſion, and wiſhes to make himſelf maſter of it.

ART. VIII. *A ſucceſsful Method of treating the Gout by Bliſtering.* With an Introduction, conſiſting of Miſcellaneous Matter. By William Stevenſon, Phyſician at Wells. 8vo. 2s. Bath, printed by Cruttwell, for Dilly, London. 1779.

THE miſcellaneous introduction, mentioned in the title-page, is a very deſultory comment on the trite adage *vitæ brevis, ars longa.* It is ſufficiently ſtored with abuſe of the Author's

Author's brethren of the faculty; which, though tolerably ſmart and lively, might, we think, as well have been omitted. To depreciate the honeſty, ſenſe, and knowledge of all others in the trade, is a project rather too hackneyed to be uſed with ſucceſs at this day; and charges of this ſort, if injudiciouſly made, are very apt to recoil upon the aſſailant. Thus, it will only be imputed to an unacquaintance with the writings and practice of modern phyſicians, that they are charged with blindly adopting the tenets of their forefathers; when, alas! the real ſtate of the caſe is, that faſhion, and fondneſs for novelty, have left ſcarcely any thing ſtable and fixed in the whole medical ſcience. Equally unfortunate may be an attempt at puffing one's ſelf, when made without due conſideration of what others have done before us. Our Author's two Iriſh caſes, of the cure of nervous fevers by large doſes of wine, which he ſelects as inſtances of 'methods of treating diſorders not upon medical record,' will only ſhew him to be little converſant in the writings of Huxham, Pringle, Lind, Cleghorn, and a multiplicity of others, of equal repute.

Not to dwell any longer, however, on introductory matter, we proceed to the more direct ſubject of the piece. The Author gives us two chapters; one on the nature; the other, on the cauſe, of the gout. We ſhall not pretend to follow him in all his rambling excurſions about and about the field of argument; it will be fully ſufficient to mention ſome of his leading opinions on the ſubject. He entirely agrees with Dr. Cadogan (whoſe manner of writing and thinking he very much adopts) in denying any hereditary propenſity to this diſorder. He repreſents all diſtinction between the gout and rheumatiſm as merely arbitrary and hypothetical; ſuppoſing, that both of them equally proceed from the accumulation of acrid matter, in conſequence of taking in more aliment than the body, when full grown, can expend. How far this notion will agree with the hiſtory of the rheumatiſm, and the time of its appearance, we leave our readers to determine.

The gout, then, according to him, 'is the ſimpleſt diſorder in the world. It is an attempt of the conſtitution to *make a ſore.*' As ſhe is unable to do this herſelf, art ſteps in, and with her infallible bliſter-plaſter, accompliſhes the great purpoſe. What, then, is the diſorder *cured* by this ſimple proceſs? *It is*, ſays the Doctor, boldly. 'After the termination of a perfect fit, *thus managed*, the conſtitution is as free of gout as if it never had it.' Notwithſtanding this direct aſſertion, we cannot think our ſanguine Doctor means quite ſo much as he ſeems to ſay; for a little awkward explanation follows, which appears to admit, that this foul, acrid, ſore-making ſtuff, ſtill ſubſiſts in the conſtitution, though it cannot be called *gout*, till it actually

actually brings on another fit of that diſeaſe. For, who knows whether it may not rather chuſe to ſhew itſelf next time in the form of eryſipelas, ſcurvy, hæmorrhoids, or the like? We agree with him, however, that 'it is a point of moment gained,' if the violence of a gouty paroxyſm be, *almoſt* totally, carried off by bliſtering; and we think him right, in recommending this ſpirited method of treating the foe, rather than any attempts to ſubdue him by loads of nauſeous drugs, which will more probably deſtroy all remains of a good conſtitution. But here, again, our Author, by the warmth of indiſcriminate cenſure, has been led to expoſe himſelf: for, in proof of this propenſity to overload arthritic patients with the contents of an apothecary's ſhop, he cites, not the practice or writings of the moſt eminent phyſicians of the preſent time (whom we may venture to call as enlightened and unprejudiced as himſelf), but the obſolete ſyſtems of Shaw and Ball.

The efficacy of the bliſtering-practice is ſupported by *two* caſes, which are ſubjoined to the treatiſe. One of them is the Writer's own, from which we learn, that he indulges himſelf in ſuch a daily quantity of liquor as *elevates*, without *intoxicating*; holding the comfortable doctrine, that 'liquors, if old and ſound, are *the inward cloathing of the body*, in our foggy damp atmoſphere.' That, with ſuch a principle, he ſhould have no great faith in medical water-drinking, is not ſurpriſing; but, that he ſhould ſo warmly diſpute the efficacy of the Bath waters, in producing a fit of the gout, is ſurely rather to be imputed to prejudice than impartial obſervation.

The language of this piece is more diſtinguiſhed by its ſpirit than its accuracy.

ART. IX. *Lectures on the Catechiſm of the Church of England.* By William Gilpin, M. A. Vicar of Boldre, near Lymington. 12mo. 2 Vols. 6s. ſewed. Blamire, &c. 1779.

THESE Lectures are addreſſed by Mr. Gilpin to the young gentlemen who were educated by him at Cheam ſchool, and they are well calculated to impreſs their minds with juſt views of their moſt important intereſts,—to make them happy in themſelves, and uſeful members of ſociety. His chief endeavour is to engage the attention of youth to the evidences of religion, and the great doctrines of Chriſtianity; obſerving, very juſtly, that if the mind be deeply impreſſed with theſe leading truths, it requires only a ſlighter leſſon on morals; and that he who ſeriouſly believes the goſpel cannot well fail of being a good Chriſtian.

In the courſe of his Lectures, he endeavours to ſhew, that ſcarce any of the great truths of the goſpel were ſo wholly new, but that ſome notices of them, or at leaſt reſemblances, may be

be traced even among the Heathen nations—among thoſe eſpecially which were more poliſhed; and perhaps among all, if we were more intimately acquainted with them: and as this ſhews either a great harmony between reaſon and revelation, or, that theſe preparatory notices originated immediately from the Deity, it always appeared to him an argument (he ſays) which carried great conviction. If theſe notices are ſuppoſed to have been wholly of Jewiſh origin, ſtill the unforced adoption of them (he thinks) ſhews their agreement with reaſon; and therefore ſtrongly oppoſes the endeavours of thoſe who labour to ſet reaſon and revelation at variance.

In preſſing moral rules, Mr. Gilpin ſometimes prefers a quotation from Horace to a text from ſcripture, obſerving, and, in our opinion, very juſtly, that Horace is, in one ſenſe, better authority than an apoſtle.—'If his unenlightened mind, ſays he, had ſuch juſt and noble ſentiments, what may be expected from a Chriſtian?'

He introduces his firſt lecture with a ſhort hiſtory of the *Catechiſm*, which may not be unacceptable to the generality of our Readers:

'It was among the earlieſt cares, ſays he, of the firſt promoters of the Reformation, to provide a Catechiſm for the inſtruction of youth. But the ſame caution, with regard to the prejudices of men, was neceſſarily to be uſed in this matter, as had been uſed in all the other religious tranſactions of thoſe times. At firſt, it was thought ſufficient to begin with ſuch common things, as were acknowledged both by Papiſts and Proteſtants. The firſt Catechiſm therefore conſiſted ſimply of the Creed, the Ten Commandments, and the Lord's Prayer: and it was no eaſy matter to bring even theſe into general uſe. They were received by the people, in the midſt of that profound ignorance, which then reigned, as a ſpecies of incantation; and it was long before the groſſneſs of vulgar conception was even enlightened enough to apprehend, that the Creed, the Ten Commandments, and the Lord's Prayer, meant ſimply to direct their faith, their practice, and their devotion.

'This was all the progreſs that was made in catechetical inſtruction from the beginning of the Reformation, till ſo late a period as the year 1549. About that time a farther attempt was made by Archbiſhop Cranmer, as it is commonly ſuppoſed. He ventured to add a few cautious explanatory paſſages; which was all the prejudices of men would yet bear. The great prudence, indeed, of that wiſe and good man, appeared in nothing more than in the eaſy movements, with which he introduced every change.

'In the year 1553, a farther attempt was hazarded. A Catechiſm was publiſhed by authority, in which not only the Creed, the Ten Commandments, and the Lord's Prayer were more fully expounded; but a brief explanation alſo of the Sacraments was added. This bold work, however, was not ventured in the Engliſh tongue; but was publiſhed in Latin, for the uſe of ſchools. Archbiſhop Wake, whoſe authority I chiefly follow, ſuppoſes this Catechiſm to be the firſt model of that, which is now in uſe.

'Thus the matter reſted, till the reign of Elizabeth. In the mean time, the violent meaſures of her predeceſſor had tended greatly to open an inquiſitive temper in the age; and to aboliſh its prejudices. Men began to have ſome notion of thinking for themſelves; and it was no longer neceſſary to obſerve that extreme caution, which had hitherto been obſerved, in addreſſing them on religious ſubjects. The Catechiſm therefore was now improved on a more liberal plan; and having undergone ſeveral reviews, was at length publiſhed by authority, nearly in its preſent form, in the year 1563. It ought to be mentioned, that the perſon principally concerned in this work, was Nowel, dean of St. Paul's.

'From this ſhort hiſtory of the Catechiſm, the various forms it underwent, and the care and caution employed in compoſing it, we need not wonder at finding it, what it really appears to be, a very accurate, judicious, and comprehenſive ſummary of the principles and doctrines of the Chriſtian religion.'

Our Readers will not expect many extracts from a work of this nature; it is ſufficient to acquaint them that the doctrinal and practical parts of religion are elucidated in a plain, eaſy, and judicious manner; that there is a neatneſs and perſpicuity in the Author's ſtyle; and that he appears, through the whole of his performance, to be more deſirous of being uſeful to thoſe for whom he writes, than of diſplaying his learning and abilities.

Part of his twenty-firſt lecture, wherein he ſhews the great danger of keeping bad company, may ſerve as a ſpecimen of his manner of writing:

'Before we conſider the danger of keeping bad company, let us, ſays he, firſt ſee the meaning of the phraſe.—In the phraſe of the world, good company means faſhionable people. Their ſtations in life, not their morals are conſidered: and he, who aſſociates with ſuch, though they ſet him the example of breaking every commandment of the decalogue, is ſtill ſaid to keep good company.—I ſhould wiſh you to fix another meaning to the expreſſion; and to conſider vice in the ſame deteſtable light, in whatever company it is found; nay, to conſider all company in which it is found, be their ſtation what it will, as bad company.

'The three following claſſes will perhaps include the greateſt part of thoſe who deſerve this appellation.

'In the firſt, I ſhould rank all who endeavour to deſtroy the principles of Chriſtianity—who jeſt upon ſcripture—talk blaſphemy—and treat revelation with contempt.

'A ſecond claſs of bad company are thoſe who have a tendency to deſtroy in us the principles of common honeſty and integrity. Under this head, we may rank gameſters of every denomination; and the low, and infamous characters of every profeſſion.

'A third claſs of bad company, and ſuch as are commonly moſt dangerous to youth, includes the long catalogue of men of pleaſure. In whatever way they follow the call of appetite, they have equally a tendency to corrupt the purity of the mind.

4

'Beſides

'Beſides theſe three claſſes, whom we may call bad company, there are others who come under the denomination of ill-choſen company: trifling, inſipid characters of every kind; who follow no buſineſs—are led by no ideas of improvement—but ſpend their time in diſſipation and folly—whoſe higheſt praiſe it is, that they are only not vicious.—With none of theſe, a ſerious man would wiſh his ſon to keep company.

'It may be aſked what is meant by keeping bad company? The world abounds with characters of this kind: they meet us in every place; and if we keep company at all, it is impoſſible to avoid keeping company with ſuch perſons.

'It is true, if we were determined never to have any commerce with bad men, we muſt, as the apoſtle remarks, "altogether go out of the world." By keeping bad company, therefore, is not meant a caſual intercourſe with them, on occaſion of buſineſs; or as they accidentally fall in our way; but having an inclination to conſort with them—complying with that inclination—ſeeking their company, when we might avoid it—entering into their parties—and making them the companions of our choice. Mixing with them occaſionally, cannot be avoided.

'The danger of keeping bad company, ariſes principally from our aptneſs to imitate and catch the manners and ſentiments of others—from the power of cuſtom—from our own bad inclinations—and from the pains taken by the bad to corrupt us.

'In our earlieſt youth, the contagion of manners is obſervable. In the boy, yet incapable of having any thing inſtilled into him, we eaſily diſcover from his firſt actions, and rude attempts at language, the kind of perſons, with whom he has been brought up: we ſee the early ſpring of a civilized education; or the firſt wild ſhoots of ruſticity.

'As he enters farther into life, his behaviour, manners, and converſation, all take their caſt from the company he keeps. Obſerve the peaſant, and the man of education; the difference is ſtriking. And yet God hath beſtowed equal talents on each. The only difference is, they have been thrown into different ſcenes of life; and have had commerce with perſons of different ſtations.

'Nor are manners and behaviour more eaſily caught, than opinions, and principles. In childhood and youth, we naturally adopt the ſentiments of thoſe about us. And as we advance in life, how few of us think for ourſelves? How many of us are ſatisfied with taking our opinions at ſecond hand?

'The great power, and force of cuſtom forms another argument againſt keeping bad company. However ſeriouſly diſpoſed we may be; and however ſhocked at the firſt approaches of vice; this ſhocking appearance goes off, upon an intimacy with it. Cuſtom will ſoon render the moſt diſguſtful thing familiar. And this is indeed a kind proviſion of nature, to render labour, and toil, and danger, which are the lot of man, more eaſy to him. The raw ſoldier, who trembles at the firſt encounter, becomes a hardy veteran in a few campaigns. Habit renders danger familiar, and of courſe indifferent to him.

'But habit, which is intended for our good, may, like other kind appointments of nature, be converted into a miſchief. The well-diſpoſed youth, entering firſt into bad company, is ſhocked at what he hears, and what he ſees. The good principles, which he had imbibed, ring in his ears an alarming leſſon againſt the wickedneſs of his companions. But, alas! this ſenſibility is but of a day's continuance. The next jovial meeting makes the horrid picture of yeſterday more eaſily endured. Virtue is ſoon thought a ſevere rule; the goſpel, an inconvenient reſtraint: a few pangs of conſcience now and then interrupt his pleaſures; and whiſper to him, that he once had better thoughts: but even theſe by degrees die away; and he who at firſt was ſhocked even at the appearance of vice, is formed by cuſtom, into a profligate leader of vicious pleaſures—perhaps into an abandoned tempter to vice.—So carefully ſhould we oppoſe the firſt approaches of ſin! ſo vigilant ſhould we be againſt ſo inſidious an enemy!

'Our own bad inclinations form another argument againſt bad company. We have ſo many paſſions and appetites to govern; ſo many bad propenſities of different kinds to watch, that, amidſt ſuch a variety of enemies within, we ought at leaſt to be on our guard againſt thoſe without. The breaſt even of a good man is repreſented in ſcripture, and experienced in fact, to be in a ſtate of warfare. His vicious inclinations are continually drawing him one way; while his virtue is making efforts another. And if the ſcriptures repreſent this as the caſe even of a good man, whoſe paſſions, it may be imagined, are become in ſome degree cool, and temperate, and who has made ſome progreſs in a virtuous courſe; what may we ſuppoſe to be the danger of a raw unexperienced youth, whoſe paſſions and appetites are violent and ſeducing, and whoſe mind is in a ſtill leſs confirmed ſtate? It is his part ſurely to keep out of the way of temptation; and to give his bad inclinations as little room as poſſible, to acquire new ſtrength.'

The ſame ſubject is continued in the twenty-ſecond lecture, which Mr. Gilpin introduces with obſerving, that bad men take more pains to corrupt their own ſpecies, than virtuous men do to reform them.

'Hence thoſe ſpecious arts, ſays he, that ſhow of friendſhip, that appearance of diſintereſtedneſs, with which the profligate ſeducer endeavours to lure the unwary youth; and at the ſame time, yielding to his inclinations, ſeems to follow rather than to lead him. Many are the arts of theſe corrupters; but their principal art is ridicule. By this they endeavour to laugh out of countenance all the better principles of their wavering proſelyte; and make him think contemptibly of thoſe, whom he formerly reſpected: by this they ſtifle the ingenuous bluſh; and finally deſtroy all ſenſe of ſhame. Their cauſe is below argument. They aim not therefore at reaſoning. Raillery is the weapon they employ; and who is there, that hath the ſteadineſs to hear perſons and things, whatever reverence he may have had for them, the ſubject of continual ridicule, without loſing that reverence by degrees?

'Having

'Having thus conſidered what principally makes bad company dangerous, I ſhall juſt add, that even were your own morals in no danger from ſuch intercourſe, your characters would infallibly ſuffer. The world will always judge of you by your companions: and nobody will ſuppoſe, that a youth of virtuous principles himſelf, can poſſibly form a connection with a profligate.

'In reply to the danger ſuppoſed to ariſe from bad company, perhaps the youth may ſay, he is ſo firm in his own opinions, ſo ſteady in his principles, that he thinks himſelf ſecure; and need not reſtrain himſelf from the moſt unreſerved converſation.

'Alas! this ſecurity is the very brink of the precipice: nor hath vice in her whole train a more dangerous enemy to you, than preſumption. Caution, ever awake to danger, is a guard againſt it. But ſecurity lays every guard aſleep. "Let him who thinketh he ſtandeth," ſaith the apoſtle, "take heed leſt he fall." Even an apoſtle himſelf did fall, by thinking that he ſtood ſecure. "Though I ſhould die with thee," ſaid St. Peter to his maſter, "yet will I not deny thee." That very night, notwithſtanding this boaſted ſecurity, he repeated the crime three ſeveral times. And can we ſuppoſe, that preſumption, which occaſioned an apoſtle's fall, ſhall not ruin an unexperienced youth? The ſtory is recorded for our inſtruction; and ſhould be a ſtanding leſſon againſt preſuming upon our own ſtrength.

'In concluſion, ſuch as the dangers are, which ariſe from bad company, ſuch are the advantages, which accrue from good. We imitate, and catch the manners, and ſentiments of good men, as we do of bad. Cuſtom, which renders vice leſs a deformity, renders virtue more lovely. Good examples have a force beyond inſtruction, and warm us into emulation beyond precept: while the countenance and converſation of virtuous men encourage, and draw out into action every kindred diſpoſition of our hearts.

'Beſides, as a ſenſe of ſhame often prevents our doing a right thing in bad company; it operates in the ſame way in preventing our doing a wrong one in good. Our character becomes a pledge; and we cannot, without a kind of diſhonour, draw back.

'It is not poſſible, indeed, for a youth, yet unfurniſhed with knowledge (which fits him for good company), to chuſe his companions as he pleaſes. A youth muſt have ſomething peculiarly attractive, to qualify him for the acquaintance of men of eſtabliſhed reputation. What he has to do, is, at all events, to avoid bad company; and to endeavour, by improving his mind and morals, to qualify himſelf for the beſt.

'Happy is that youth, who, upon his entrance into the world, can chuſe his company with diſcretion. There is often in vice, a gaiety, an unreſerve, a freedom of manners, which are apt at ſight to engage the unwary: while virtue, on the other hand, is often modeſt, reſerved, diffident, backward, and eaſily diſconcerted. That freedom of manners, however engaging, may cover a very corrupt heart: and this awkwardneſs, however unpleaſing, may veil a thouſand virtues. Suffer not your mind, therefore, to be eaſily either engaged, or diſguſted at firſt ſight. Form your intimacies with reſerve: and if drawn unawares into an acquaintance you diſapprove,

immediately retreat. Open not your hearts to every profeſſion of friendſhip. They, whoſe friendſhip is worth accepting, are, as you ought to be, reſerved in offering it. Chuſe your companions, not merely for the ſake of a few outward accompliſhments—for the idle pleaſure of ſpending an agreeable hour; but mark their diſpoſition to virtue or vice; and, as much as poſſible, chuſe thoſe for your companions, whom you ſee others reſpect: always remembering, that upon the choice of your company depends, in a great meaſure, the ſucceſs of all you have learned; the hopes of your friends; your future characters in life; and, what you ought above all other things to value, the purity of your hearts.'

This ſpecimen may be ſufficient to ſhew what advantage youth, in general, may derive from an attentive peruſal of this work; and ſurely to thoſe who had the good fortune of being educated by Mr. Gilpin, his Lectures muſt be peculiarly uſeful, and can ſcarce fail of making a due impreſſion upon their minds, as the laſt words of a ſincere and juſtly eſteemed friend.

X. FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

FRANCE.

ART. I.

PRINCIPES de Morale, de Politique et de Droit Public, puiſés, &c. ou Diſcours ſur l'Hiſtoire de France, &c. i. e. *Moral Political Diſcourſes* on the Hiſtory of France.* By M. MOREAU, Hiſtoriographer of France, Vols. V. VI. and VII. 8vo. Paris. 1778. Price 3 Livres 12 Sols each Volume. This excellent work (which deſerves that title, notwithſtanding its defects, and which is the production of perhaps the beſt writer, at this day, in the French nation) does not decreaſe in merit as it grows in ſize. The volumes, before us, carry equal marks of that learning, taſte, genius, and virtue which we formerly applauded in thoſe that preceded them; yet we are ſtill obliged to lament the attachment of ſuch a writer, and ſuch a man, to the odious ſyſtem of abſolute monarchy,—a ſyſtem at all times pregnant with evils and oppreſſion, and which, in its execution, ſo often ſeparates entirely the intereſt and glory of the monarch from the intereſt and well-being of his ſubjects.

In the fifth volume we have a very intereſting account (rendered ſuch by our Author's excellent plan) of the ſtrange revolution which deprived Childeric of the crown, and placed Pepin on the throne of Clovis. We muſt ſuppoſe that M. MOREAU poſſeſſes a very high degree of virtuous and public-ſpirited intrepidity, when he ventures to teach, as concluſions

* The literal tranſlation of this title would run thus: *Principles of Morality, Politics and public Law, derived from the Hiſtory of our Monarchy*—or *Diſcourſes on the Hiſtory of France.*

from

from the revolution now mentioned, ſuch political doctrines as theſe, 'that the moſt fatal of all maxims for ſovereigns is that which engages them to accommodate the *rules* and *principles* of their government to the *circumſtances* that occur, and that their ſtrength, dignity, and conſiſtence, as well as the true happineſs of their ſubjects, depend on three qualities, the real ſupports of the throne, *beneficence*, *conſtancy*, and *juſtice*. The remainder of this volume contains a great variety of obſervations relative to the public tribunals,—magiſtrates and magiſtracy,—the adminiſtration of juſtice under the feudal juriſdictions,—nobility, and other ſubjects of that kind.

The ſixth volume opens a more ſplendid and pompous ſcene: it exhibits the ſurpriſing feats, it diſcloſes all the wonders, of the reign of Charlemagne, and amidſt the contradictory accounts which different hiſtorians have given of that great prince, repreſents him as a wiſe ſovereign, a warrior, a conqueror and a legiſlator, the greateſt man of his age, and the laſt hero of his race. Few have repreſented the character of Charlemagne in its true point of view; and, indeed, there have been, notwithſtanding the contradictions that reign in the preſent aſpect of human nature, few characters that exhibit ſuch contraſts of ſhining qualities with odious defects. Voltaire has exaggerated the latter with a more than equitable degree of aſperity, and without a proper indulgence for the ſpirit of intemperate zeal, which ſo generally diſfigured the Chriſtian religion in that period of ſuperſtition and barbariſm, which is not entirely extinguiſhed in even our age of improved knowledge, and which never will be totally ſuppreſſed, while the paſſions, pride, and ill-humour of men mingle themſelves with the cauſe of truth. M. MOREAU expoſes, with good humour, and good ſenſe, the falſehood of Voltaire's repreſentation of the matter under conſideration.—The lenity with which that writer judged of the conduct of the Roman general who invaded Britain and *committed the Druids to the flames*, and the ſeverity with which he condemns the conduct of Charlemagne towards the Saxons, do not eſcape him.

The diſcourſe that follows the reign of this great prince contains a multitude of excellent reflexions and inſtructive diſcuſſions, concerning the rights acquired by conqueſt in general, and thoſe of Charlemagne in particular,—concerning the influence of religion in ſoftening the ferocity and improving the manners of men, by the admirable leſſons it gives of humanity and juſtice, as alſo concerning the military art, and the ſtate and manner of compoſing the French armies in the eighth and ninth centuries.

The ſeventh volume, though not inferior to the preceding, ſo far as the diſplay of capacity and talent goes, pleaſes us much

leſs, on account of the dry and unintereſting diſcuſſions into which the ſpirit of controverſy and the deſire of demonſtrating that the French have always been ſlaves, have carried our Author. Some modern writers of the firſt rank have maintained, that, in the earlier periods of the French monarchy, the moſt abſolute of its princes were no more than the firſt citizens or members of the republic, and that the preſent government in Great Britain is the image of the government of Charlemagne. This hypotheſis, if it be an error, our Author is juſtified in combating, from the regard he is obliged to pay to hiſtorical truth; but we are ſorry to ſee him oppoſing it, as an error fatal to the glory and proſperity of the French government, as if it could ever tend to the true glory and proſperity of any nation to be ſubjected to the abſolute power of an individual, and as if it were not palpable that, in ſuch governments, the intereſt of the monarch (i. e. his pleaſures, his avarice, or his tinſel-glory) is promoted by the miſery and oppreſſion of his ſubjects.—It is pleaſant, indeed, enough to maintain that the well-being of twenty millions of ſouls *ought* to be totally intruſted to the direction of an individual, in conſequence of his being born of a certain man and woman.—The truth is, that M. MOREAU has here laid down his dignity as a virtuous and patriotic citizen, and put on a maſk to appear at Court.

Be that as it may—he has, as it appears to us, clearly proved the fact. He had proved in the preceding diſcourſes the monarchical power of the French kings, and he proves, in this, by new authorities, that ſuch a power had always been poſſeſſed by Charlemagne; that the legiſlative power was veſted in, and exerciſed by him alone; that this power was never lodged in the *pleas* or in the aſſemblies, which were firſt held in the month of March and afterwards in May; that the people had no repreſentatives in that aſſembly, and therefore that Charlemagne was not the firſt member of the republic, but the monarch of France, in the fulleſt extent of that term. Indeed abſolute power in excellent hands may render a people happy; but ſuch hands are ſo rare, and there is ſo little probability of ſeeing a ſeries of ſuch hands at the head of any nation, that the people are authoriſed to ſecure their liberties and property by the bulwark of a wiſe and a free conſtitution; and it is in this, that the *glory* and *proſperity* of a nation *properly* conſiſt.

It would appear by our Author's account of things, that Charlemagne did not proſtitute his power to the purpoſes of tyranny and injuſtice, but employed it in eſtabliſhing order and union among all the departments and members of the ſtate.—The tranſactions of the council of Francfort may be alleged as an objection to this favourable account of the reign of Charlemagne; but our Author calls what happened at that council

council a dark moment, a tranſitory error, occaſioned by the ignorance of the times, or rather by the ſeduction of ſome falſe politicians. This prince (ſays M. MOREAU) was the friend and protector of learning, and learned men: letters were cultivated in his dominions; morals were reſpected, and his ſubjects were happy. Not leſs admirable in the minute details of his domeſtic œconomy, than in the general adminiſtration of his vaſt empire, he turned an attentive eye to all thoſe objects that could be employed as inſtruments or means of promoting the public good. He appeared as great when he ordered his ſtewards to ſell the eggs of his hen-rooſts, or the ſuperfluous produce of his garden, as when he diſtributed among his ſubjects the riches of the Lombards, and the immenſe treaſures of the Huns, who had plundered the univerſe.

In the ſecond part of this volume, which is diſengaged from the dry polemical diſcuſſions that rendered the firſt ſomewhat leſs intereſting than the preceding diſcourſes, our Author unfolds the principles that animated and directed the government of Charlemagne, and ſhews the baſis on which he founded his plans of reformation. His plan is expreſſed in three words, which convey a pretty clear idea of it,—*union* in all the parts of the ſtate—*liberty* in them all—and *authority* over them all. This was the great deſign which Charlemagne formed, and carried into execution. He reſtored peace and union between the clergy and the nobility, and conferred upon the French a degree and kind of liberty (*according to our Author*) which they had never enjoyed or known, either in the marſhes of Germany, or under that tyrannical adminiſtration, by which the kings of *the firſt race* provoked the ſeditious licentiouſneſs of the grandees, and trampled on the rights of the people. The *kind* of liberty, meant by our Author, conſiſted in this, that the courts of juſtice were multiplied, that nothing was tranſacted in the councils of the prince, in the courts of the higher magiſtrates, nor in thoſe of the cities, without the moſt mature deliberation; and that a new order of inſpectors called *miſſi*, or envoys, were appointed to ſet limits to the arbitrary power which the magiſtrates had uſurped. But this kind of liberty was, indeed, no more than a wiſe and beneficent application of abſolute power, and M. MOREAU deſtroys the preciſion of language and confounds the nature of things, when, in conſequence of all theſe regulations, he ſays, that Charlemagne rendered the French *free*, in the only ſenſe that *man* ought to be ſo. No nation is free, that has not, in the privileges of the people, the means of providing for and ſecuring the continuance of their well-being, and the permanent enjoyment of the eſſential rights of human nature.—Theſe may be maintained by the *abſolute power* of a good prince, and may be deſtroyed by the

the *abſolute power* of his ſucceſſor, ſo that *abſolute power* is, properly ſpeaking, incompatible with true liberty.—Nothing, indeed, can be more eloquent, more beautifully ſaid, more pathetically expreſſed, than our Author's deſcription of the liberty which a wiſe government procures to a nation; and if all monarchs were models of wiſdom, we might ſubmit to his ſervile ſyſtem, and ſay—come—we will accept of happineſs and well-being, from whatever hands it may proceed.—But as men —and more eſpecially as monarchs are ſo palpably far from being what they ought to be, all the eloquence of M. MOREAU on this ſubject is nothing more than the impertinent froth of a ſervile courtier, who is blowing gorgeous bubbles to dazzle the multitude, and *that*, with objects before his eyes, which ſhew the odious fallacy of his doctrine in the ſtrongeſt light.

M. MOREAU knows very well, and he has the candour, at leaſt, to own it, that, by all the regulations above mentioned as ſo friendly to French liberty, Charlemagne augmented inſtead of diminiſhing his perſonal power and authority; for he was the main-ſpring which directed thoſe eſtabliſhments that were formed for the good of his ſubjects. It is alſo true, that the well-being of thoſe ſubjects attaching them by bonds of gratitude to their prince, who made them feel the comfortable effects of (what we may call) a temporary liberty, muſt naturally have given a high degree of well-acquired conſiſtence and ſolidity to his government and authority. All this gives our Author an opportunity of ſhewing in a very beautiful and affecting manner, that a *ſovereign* cannot diſpenſe with the attachment and co-operation of his people, whoſe *liberty* (truth *will out* even in contradictions) is neceſſary to the purpoſes of the *moſt abſolute monarch*, if he means to reign with dignity and true glory.—Good M. MOREAU—*Naturam expellas furcâ licet uſque recurret.*

In treating of the legiſlation of Charlemagne in its connexion with all the departments of the ſtate, and all the ſprings of the political machine, which he had under his direction, our Author ſhews what this prince effectuated with reſpect to religion, its doctrines, worſhip, diſcipline and miniſters, and alſo with reſpect to the inſtruction and morals of the nation; the part of this ninth diſcourſe, that relates to the laws of Pepin and Charlemagne, is reſerved for a ſubſequent volume,—with other intereſting materials.

II. *Recherches Hiſtoriques et Critiques ſur l'Adminiſtration publique et privée des Terres chez les Romains, &c.* i. e. *An Hiſtorical and Critical Inquiry into the public and private Adminiſtration* * *of Lands*

* We are at ſome loſs for an Engliſh term, equal to the comprehenſive ſenſe of the word *Adminiſtration* in the original; which ſeems to include

Lands among the Romans from the Beginning of the Republic to the Time of Julius Cæſar, in which their Commerce, as far as it related to their own Productions, is incidentally treated, and alſo the little influence that agriculture had on their manners and morals is fully proved. By the Author of the Theory of Luxury. 8vo. 528 pages. Paris. 1779.—This author is M. DUMONT, and the work here announced obtained the prize propoſed by the Royal Academy of Inſcriptions and Belles Lettres for 1776. It is a very learned and inſtructive publication, and throws light upon ſome objects, of which hitherto confuſed, vague, and imperfect ideas have been generally entertained, and, among others, upon the ſtate of agriculture among the Romans in the different periods of the republic.——The work is divided into three parts. In the firſt the Author treats of territorial property and poſſeſſions, and of the laws, cuſtoms and ſettlements relative to that object: in the ſecond he treats of the labours of the field, of all the forms and branches of rural œconomy; the third contains an account of the commerce founded on the produce of lands, and of internal circulation; and concludes with an inquiry into the influence of agriculture on the manners of the Romans.

III. *Nouveau Syſteme de Mineralogie, ou Eſſai d'une nouvelle Expoſition du Regne Mineral, &c.* i. e. *A new Syſtem of Mineralogy, or an Attempt towards a new Explanation of the Mineral Kingdom: To which is added, A Supplement to the Treatiſe* concerning the Diſſolution of Metals, *and Remarks* upon the Dictionary of Chemiſtry. By M. MONNET, Inſpector General of the Mines in France, &c. 12mo. pag. 605. Paris. 1779. The ingenious Author ſets out with an inſtructive ſummary of the progreſs which the ſcience of mineralogy has made in France, and with appreciating the reſpective merit of the writers who have contributed to its improvement, ſo far down as the year 1773. This is followed by a definition of mineralogy, and a compendious account of the ſituation and characters of minerals, of the primitive and eſſential principles of bodies, and of the primitive and fundamental *earths*, with their diſtinctive properties. He then divides mineral ſubſtances into four claſſes. In the firſt he places *earths* and *ſtones*—uniting theſe two objects, becauſe the former is, for the moſt part, derived from the ruins of the latter. This claſs contains 21 genera and 112 ſpecies. In the ſecond he places *metals* and *ſemi-metals* under 13 genera and 78 ſpecies. In the third, *ſalts* under 4 genera and 15 ſpecies. In the fourth, inflammable ſubſtances in 4 genera and 9 ſpecies. Theſe four claſſes are treated in a very maſterly manner by M.

include tenures, laws, cuſtoms, &c. as well as the cultivation of landed property.

MONNET,

MONNET, who has not only ſtruck out a new method of claſſification and arrangement, but has moreover aſcertained the nature and compoſition of ſeveral bodies, hitherto unknown, or known but imperfectly. The part of this work that relates to the knowledge of the ſtate and properties of mineral ſubſtances, will be farther elucidated in a work which M. MONNET propoſes to publiſh ſoon, under the following title, *The Foundation or Principle of Mineralogy*—or, *Reſearches concerning the Nature and Qualities of Minerals.*

In the remarks on Macquer's *Chymical Dictionary*, which terminate this work, our Author defends himſelf with ſpirit and dexterity againſt the attacks that had been made upon him in ſeveral parts of that Dictionary; and his defence is, at leaſt, ingenious and inſtructive.

IV. *Nouvelles Obſervations ſur l'Angleterre:* i. e. *New Obſervations upon England.* By a Traveller. 8vo. Paris. 1779. This traveller is the ſenſible, judicious Abbé COYER; and theſe Obſervations do honour to his penetration, diſcernment, and candour. It is not poſſible to conceive any thing more oppoſite to the national ſpirit, genius, and manners of the French, than what the Abbé obſerves with reſpect to the Engliſh.

V. *Diſcours prononcé dans l'Academie Françoiſe, &c.* i. e. A Diſcourſe delivered in the French Academy on the third of March, 1779. By M. DUCIS, at his Reception as a Member of that Academy. Paris. 1779. The deſign of this ſociety, which is rather adapted to improve *ſounds* than *ſenſe*, ſeems to be abundantly anſwered by ſuch compoſitions as the frothy and fulſome heap of quaint wit, far-fetched ornaments, and diſguſting adulation, that forms the windy ſubſtance of this Diſcourſe of M. DUCIS, in honour of Voltaire.—The *Exordium* alone, will enable us to judge of the merit of the piece. This part of an oration is uſually deſigned to give us, by its modeſty and ſimplicity, the pleaſure of aſcending gradually into the clouds with the *ſubject*, inſtead of being toſſed up to them abruptly, as it were, in a blanket, by the *author*. But M. DUCIS has attempted the latter: obſerve how he begins—'The day on which that famous conqueror died, whoſe preſence ſtruck the earth with ſilence, all thrones appeared vacant by the deceaſe of one man, and the univerſe was for a moment without a maſter.—Thus Voltaire, after having governed, until the age of eighty, the *univerſal monarchy* of talents, left, at his death, the ſame confuſion in the empire of letters, and the throne of genius became vacant. No man dared to ſtep forth, or lay an audacious hand on this immenſe *inheritance* of complicated honours and glory, which Europe, for a whole century, had been accuſtomed to behold with reſpect, united in him alone. The ſplendour of his name, which caſt a deep obſcurity on *all other names*,

names, eclipſes them ſtill; and thoſe, whoſe temerity and ambition would prompt them to aſpire after the glory of *ſucceeding* him, would deſerve to hear the following ſentence applied to them:

'*Soldats ſous Alexander et Rois apres ſa mort.*'

Is not this enough, gentle Reader?

VI. *Les Anciens Mineralogiſtes du Royaume de France, avec des Notes:* i. e. (literally tranſlated) *The Ancient Mineralogiſts of the Kingdom of France, with Notes, by* M. GOBET. 2 vols. 8vo. Paris. 1779. Price 9 livres 12s. The mineralogiſts, here mentioned, are not (as one would imagine at firſt ſight) authors who treat of that branch of natural hiſtory relative to minerals and foſſils; but the French writers, ancient and modern, who have treated the ſubject of mines, their produce, ſituation, and the manner of working them. It ſeems, that the preſent king of France turns his views, with peculiar ardor, to the encouragement of this *important* object, and never, indeed, was there a period of time in which ſuch an object was more adapted to attract all the attention of the Moſt Chriſtian King than the preſent.

The ſilver mine, that was diſcovered at Chitry in Nivernois, near three centuries ago, was particularly deſcribed in a treatiſe, publiſhed by *Fr. Garrault* in 1579, and is here republiſhed at the head of this collection. This mine yielded, in certain years, eleven hundred marks of ſilver, and a vaſt quantity of lead. The deſcriptions given by *De Malus*, and his ſon, of the mines in the Pyrenean Mountains, which were diſcovered in the year 1600, are, indeed, worthy of their place in this work; as alſo the *reſearches* of *Savot*, concerning the Metallurgy of the ancients, which abound with a ſolid and valuable erudition: but we cannot conceive how M. GOBET came to diſgrace his collection with the ſilly reveries and fictions of *Martine de Bertereau*, baroneſs of *Beau-Soleil*, whoſe brain was really turned with the viſions of the Alchymiſts, and whoſe productions were treated with contempt, even in the middle of the laſt century. The account given in 1667, by *Cæſar d'Arcons*, of the advantages that might be derived from the mines of Languedoc, are curious; but the moſt intereſting part of this collection, is that which contains the obſervations and inquiries relative to the ſubject under conſideration, that have been made in the preſent century by *Reaumur*, *Hellot*, *Iars*, *Le Monnier*, *Deſmareſt*, *de Juſſica*, count *d'Herouville*, *Geniſſane*, *Courtepée*, *Monnet*, *Sage*, and many other naturaliſts of great merit, who have related their excurſions, and publiſhed their remarks on the greateſt part of the mines diſcovered in the kingdom of France, and mingled with theſe accounts ſeveral curious obſervations on other intereſting points of natural hiſtory. At the ſame time, the Pre-

faces

faces and Notes, with which M. GOBET has enriched this collection, render its perusal both agreeable and instructive.

VII. *Essai sur la Jurisprudence Universelle, où l'on examine quel est le premier Principe de la Justice and le Fondement de l'Obligation Morale, &c.* i. e. *An Essay concerning Universal Jurisprudence, in which an Inquiry is made into the first Principles of Justice and the Foundation of Moral Obligation.* By FATHER THOMAS JACOB, Prior of the Jacobines at Paris. 12mo. Paris. 1779. We are glad to see Monks writing on such subjects as these, when their productions do not smell of the convent. This Essay, which is a warm attack upon the Encyclopedists of Paris, as enemies not only of Revealed, but also of Natural Religion, would be read with more pleasure and profit, if the Author had treated his subject with more precision. He establishes, on solid foundations, the existence of a law of nature.—He shews that Christianity is not only its best interpreter, but also the dispensation that finishes its consistence, its obligation and perfection; but he has not carried the sagacity of the true analytic spirit into his researches concerning the principles of moral obligation.—He is far behind the British writers on this subject.

VIII. *Essai sur l'Histoire Generale des Tribunaux des Peuples tant Anciens que Modernes, ou Dictionaire Historique et Judiciaire, contenant des Anecdotes piquantes & les Jugemens fameux des Tribunaux, &c.* i. e. *An Historical Essay concerning the Tribunals of ancient and modern Nations, or, An Historical and Juridical Dictionary, containing interesting Anecdotes, and the most remarkable Judiciary Sentences of Public Tribunals in all Times and Nations.* By M. DES ESSARTS, Advocate, and Member of several Academies. Vol. III. 8vo. Paris. 1779. Price 4 Livres. In this, and the two preceding volumes, we have an history of the passions and crimes of men, at least in their effects and punishments; and as the penal laws, employed by different nations for the discovery and chastisement of offenders, have a connection with the manners and government of each people, and are, generally speaking, no bad prognostic of the national spirit and character, a work of the nature of that before us, when well executed, must be curious and instructive; and such is the work of M. DES ESSARTS.—It is, indeed, likely to be voluminous; for this third volume goes no farther than the first articles of letter H.

GERMANY.

IX. *De Angyna Polyposa sive Membranacea:* i. e. *Concerning the Membranous Quinzy, or that which is called the* Angina Polyposa. By M. MICHAELIS, M. D. 8vo. Gottingen. 1778. The Author of this work is physician to the Hessian troops in the service of Great Britain; a situation favourable to the advancement

vancement of medical knowledge by obſervation and experience. It is from theſe two guides, rather than from the peruſal of the writings of his predeceſſors and contemporaries in the art of healing (with which, nevertheleſs, he ſeems perfectly well acquainted), that he has derived his knowledge of the diſeaſe here treated, and his opinion with reſpect to its nature and cauſe. It is from having opened the bodies of many perſons, who died of this diſeaſe, that he deems the membranous quinzy *lymphatic* in its principle, inſtead of proceeding from phlegm, as many have ſuppoſed; for he found the membranes, in the perſons he diſſected, of the ſame nature with the polypus of the heart and the large blood veſſels, and much ſofter and ſooner corruptible than phlegm, which contracts a certain aridity and hardneſs. With reſpect to the manner of treating this diſorder, Dr. MICHAELIS diſtinguiſhes the quinzies into different claſſes, according to their different circumſtances and ſymptoms, preſcribes what is requiſite in each caſe, and conſiders, with peculiar attention, thoſe caſes where *bronchotomy*, or the opening the wind-pipe, may be uſeful. His hiſtory of the diſorder is curious, though chargeable with ſome omiſſions: we muſt not, however, conſider as ſuch, his making little or no mention of the authors, who have written concerning inflammatory quinzies, or other branches of that diſeaſe diſtinct from that here treated of.

X. *Lobſchrift auf Winkelman, &c.* i. e. *The Eulogy of the late Abbé Winkelman.* By CHR. GOTTL. HEINE. This excellent piece, which is in every reſpect worthy of its ſubject, on whoſe tomb the arts and the graces will long weep, was crowned by the Academy of Antiquities at Heſſe Caſſel. In it the learned and judicious Author, ſo famous for his merits in claſſical literature, not only examines the writings of the celebrated Abbé with taſte, judgment, and impartiality, but alſo points out the qualities that conſtitute the true Antiquary, and the improvements that have been hitherto made; as alſo thoſe that are yet required in that line of ſcience.

XI. The New Edition of the Abbé DICQUEMARE's *Aſtronomy*, which has lately appeared, with important Additions and Improvements, deſerves particular notice. Its new title is, *Connoiſſance de l'Aſtronomie, rendu aiſée & miſe à la portée de tout le Monde:* i. e. *The Knowledge of Aſtronomy made eaſy and proportioned to every Capacity.* 8vo. With Cuts. Paris. 1779. The additions, which diſtinguiſh this edition, conſiſt in ſeveral obſervations; in ſome articles entirely new, and in inſtructive notes, relative to the ſolar atmoſphere, the apparent motions of the fixed ſtars, thoſe of the planets, the parallax, &c. all which objects are illuſtrated by two new plates. Among the tables, we find one of the annual equation of the ſun's mean motion, which may

may ſerve to regulate clocks. It is alſo proper to obſerve, that the two articles, relative to *conſtellations* and *comets*, are new compoſed, and new plates added for the illuſtration of the latter, and that the whole is terminated by an hiſtorical and chronological ſummary of the progreſs of aſtronomy, which ſhews the Reader the ſtate of that ſcience in the different periods of the world, and the diſcoveries that have been made in each.

XII. B. L. TRALLES DEUTLICHE *und Uberzeugende Vorſtellung, &c.* i. e. *Clear and perſuaſive Conſiderations tending to ſhew that the Proof of the Exiſtence and Immateriality of the human Soul, drawn from the mutable and fluctuating Nature of all the ſolid Parts, without Exception, of the human Body, is both highly important and perfectly concluſive.* By M. B. L. TRALLES, M. D. 8vo. Breſlau. 1779. This worthy and eminent phyſician, whoſe medical productions, and particularly his conteſt with De Hahn of Vienna on the ſubject of inoculation, diſcovered ſuch acuteneſs of head and goodneſs of heart, has now drawn his pen, in a very advanced age, againſt the *materialiſts*. This curious tribe of ſpeculatiſts, whoſe hypotheſis is incapable of *poſitive* proof, and deſtitute of any utility, that can juſtify the noiſe they make about it, muſt be embarraſſed at the inconveniencies that ariſe from ſuppoſing the body, in general, to be the ſeat of intelligence. This form of materialiſm is not only unphiloſophical beyond all expreſſion, but is adapted to excite laughter. A *principle* of *intelligence* which is purged and vomited,—diſperſed by evacuations, and renewed by beef and pudding, turtle, port, and porter, is (begging leave of manſion-houſe metaphyſics) the moſt ridiculous phenomenon imaginable. Therefore the more plauſible writers on the manufacture of ſouls, place the ſeat of intelligence in ſome of the finer ſtuff of the brain and nerves, which is not ſo flux, mutable, and periſhable, (according to *them*) as the groſſer parts of the body. It is againſt this ſubterfuge that M. TRALLES raiſes a warning voice in the work before us. He had proved, in a preceding work, that the inſtability of the ſolid parts of the body, and their perpetual change, are abſolutely incompatible with the idea of a *thinking being*, which muſt, in its nature, be permanent, and the *ſame*, as long as it remains capable of thought. A learned Profeſſor, to obviate this difficulty, repreſented to him the immutability or permanent ſtate of the nerves and the brain; but our Author ſhews that the nerves and the brain are as ſubject to change as the other ſolid parts of the body, and are diſperſed by ſecretion, and repaired like them.

MONTHLY CATALOGUE,
For SEPTEMBER, 1779.

POLITICAL.

Art. II. *Remarks on the* RESCRIPT *of the Court of* MADRID, *and on the* MANIFESTO *of the Court of* VERSAILLES. In a Letter to the People of Great Britain. To which is added, An Appendix, containing the Reſcript, the Manifeſto, and a Memorial of Dr. Franklyn to the Court of Verſailles. 8vo. 2 s. Cadell. 1779.

IN a prefatory advertiſement, the very ingenious and ſpirited Author of theſe Remarks obſerves, that the Reſcript and Manifeſto above mentioned, 'are intended to work upon the underſtandings and affections of four diſtinct claſſes of men—The Rulers of other States—The Subjects of their own Dominions—His Majeſty's rebellious Subjects in America—and his loyal Subjects in every part of his dominions.

'But, in the following Addreſs, it is not intended to examine them, either as they were meant to operate on the rulers of ſtates, or on the ſubjects of France and of Spain; or on his Majeſty's rebellious ſubjects in America. It is intended to examine them merely as they are addreſſed to ourſelves.

'So far as they are addreſſed to his Majeſty's rebellious ſubjects in America, they are almoſt too ridiculous to deſerve a ſerious anſwer. Every thing ſerious, that can be ſaid about them, has already been ſaid, and well ſaid—"One ſentiment only can ariſe reſpecting the conduct of theſe powers, who, affecting the patronage of rights which *they neither feel nor underſtand*, could have but one object—Amidſt the diſtractions of the Britiſh empire to gratify their own ambition *."

'So far as they are meant to operate upon the Rulers of States, it is the proper buſineſs of his Majeſty's confidential ſervants to reply to them. They only are furniſhed with the proper materials: to them alone can the buſineſs be ſafely committed. And I hope and truſt, that they will acquit themſelves of the taſk, with that preciſion, which the juſtice of their cauſe enables them to uſe; with that ſpirit, which the inſolence of our enemies demands; with that dignity, which the honour of the crown requires.

'So far as they are meant to operate on the deluded ſubjects of France and of Spain, they muſt be anſwered in another way. Conviction muſt be wrought, not by the force of argument, but by the vigour of arms. Would to Heaven, for the ſake of humanity, conviction could be wrought in a milder way!

'So far as they are addreſſed to ourſelves; as they are meant to operate upon us; to warp our underſtandings, or to bias our affections; to weaken our efforts, or to depreſs our ſpirits; to alienate our minds from the government, or to leſſen our confidence in the councils of our Sovereign; I thought it might not be uſeleſs, and I truſted it would not be unacceptable, to point out to my country-

* 'See Addreſs from the Eaſt-India Company.'

men the inſolence of ſtyle, the fallacy of argument, and the groſſneſs of miſrepreſentation, which ſtrongly marking both the Reſcript and the Manifeſto, reflect diſgrace on their authors; and point them out to us as the objects at once of our indignation and contempt.

'Conſidering them with this view only, it will not be expected that I ſhould enter into a minute detail of particular facts, or into a refutation of injuries pretended to have been ſuſtained, demands of reparation pretended to have been frequently made, and as frequently refuſed. This is the proper buſineſs of men in office. It will be enough for my purpoſe, if I ſhew, that in admitting our rebellious ſubjects in America to a participation in all the privileges enjoyed by independent ſtates, Lewis committed an unprovoked injury on the people of Great Britain; that the reaſons alleged to juſtify that admiſſion, add inſult to injury; that his forming a treaty of friendſhip and commerce, of alliance offenſive and defenſive, with them, was intended to perpetuate the original injury; and laſtly, that the terms of accommodation propoſed by France and recommended by Spain, were meant to be a groſs repetition of the original inſult.'

In effecting this purpoſe, viz. the pointing out to his countrymen 'the inſolence of ſtyle, the fallacy of argument, and the groſſneſs of miſrepreſentation, which ſtrongly mark both the Reſcript and the Manifeſto,' the Remarker employs the united force of reaſon and ridicule. To the aid of theſe he has, moreover, called in the powers and embelliſhments of oratory; ſo that thoſe readers who may not, in every inſtance, be convinced by his arguments, or influenced by his ludicrous comments, will, at leaſt, allow, that he has given the public a maſterly piece of declamation.—If he be accuſed, as he probably will (by thoſe who look with more profound veneration on courts and crowned heads), of having taken unbecoming liberties with their moſt Chriſtian and Catholic Majeſties,—his defence is briefly this:—'In theſe Remarks I have ſpoken as I felt; too regardleſs, I was fearful, of the forms and etiquettes of courts. On this head I was going to make ſome apology; but the parties ſtopped me. I ſaw the epithets "abſurd"—"frivolous"—"infidious"—"perfidious"—beſtowed with a liberal hand by Lewis on the King of Great Britain. I therefore concluded this to be the language of courts; and cannot but congratulate myſelf, that, without knowing it, I have written like a courtier.'

Art. 12. *Strictures on the French King's Manifeſto; or, Narrative of the Motives of his Conduct towards England:* Expoſing the Fallacy of the Pretences therein ſet forth. Pointing out the real Motives which urge the French King, and ſhewing the Injuſtice of his Conduct towards England. Alſo, proving to a Demonſtration, from the Words of the Manifeſto, that he is the Aggreſſor and ſole Beginner of the War, conſequently the Cauſe of all the Blood that is or may be ſhed in this unrighteous Quarrel. 8vo. 4 d. Bew. 1779.

Theſe Strictures appeared originally in the *Morning Poſt*, on ſix different days; and they are now collected into a pamphlet, by the Writer, 'with the ſole view of elucidating the truth, expoſing falſehood, chicanery, and treachery, and furniſhing the minds of his fellow-ſubjects with right and apt ideas of the different parties engaged

engaged in the preſent confuſed quarrel, and enabling thoſe who may travel into foreign parts, to repel the reproaches and reflections that foreigners may caſt upon our country, on the faith of thoſe fallacious Manifeſtos, &c.'

This was well done; and we will readily give the Author credit for the beſt motives towards an undertaking which may contribute, with the reſt of our publications on this ſubject, to convince the world, that we can *out write* our enemies, if we do not *out fight* them.

Art. 13. *A Political Mirror; or, a ſummary View of the preſent Reign.* With Notes explanatory and hiſtorical; and an authentic *Liſt* of the Ships and Veſſels of War, taken and deſtroyed, ſince the Commencement of Hoſtilities. 8vo. 1 s. 6 d. Fielding and Walker. 1779.

Calculated to ſupport a very heavy, but not very novel charge againſt the ſyſtem which has prevailed during the preſent reign. The *Reviewer* conſiders the *Court* as having, from the commencement of the Butean influence, entertained principles inimical to the ſpirit and ſafety of the conſtitution; and *adminiſtration* he execrates for its unſteadineſs and imbecility of conduct.—If the firſt allegation be true, it may be eventually happy for this nation that the ſecond be true likewiſe.

As a ſpecimen of what may be ſeen by looking into this Political Mirror, take the Writer's general deduction, or concluding ſummary view of our preſent uncomfortable ſituation, viz.—' A mutilated empire engaged in a war, the event of which is as uncertain as is the period of its concluſion; without an ally on whom ſhe can depend, in the moment of danger and neceſſity, for aſſiſtance. The moſt valuable part of her commerce gone, for ever, into a different channel, and the other part ſubject to ſuch riſk, as to check the adventurous ſpirit of trade; while her people are oppreſſed by taxes, and by acts of parliament, which, in their conſequences, tend to the total ſubverſion of their rights and liberties, and to prepare them for that ſlavery which, by their abject ſubmiſſion to a ſhameleſs cabal, they ſeem to invite and deſerve.

' Such is the preciſe and dreadful condition to which this country is reduced, by a progreſſive chain of events, which have regularly appriſed us of what has at laſt happened; and as we have not the virtue to bring the perpetrators of our miſery and diſgrace to condign and exemplary puniſhment, it muſt be left to the juſtice of poſterity to mark with infamy and deteſtation the memories of thoſe who have brought the character of their ſovereign into diſrepute, his crown into abſolute danger, and accelerated the decline of the Britiſh empire, by the complicated crimes of treachery, venality, and corruption.'

Art. 14. *Obſervations on a Pamphlet, entitled,* " A ſhort Hiſtory of Oppoſition *;" &c. To which is prefixed, an Addreſs to Meſſrs. Wedderburn, Gibbon, and Macpherſon. By a Member of Parliament. 8vo. 2 s. 6 d. W. Davis, Ludgate-Hill. 1779.

The gentlemen whoſe names are mentioned in the title-page of this pamphlet, have been ſeverally *given*, by report, as the writers of

* Vid. Review, July, Art. 36 of the Catalogue.

the *Short Hiſtory*, &c. But our *Obſerver* (after a ſatirical diſcuſſion of the point) fixes the performance on Mr. Macpherſon, the celebrated Editor of Oſſian's Poems; and he, probably, is not a bad gueſſer, but ſtill it is only *gueſs-work*.

Whoever was the writer of the *Short Hiſtory*, he is here moſt acrimoniouſly attacked, by an opponent who will neither allow him principle nor ability; which is, ſurely, going a little too far. The Hiſtorian of Oppoſition is, unqueſtionably, a man of excellent parts: and this, we think, muſt be allowed him by all judges of *writing*,—whatever they may deem of his *motives* or his *candour*.—As to the anſwer here given to his pamphlet, it is minute and tedious; but it contains ſome very juſt and material ſtrictures. The Author ſeems particularly deſirous to invalidate, in ſome degree, the evidence given by General Robertſon and Mr. Galloway, relative to the conduct of the war in America, before the Committee of the Houſe of Commons; which evidence having been eagerly taken up by the miniſterial writers, has proved the baſis of ſeveral notable pamphlets on that ſide of the queſtion: Vid. our *Political* and *American* Articles, for ſeveral months paſt.

Art. 15. *A ſhort Defence of the Oppoſition*; in Anſwer to a Pamphlet, entitled, "A ſhort Hiſtory of the Oppoſition." 8vo. 1 s. 6 d. Almon.

This is a ſerious, candid, and ſolid refutation of the *Short Hiſtory*:—a performance, of which the following *general notice* is taken, by the preſent Writer, in the concluſion of the tract before us: viz. 'I ſhall now only make an obſervation on the evident deſign of the author, in his Short Hiſtory, which is, plainly, to keep alive party diſputes, at a time that is more proper for action than debate; to decry the characters of ſome of the moſt upright and virtuous men in this nation, and by depreciating their merit, to enhance that of his own friends and patrons. Conſcious that the conduct of theſe laſt will not ſtand the teſt of examination, he ſees that nothing can keep them much longer in their ſtation, unleſs he can eſtabliſh an opinion to the diſcredit of thoſe who have oppoſed them.'

The *Short Defence* is written with leſs vivacity than the *Short Hiſtory*; but we really think the former has greatly the advantage in point of argument.—What the Author has ſaid on the importance of the freedom of parliamentary debate, deſerves to be particularly attended to; the ſame may be ſaid of his deciſive refutation of the popular notion that the rebellion in America was fomented by oppoſition. We muſt add, that he has clearly ſhewn, that America was 'uninfluenced by any other cauſes than her own ſenſibility.'

AMERICAN CONTEST.

Art. 16. *Letters to a Nobleman, on the Conduct of the War in the Middle Colonies.* 8vo. 2 s. Wilkie. 1779.

To this tract the following advertiſement is prefixed:—'An attempt has been made, in the Houſe of Commons, to eſtabliſh the following propoſitions: "That the revolted Colonies are naturally ſo ſtrong as to be impracticable by war,—that their inhabitants are almoſt univerſally diſaffected to the Britiſh government,—and that the force

force ſent over to ſuppreſs the rebellion has been, by no means, equal to the object."

'This attempt, as ſoon as made, appeared to the Writer of the following Letters to involve ſeveral matters of the utmoſt conſequence to the nation. It was intended to conceal from the public eye the ſhameful miſconduct of the American war,—to place to the account of adminiſtration all the national misfortunes, which were founded only in that miſconduct,—to prove that the rebellion cannot be ſuppreſſed by the force of this country—and, of courſe, to demonſtrate the diſgraceful neceſſity of ſuffering two thirds of the Britiſh territory to be diſmembered by rebellion from the dominion of the Britiſh ſtate.

'To prove the *reverſe* of theſe propoſitions; to place the preſent national danger to the account of thoſe to whoſe conduct alone it can be with juſtice imputed, and to expoſe to public view an attempt ſo inconſiſtent with the ſafety of the empire, is the deſign of publiſhing theſe Letters.'——

In the firſt Letter the very able and animated Writer diſcuſſes the ſtrength and practicability of the middle Colonies, in reſpect to military operations. The Author frankly profeſſes that he has no idea of *any* country being impracticable in a military ſenſe; he confidently maintains, 'that every country, however ſtrong, will afford mutual and alternate advantages to contending armies; while ſuperior ſkill, force, and exertion alone, can enſure ſucceſs;' and he demonſtrates that in ſkill and force the Britiſh army had, beyond all compariſon, the ſuperiority.—Our Author, however, muſt allow, that in a country naturally ſtrong, and difficult with reſpect to ſituations, an army acting on the *defenſive*, will, in many reſpects, have greatly the advantage over an enemy who muſt proceed *offenſively*, or give up the object of the war. This Letter-writer, nevertheleſs, concludes, from the military operations which actually have been carried on in this part of the country, ſince the commencement of the preſent unhappy war, that the Colonies in queſtion 'cannot be deemed *very* ſtrong or impracticable;' and that, in fact, our army, under the command of General Howe, have not experienced any material difficulties on this account.—'We have ſeen, ſays he, the Britiſh army penetrating into the heart of this country, in a circuit of near 200 miles, from Long Iſland, by the White Plains, to Trenton, and from the Elk Ferry to Philadelphia in defiance of the utmoſt efforts of an enemy perfectly acquainted with the ground; and we have ſeen that army taking, with eaſe and little loſs, every ſtrong poſt poſſeſſed by the enemy, who have always fled on its approach.'

Letter II. inquires how far the general diſpoſition of the inhabitants of the revolted Colonies, was, in reality, hoſtile to the Britiſh government; and he appeals to facts, of the utmoſt notoriety, in order to ſhew that a *very great* MAJORITY of the people are well affected to their ſovereign, wiſhing for nothing more cordially than a re-union with the mother-country.—On this head, however, it is to be feared, we have been too often miſled by fallacious information; and perhaps our Author is himſelf among the number of the deceived,

'The third Letter contains a warm, ſpirited, and very *critical* review of our manner of proſecuting the war in the Colonies of New-York, New-Jerſey, and Pennſylvania; in which the Author totally condemns the whole conduct of the honourable Commander in Chief, as nothing better than a ſeries of the moſt egregious blunders, negligencies, and, in ſhort, every ſpecies of miſmanagement of which an incapable general can poſſibly be guilty. In a word, the accuſation here brought againſt Sir W. H. is couched in ſuch ſtrength of language, and appears to be ſo powerfully ſupported by undeniable facts *(as far as we, at this diſtance, can judge of them)*, that we cannot help thinking the General's reputation highly concerned in this bold impeachment of his character and conduct; and that if neither he, nor his friends, offer any vindication of his proceedings while at the head of our army in America, the world may be apt to conſtrue ſuch ſilence * into an admiſſion of the charge.—And we are afraid, notwithſtanding the good opinion we have entertained, and repeatedly expreſſed, of this Commander, that the mildeſt cenſure which men will then paſs upon him, will be expreſſed in the words of our Author,—'That he preferred the pleaſures of the Long-room and the Faro-table, to the proſpect of glory, and the duty which he owed to his ſovereign and the nation.'

To the three Letters is ſubjoined an *Appendix*, conſiſting of what may be called American State-papers; and which are here given as illuſtrations and proofs of the arguments uſed by the Author, in the Letters. N° I. contains Extracts from the Inſtructions to the Repreſentatives of the different Colonies in *Congreſs*, Sept. 1774. From which we are to infer the averſion of the people, in general, to the violent meaſures adopted by *that body*. N° II. exhibits a View of the Britiſh and Rebel Force operating in the Middle Colonies in 1776, 1777, and 1778; ſhewing the great and conſtant Superiority of our Army, in Numbers, as well as Appointment, Diſcipline, &c. From all which the great queſtion naturally ariſes—"Whence, then, our inadequate progreſs in the war?"—The *Author* is at no loſs for an anſwer;—*and adminiſtration ſtands fully exculpated:*—which, poſſibly, was an object of which the ingenious Letter-writer was not unmindful.

Art. 17. *Conſiderations on the American Inquiry.* 8vo. 1 s. Wilkie. 1779.

A performance ſimilar in its deſign to the foregoing *Letters*, but written with leſs aſperity. The *Inquiry* alluded to in the title-page, is the late parliamentary examination into the proceedings of our army in America, under the command of General Howe.—It has been much inſiſted on, that "it is impoſſible to ſubdue the Colonies." The main intent of theſe *Conſiderations* is 'to prove the falſehood of that aſſertion.' The Author writes nervouſly, and reaſons as well as can be expected from ſuch information as he and the reſt of our *home politicians* are poſſeſſed of: but his chief ſource of information ſeems to be Mr. Galloway's evidence; on which, however, *others*

* An appeal to the evidence produced by Sir W. H. before the Houſe of Commons, on the American Inquiry, will ſcarce be deemed ſatisfactory by the readers of this ſevere inveſtigation.

think we ſhould be cautious of laying too much ſtreſs: it being obviouſly Mr. G.'s intereſt to perſuade this nation to continue the war at all events. And this may poſſibly be the caſe with moſt of thoſe vehement writers, who are loudeſt in the cry of *haveck*, and are the moſt eager to *let ſlip the dogs of war:* For, when peace returns, where will then be *their* IMPORTANCE and their GAINS? Swift pronounced party to be "the madneſs of many, for the gain of a few." Change the word *party* for war, eſpecially *civil* war, and the maxim will loſe nothing of its energy. Many competent judges of the ſubject, in this country, as well as all moderate people in the Colonies, are now convinced, that from a *peaceful* and *honeſt intercourſe* with North America, we have every thing to hope that is valuable to a *commercial* nation; while, from a *war* with America, we have nothing to expect, but a continuance and increaſe of that enormous expence of blood and treaſure which hath already reduced a great and flouriſhing empire, to a moſt alarming appearance of declenſion!

Art. 18. *An Addreſs to the People of Great Britain.* 8vo. 6d. Cadell. 1779.

A warm and ſeaſonable exhortation to the gentlemen and commonalty of theſe kingdoms, to exert themſelves, at this threatening juncture, in defence of their country, againſt the hoſtile attempts of its enemies.

EAST-INDIES.

Art. 19. *A Speech intended to have been ſpoken at the General Court of the Eaſt-India Company, May 28, 1779, on the Opening the Trade.* 8vo. 1s. Bew.

Strongly recommends the ſurrender of the Company's charter, for the laudable purpoſes of opening the commerce of the Eaſt to all his Majeſty's ſubjects; of thereby enabling them to ſupport his government; and of reſcuing the Indian provinces, now unhappily ſubjected to us, from the tyranny of the Company's ſervants, by placing them 'under the regular adminiſtration of the executive power of the ſtate, whoſe long eſtabliſhed laws are ſo well known, and ſo well adapted to prevent or puniſh any abuſe in the immediate ſervants of the crown.'

This pamphlet is written with a generous warmth, and a compaſſionate feeling for the ſufferings of the numerous natives of Bengal, &c. who have been too long groaning under the yoke, the avarice, and the rapacity of the Engliſh:—of a vile, corrupt race, who ſeem to think that no people on earth but themſelves have a right to the protection of equal laws, or the free enjoyment of the common bleſſings of nature.

If any of our Readers ſhould think this cenſure of our Eaſtern plunderers too ſevere, let them read this honeſt pamphlet, and then view them in a more favourable light—if their hearts—if virtue, juſtice, and humanity, will permit them.

Art. 20. *A candid Examination of the Reaſons for depriving the Eaſt-India Company of its Charter*, contained in "The Hiſtory and Management of the Eaſt-India Company, from its Commencement to the preſent Time*." Together with Strictures on ſome of the Self-contradictions and hiſtorical Errors of Dr. Adam Smith, in his Reaſons for the Abolition of the ſaid Company. 8vo. 1s. 6d. Bew, &c. 1779.

Defends the excluſive charter of the Company, chiefly on commercial principles founded in local circumſtances; but what are ſuch principles, if they operate againſt the common rights of humanity? —This *candid* Examiner ſeems to combat the Writers above mentioned, (and "*The Philoſophers*," againſt whom he is particularly piqued) with more captiouſneſs than candour; and he appears to plume himſelf on having convicted the excellent Adam Smith of ſome inconſiſtencies in his reaſonings. But if ten thouſand errors could be found in the writings of thoſe who ſtand forth in the cauſe of truth and juſtice, the principles of truth, and of juſtice, will remain eternally the ſame.—Will the cold-blooded arguments of thoſe who vindicate the Company's rapacious agents and ſervants, reſtore to life the *many thouſands* of poor Bengalians who have miſerably periſhed through the wickedneſs of our *European Nabobs?*

DRAMATIC.

Art. 21. *Albina*, Counteſs Raimond; a Tragedy, by Mrs. Cowley: As it is performed at the Theatre-Royal in the Hay-market. 8vo. 1s. 6d. Dodſley, &c. 1779.

From the preface to this tragedy we learn, that it was in its very infancy ſeverely *reviewed* by certain theatrical generals, who having refuſed the fair militant of Parnaſſus comfortable winter quarters, ſhe reſolved to try her ſtrength in a ſummer campaign, in which, however, ſhe does not ſeem to boaſt of any ſignal triumph. To drop the metaphor,—how Mrs. Cowley's play might appear in the repreſentation we cannot ſay, but if it was delivered on the ſtage exactly as it is printed, we think there are many ſcenes, as well as paſſages, extremely reprehenſible; and almoſt ſufficiently ſo to juſtify the rejection of the piece by the managers of Drury-Lane and Covent-Garden theatres, if we had not peruſed ſeveral plays produced under their auſpices much inferior to Albina.

The tragedy of Albina is, on the whole (notwithſtanding a brilliant paſſage here and there, one particularly towards the concluſion of the firſt Act), crude and deficient in its fable, characters, and diction. Much is borrowed, not very judiciouſly, from other popular tragedies; and while the Authoreſs is labouring to prove that the main incidents of her piece have been *unaccountably* anticipated by the writers of *Fatal Falſehood*, and *the Law of Lombardy*, we might refer all the parties to Shakeſpeare, and remind them of *Much Ado about Nothing*—the baſis of their *diſputes* and *performances*.

* For an account of "The Hiſtory," ſee Review for April laſt.

Art.

Art. 22. *The Flitch of Bacon*; a Comic Opera, in Two Acts: As it is performed at the Theatre-Royal in the Haymarket. By the Rev. Henry Bate. 8vo. 1 s. Evans. 1779.

This comic opera might possibly amuse in the theatre, but the Reader must feel disappointed at the manner in which the subject is treated. The exhibition of the several claimants of the Flitch afforded scope for a diversity of character, of which the Writer has not taken the least advantage, though it seemed almost impossible for a poet not to avail himself of so obvious a circumstance. The fable has little relation to the famous *Dunmow* Flitch of Bacon, and the dialogue is coarse and inelegant.

POETICAL.

Art. 23. *Select Satires of Horace*, translated into English Verse, and, for the most part, adapted to the present Times and Manners. By Alexander Geddes. 4to. 5 s. Cadell. 1779.

However just Mr. Geddes's observations may be, that conciseness, perspicuity, and an elegant simplicity are the great and leading characters of Horace as a satirist, yet we can by no means agree with him that these excellencies are likelieſt to be retained by adopting the Hudibrastic measure, in preference to that of ten syllables with legitimate rhymes.

However well adapted Hudibrastics may be to subjects that are ludicrous and low, yet, surely, the jingle and quaintness of doggrel verse must be totally incompatible with every idea of so exquisitely graceful a writer as Horace, whose wit is always elegant, and whose very pleasantry is philosophical.

With respect to the translation itself, though the versification in general be easy and familiar, it is too frequently feeble, inelegant, and vulgar.

In those parts which are adapted to the present times and manners we meet with nothing peculiarly striking, except, indeed, it be in the application of the following passage:

Quidam notus homo, cum exiret fornice: Macte
Virtute esto, inquit, sententia dia Catonis, &c.

When, late, a rev'rend prelate saw
A priest from Drury's haunts withdraw;
" Courage! (he cry'd) since wh—re you must,
" Far better there to quench your lust,
" Than form wild projects in your head
" How to profane your neighbour's bed."

A former translator, in commenting upon the above-quoted passage in the original, remarks how defective must be the system of Heathen morality, when a philosopher could encourage a man in the commission of one vice, merely that he might avoid the chance of falling into another. Mr. Geddes seems to have viewed the passage in a different light, otherwise, *in adapting it to the present times and manners*, he would scarcely have applied it to a reverend prelate. Were it possible to suppose that a thought so subversive of that purity which Christianity injoins, could by any means gain admittance into the *breast* of a reverend prelate, he must certainly be lost to all propriety and decency of character who could *utter* it. But thus it

will ever be! thoſe who, ſtudying mankind only in their cloſets, attempt to deſcribe manners they have never ſeen, are certain in the end to betray their ignorance and preſumption.

Art. 24. *A Poetic Epiſtle to the Author of a Paraphraſe of a celebrated Chapter of St. Paul.* Fol. 1 s. Faulder. 1779.

On the ſuppoſition that Mr. Anſtey, the humorous Author of *The New Bath Guide*, could *not* write ſeriouſly, our Author imagined (when he ſaw the Paraphraſe on the 13th Chapter to the Corinthians * advertiſed) that this ſon of pleaſantry *muſt* mean a burleſque; and having read the poem, he ſtill thinks that it *is* a ludicrous performance.—*What a conſtruction!*

On this idea, the Author of the pamphlet before us has given Mr. Anſtey a friendly admonition; of which a ſingle line,

'Renounce thy errors, and repent in time,'

may be a ſufficient ſpecimen.

Art. 25. *The Divorce.* A Poem. 4to. 1 s. 6 d. Biſhop. 1779.

The Author tells us in his preface 'he is reſolved, with his eyes open, to join the ſcribbling tribe.' Of this *raſh* reſolution take the following proof:

'We, who ſcorn the muſty rules
That ſtern religion taught her fools,
Have ſet at length the matter *right*,
And prov'd it as a juſter *rite*,
To find a flaw—and kindly *ſever*
Whom fate unkindly yok'd *together*.'

Art. 26. *An Eſſay on Man, in his State of Policy*; in a Series of Twelve Epiſtles. By Thomas Delamayne, Eſq. 4to. 2 s. 6 d. Harriſon and Co.

Of the Twelve Epiſtles, announced in the title-page, the preſent publication contains only Three. When Mr. Delamayne has completed his deſign, we ſhall give an account of the whole performance.

Art. 27. *The Guardians*; a Poem. By a young Lady of Portſmouth. 4to. 6 d. Robinſon, &c. 1779.

The young Lady of Portſmouth, with *ſingular diffidence and modeſty*, requeſts, if this little poem ſhould become an object of the Reviewer's notice, that the *worſt lines* may be ſelected as a ſpecimen of the Author's performance.

We are ſorry that a taſk ſhould be impoſed upon us, eſpecially by a Lady, which, we muſt confeſs, our abilities are in no degree equal to. For how can we preſume to point out the worſt lines, when all are *equally* good?

The poem is intended as a compliment to Admiral Keppel.

Art. 28. *Friendſhip the derniere Reſſource.* A Poem, addreſſed to a Gentleman late of Cambridge. By a young Gentleman of the Middle Temple. 4to. 1 s. 6 d. Evans.

For the ſake of this young Gentleman's acquaintance, we will hope that Pope's obſervation is not true,

That each *bad* author is as bad a friend.

* For an account of this performance, ſee Review for June, 1779.

Art.

Art. 29. *Bagnigge-Wells:* A Poem. In which are pourtrayed the Characters of the moſt eminent *Filles de joye.* With Notes and Illuſtrations, critical, hiſtorical, and explanatory. 4to. 1 s. 6 d. Hawkins, in Paternoſter-Row. 1779.

' Thy arbours, Bagnigge, and the gay alcove,
Where the frail nymphs in amorous dalliance rove,
Where 'prentic'd youths enjoy the Sunday feaſt,
And city matrons boaſt their Sabbath's reſt;
Where unfledg'd Templars firſt as fops parade,
And new-made Enſigns *ſport* their firſt cockade;
Sing Muſe, converſant in the various ſtyles
Which deck St. James's, or adorn St. Giles.'——

Thus ſings the Muſe of Bagnigge-Wells; and the poem proves the Author *happily converſant* with his *noble* ſubject.

Art. 30. *Ode to the Genius of Great Britain.* 4to. 1 s. Dodſley.

A Pigmy beſtriding the Pegaſus of Pindar.

Art. 31. *The Modiſh Wife.* A Poem. Inſcribed to the reigning *Ton.* 4to. 1 s. Dixwell.

A general ſatire on modern female diſſipation, and faſhionable vice.—The ſubject and the verſe equally contemptible.

MISCELLANEOUS.

Art. 32. *Thoughts on the Conduct of Admiral Keppel;* together with Reaſons for reſtoring Sir Hugh Palliſer into the full Confidence and good Opinion of his Country. 8vo. 3 d. Richardſon and Urquhart. 1779.

A ſober and ſenſible vindication of Admiral Palliſer, under fourteen diſtinct heads,—the laſt of which being a general concluſion from the whole, may be here extracted.—' If a man, who in the heat of action behaved with the greateſt gallantry, and in the moſt *exemplary and meritorious manner,* who fought his ſhip till ſhe was reduced to a *perfect wreck,* who was the laſt in action, ſuffered the moſt in the action, and did not deſiſt while fighting was *permitted him*;—if ſuch a man, to whom the more generous ſpirit of the ancients would have decreed public honours and rewards, were to fall a ſacrifice to party rage, and to be treated as an enemy to the ſtate, who was the moſt anxious to ſerve the ſtate,—the navy of England, which was heretofore its glory and its boaſt, muſt be haſtening with quick ſteps to inevitable ruin.'

Art. 33. *A Treatiſe on the Cuſtom of counting Noſes.* 8vo. 1 s. Kearſly. 1779.

This humorous Writer is of opinion that *the Cuſtom of counting Noſes* will appear to the ſagacious reader a ſubject of the greateſt import; being, ſays he, no leſs than that upon which every movement of the ſtate depends: ' During this naſal ceremony, reaſon and argument attend in ſuſpence, and are often diſmiſſed without a power of appeal.—Life, liberty, and property, is *here* under a moſt abſolute controul: Is it not then incumbent on us to inquire into the nature of that upon which every thing ſo dear to us depends?'

After examining into the cauſes and effects of this cuſtom, he proceeds to inquire into its conveniency.

'In the firſt place, then, the noſe was, before this inſtitution, (allowing me to ſpeak in metaphor) the moſt idle member of ſociety; and therefore certainly now the moſt proper to be employed. It partook of the ſmalleſt ſhare in performing the functions of the human frame. Its peculiar ſenſe is, comparatively ſpeaking, trifling, and that too is frequently deſtroyed, by the almoſt continual colds which we labour under in this climate.

'Again: it is, in ſome caſes, from the habiliments of office, and a peculiarity of ſhape, in fact, the only point of the man that can be got at. For example, my Lord Bathurſt, when a little while ago Lord Chancellor, could not, I contend for it, be *told*, upon a ſtate-day, by any other evidence in nature. A meagre Biſhop, in his lawn (though I confeſs it would be a very new appearance), comes within the ſame caſe; as do Judges, Peers, gentlemen of the Bar in the Houſe of Commons, and the Speaker in general. The preſent one happening to have ſo *much forehead*, does not overturn the rule, for *exceptio probat regulam*, cum multis aliis; ſo that, but for *this*, in ſome of the inſtances I have given, as that of my Lords the Biſhops (whoſe taciturnity is not, from long and immemorial uſage, now a matter of remark), an enterpriſing Miniſter might, like *Bayes*, foiſt in a bench of buckram upon any urgent occaſion, and thus carry a queſtion againſt the moſt leading principle of the conſtitution.'

After expatiating with much pleaſantry on the policy of the cuſtom, he concludes with a COMPLIMENT to Dr. Johnſon, on the clearneſs of his definition * of the noſe, which firſt opened and gave a ſcope to his comprehenſion of the ſubject.

Art. 34. *A ſhort Appeal to the Public.* By the Gentleman who is particularly addreſſed in the Poſtſcript of the *Vindication* of ſome Paſſages in the fifteenth and ſixteenth Chapters of the Hiſtory of the Decline and Fall of the Roman Empire. 8vo. 1 s. Robſon.

In the Poſtſcript to his *Vindication* Mr. Gibbon makes a few obſervations on an anonymous pamphlet, under the title of *A few Remarks*, &c. By a GENTLEMAN.—'Moſt of the inſtances, ſays Mr. Gibbon, which are here produced, are of ſo brittle a ſubſtance, that they fall in pieces as ſoon as they are touched: and I ſearched for ſome time before I was able to diſcover an example of ſome moment where the *Gentleman* had fairly ſtaked his veracity againſt ſome poſitive fact aſſerted in the two laſt chapters of my Hiſtory. At laſt I perceived that he has abſolutely denied that any thing can be gathered from the Epiſtles of St. Cyprian, or from his treatiſe *de unitate Eccleſiæ*, to which I had referred, to juſtify my account of the ſpiritual pride and licentious manners of ſome of the Confeſſors.'

The *Gentleman*, in this *Appeal to the Public*, replies in the following manner—'As I profeſs *truth* to be the only object of all my inquiries, ſo, when found, I mean ever to make it the ſole rule of all my words and actions. I ſhall not therefore attempt to juſtify, or even to palliate, the apparent error, otherwiſe than that the Author's period impreſſed a very different idea on me than the words of St.

* "The prominence on the face, which is the organ of ſcent, and the emunctory of the brain."

Cyprian,

Cyprian, as referred to, then did, or ſtill do; and that very idea, through almoſt unpardonable inattention, I expreſſed with the utmoſt inaccuracy. But as the very beſt excuſes may not prove ſatisfactory to all readers, I readily give it up, as I would any other error or errors pointed out to me, which I think it is the indiſpenſable duty of every man of honour to do. I ſhould moreover have acknowledged my obligations to the Author himſelf, for pointing out my error, had he done it with becoming decency and good manners.'

The *Gentleman* acquaints us that there are ſeveral remarks both before and after the paſſage Mr. Gibbon has condeſcended to take notice of, in which he had fairly ſtaked his veracity againſt ſome poſitive fact aſſerted in his hiſtory; and he appeals to the Public, if they had not a right to be ſatisfied on ſeveral other articles to which he has choſen to be utterly ſilent. He mentions ſome few objections which a complete vindication, he ſays, ſhould have cleared up.—But we refer our Readers to the *Appeal* itſelf.

*** For our account of the Gentleman's former *Remarks*, ſee Review, vol. lix. p. 231.

Art. 35. *Examen Philoſophique et Politique des Loix relatives aux Mariage, Repudiation, Divorce et Separation. Par un Citoyen du Monde.*—A Philoſophical and Political Examination of the Laws concerning Marriage, Divorce, Separation, &c. 8vo. 2 s. 6 d. Elmſley. 1779.

The unknown Author of this Examination writes like a philoſopher, a man of ſenſe, and a good citizen. His tract is addreſſed to the parliament of England, which he looks upon as the wiſeſt legiſlative body in Europe, and to which, together with the ſtudy of our free conſtitution, he acknowledges himſelf indebted for whatever ideas he has on the ſubject of legiſlation. He further tells us, that if there is a ſtate on earth which has given to laws their true direction, where man is in poſſeſſion of his native dignity, and enjoys all the advantages of ſociety, without giving up too many of the prerogatives which he derives from nature, it is undoubtedly ENGLAND. The beſt political conſtitution, however, he juſtly obſerves, has ſtill too many defects; and, indeed, every work of man bears upon it evident and ſtriking marks of his weakneſs, his paſſions, and his errors. It is incumbent, therefore, upon every good citizen, to point out, with modeſty and decency, whatever he conſiders as a defect in that ſyſtem of laws to which he is ſubject, and to contribute every thing in his power towards carrying it to as great a degree of perfection as the preſent condition of humanity can admit.

The ſubject of our Author's Examination is one of the moſt important that can engage the attention of a legiſlator; marriage being one of the principal pillars of ſociety, one of the branches of legiſlation which has the greateſt influence upon the peace and order of ſociety, and the happineſs of individuals. Every abuſe, indeed, in relation to it, muſt neceſſarily be attended with pernicious conſequences to the body politic, and to its members.

It is to be regretted that our Author, who ſeems to be well acquainted with human nature, and to have conſidered his ſubject very attentively, ſhould have confined himſelf to ſuch narrow limits; and ſatisfied himſelf with a tranſient glance at a variety of topics, many of

of which require, and to which he is very capable of giving, an ample diſcuſſion.

Within the limits of ninety-two pages we have about ſeventy chapters, to which we muſt refer our Readers. Though the Author only touches upon many curious points, his touches are thoſe of a maſter —EX PEDE HERCULEM.

Art. 36. *Remonſtrance des Naturaliſtes a la Chambre des Lords du Parlement d'Angleterre, relativement à la Liberté de Conſcience.* Ecrite par Mr. D. C. Avocat. 8vo. 1 s. Sold at No. 3, Market-Street, Oxford-Market.

A light, declamatory piece, in favour of univerſal toleration, written in the true ſpirit of Voltaire. It is probably intended to recommend the Freethinker's conventicle in Margaret-ſtreet.

Art. 37. *The Houſe of Peereſſes; or, Female Oratory.* Containing the Debates of ſeveral Peereſſes on the Biſhop of Llandaff's Bill for the more effectual Diſcouragement of the Crime of Adultery. 4to. 2 s. 6 d. Kearſly. 1779.

The frequency of divorces in caſes of adultery, among our people of faſhion, has given birth to this piece of pleaſantry, among other late ſatirical reprehenſions of the ſhameleſs miſconduct of our high-bred dames. The debates, in this female parliament, on the Biſhop of Llandaff's Bill, are well imagined, and ſupported with ſpirit.—Perhaps this ludicrous method of attacking the vices of the great, may be better adapted to produce ſome degree of reformation, than more ſerious arguments, though drawn from the moſt intereſting and important conſiderations.

RELIGIOUS and CONTROVERSIAL.

Art. 38. *A Supplement to the Works of John Hutchinſon, Eſq;* By the late learned Robert Spearman, Eſq; 8vo. 3 s. 6 d. Law.

Thoſe who have a reverence for the myſtical philoſophy of Mr. Hutchinſon, will be pleaſed to find, in this poſthumous publication of Mr. Spearman, (one of Mr. H.'s moſt diſtinguiſhed followers) an account of the life of the great leader of a ſect, of whom, though of very modern date, ſcarce any traces now remain.—So, for the honour and intereſt of the human faculties, may it ever fare with *myſticiſm!*

Art. 39. *A Theological Survey of the Human Underſtanding.* Intended as an Antidote againſt Modern Deiſm. By Robert Applegarth. 8vo. 5 s. Boards. Phillips, &c. 1779.

If we are not miſtaken, this book has been already reviewed. Our Readers are referred to page 236 of our fifty-ſixth volume. The work there mentioned bears the ſame title with the book now before us; but the Author's name was not then put to it. Perhaps this is a new edition.

SERMONS.

I. *The Evaſion of Payments due to the State on Account of Cuſtoms and Exciſe,* conſidered, in a Diſcourſe on Exod. xx. 15. Thou ſhalt not ſteal. 8vo. 6 d. Cambridge printed, and ſold in London by Cadell, &c. 1779.

The force of this ſhort diſſuaſive from the crime of ſmuggling, conſiſts in a dry frigid proof, that defrauding the ſtate of its duties, is

is a breach of the Moſaic injunction againſt ſtealing. But it is much to be doubted whether a notable houſewife, when ſhe finds a ſly opportunity of getting a pound of tea, a piece of Bruſſels, or a gallon of *nice Hollands* for her own uſe, will think herſelf bound by the Jewiſh decalogue, provided ſhe can elude the pains and penalties of a Britiſh act of parliament.

Sometimes mankind err in practice, when their intentions may be acquitted; but in the above caſes, theſe good ladies, though they always cunningly mean to defraud their country, are often perfectly innocent in the fact; by thinking as little of the *duffer* as they do of the eighth commandment.

II. *The Neceſſity of a National Reformation.*—Occaſioned by the preſent critical State of the Nation,—at the Pariſh Church of Leeds, July 11, 1779, and publiſhed by Requeſt. By Miles Atkinſon, A. B. 8vo. 6d. Wallis, &c.

Mr. Atkinſon contends 'that ſin is the ſource of all calamity, and that to repent and turn through Jeſus Chriſt unto God, is the way to ſafety and peace.'—This Gentleman preaches to a congregation of Chriſtians, not philoſophers.

III. *Preparation for Death*—Preached at the Interment of Mr. Samuel Knight, late of Shoreditch, near Taunton, Somerſet (who was killed by the Fall of a Wall, Dec. 28, 1778, in the 41ſt Year of his Age). By Thomas Reader. 12mo. 3d. Buckland.

This Author lately diſtinguiſhed himſelf as a great *calculator*;—not in the ſame line with the ingenious Dr. Price, but in a line quite out of the Doctor's reach, or indeed that of any other man of mere *common* ſenſe. He hath plunged deep in futurity, and having *ſeen*, he *tells*

"Of things inviſible to mortal ſight!"

His preſent diſcourſe, though not ſo profound as his Apocalyptical Viſions †, is tinctured with the ſame dark hue of myſticiſm. We give Mr. Reader ample credit for his piety, which is undoubted; but we wiſh he would allow his good ſenſe to check his fanaticiſm. There is a warmth of colouring in ſome of his expreſſions, ſuitable enough to a popular and illiterate audience; but we apprehend that only the loweſt and groſſeſt part of the Diſſenters can hear, without diſguſt, ſuch an expreſſion as this—'It certainly becomes us to aſk with a kind of infinite ſolicitude. 'Is the dart which is to diſlodge me from earth, now *ſteeping in the milk and honey of God's gracious covenant*, or in the vengeance of God's juſtice?'—To have given an air of conſiſtency to this curious antitheſis, he ſhould have compared the juſtice of God to *vinegar and gall*.

But we will not attempt to mend what ought to be totally reprobated as injurious to religion, and diſgraceful to the pulpit.

IV. *The Duty and Character of a national Soldier*, Jan. 2, 1779, at the High Church in Hull, before the Nottinghamſhire Militia, commanded by Lord George Sutton, on the Delivery of the Colours to the Regiment. 8vo. 6d. Johnſon.

We cannot conceive why the name of the Preacher is with-held from this very ſenſible and animated publication. It is really an excellent diſcourſe, and cannot fail of doing honour to its Author.

† See Review for January, p. 75.

The

The friends of civil liberty will be peculiarly pleaſed with his ſentiments on that head. Surely the worthy Preacher was not afraid leſt offence ſhould be taken at *thoſe ſentiments!*

V. *At New Broad-Street.* Aug. 1, 1775, on the Death of the late Rev. Caleb Fleming, D.D. who departed this Life July 21, in the 81ſt Year of his Age. By John Palmer. With the *Oration* delivered at the Interment, by Joſeph Towers. 8vo. 1s. Johnſon. A reſpectable commemoration of a very reſpectable character.

CORRESPONDENCE.

IN anſwer to the quere of *Philodomus* (Vid Rev. July, laſt page) a Correſpondent has ſent us the following extract from Leigh's Body of Divinity, inſerted in a treatiſe of —— * Lawſon's, printed in 1703, ch. 5. Of the Riſe of Muſical Inſtruments in the Churches profeſſing Chriſtianity. "Inſtruments of Muſic were not heard of in the Latin church, till the days of Pope Vitalian, who, about the year 660, invented and brought the uſe of Organs into the church."

Balæni Angliæ Epiſcopus, &c.

Our Correſpondent adds, that an Abbot named Benedictus, brought with him from Rome, in the year 724, one John the arch-chaunter; who firſt taught the Engliſh how to ſing in the choir, after the manner of Rome; but that Sternhold and Hopkins were the firſt who compoſed the Pſalms of David in Engliſh metre.

☞ The ſame Correſpondent informs us that Mr. Carr, the tranſlator of Lucian, 'is the very reſpectable Maſter of a boarding-ſchool in great repute, at Hertford:' this in anſwer to a note at the end of our Review for June.

*** To the Correſpondent who inquires concerning 'the further conſideration of Dr. Kippis's *Biographia Britannica*,' we reply,—the ſubject will be reſumed on the appearance of the ſecond volume.

The *N. B.* from the ſame Correſpondent, relating to a matter of buſineſs, in the Publiſher's department, is referred to Mr. Becket; who will anſwer the Gentleman's inquiry, if favoured with his addreſs.

†††† *Robertſonioni*'s Letter is received, and the "Prize Eſſays" therein mentioned will be conſidered.

§|§ The explanation of the proverbial phraſe to "*Bear the Bell*," being a matter ſomewhat foreign from our plan, has been ſent to the *St. James's Chronicle*, and was inſerted in that paper of Sept. 21.

† The Biſhop of Oſſory's *Harmony of the Goſpels*, and Marſhall's *Experiments and Obſervations concerning Agriculture and the Weather*, in our next.

* The wafer has rendered the name illegible; but it ſeems to be John or James, or ſomething — Lawſon. We have not the book to conſult.

THE MONTHLY REVIEW,

For OCTOBER, 1779.

ART. I. *Experiments and Obſervations concerning Agriculture and the Weather.* By Mr. Marſhall, Author of the "Minutes of Agriculture." 4to. 7 s. 6 d. ſewed. Dodſley. 1779.

THE choice that Solomon made of wiſdom in preference to every other endowment, conſidering that he was then a very young man, appears not a little extraordinary, and is a convincing proof that he was not, even at that period, deſtitute of a very conſiderable ſhare of that eſtimable quality he wiſhed to poſſeſs in ſtill greater perfection; but in the eyes of moſt young men, the brilliancy of GENIUS ſeems more irreſiſtibly alluring, although to *ſuch as are of riper years*, it is often evident that this endowment more frequently proves hurtful than beneficial to its poſſeſſors, as it occaſions a nicety of perception, and a keen irritability of temper, ill adapted to the ordinary occurrences of life. Convinced of this fact, Eraſmus endeavoured to ſolace himſelf for the inconveniencies which had accrued to him from this cauſe, by writing his eulogium of FOLLY; and a later author*, with leſs wit, has more pathetically deſcribed the troubles that environ the man who is poſſeſſed of talents ſuperior to thoſe which the generality of mankind can boaſt.

This obſervation occurred to us on reading the work which is the ſubject of the preſent Article, and which is the production of a writer, who (if we miſtake not) will, in time, feel the juſtneſs of theſe reflections ſtill more forcibly than ourſelves: for throughout the whole of his remarks we diſcover evident proofs of a lively and penetrating genius, running rapidly forward, in a career, in which he will be followed by few. He does not ſeem aware, that thoſe who are the leaſt able to

* Dr. John Gregory, in his *Comparative View*, &c.

comprehend the excellences of his performance, will not only be moſt willing, but moſt able to diſcover its defects, and will be moſt ſucceſsful, likewiſe, in pointing out thoſe defects to others: for the little mind, incapable of comprehending the general plan of any great deſign, creeps along, pries into every trifle, catches at minute defects, and faithfully points them out to the multitude, whoſe contracted optics take in the ſame narrow range with itſelf †.

Old as we are now become in our literary labours, and accuſtomed to remark, for many years, the effects of different circumſtances on the minds of men, it is hard to ſay whether, in many caſes, we derive greater pleaſure or pain from the peruſal of works of genius. If we were to conſider only *ourſelves*,

† There is a *fierté*, a ſpecies of haughtineſs in behaviour, too natural to men of talents, which it were happy for themſelves if they could correct, as it is perhaps the ſource of more uneaſineſs than they can be aware of. We meet with a ſtrong and moſt diſguſting example of this, toward the end of the advertiſement prefixed to the preſent volume. 'The farm, ſays he, was let to a *neighbour*, whoſe *birth*, *parentage*, and *education*; *life*, *character*, and —— BEHAVIOUR, are jointly and ſeverally—not worth recording.'—The paſſage is printed, as we have given it.

Notwithſtanding our tenderneſs, and avowed partiality, for this Author, it is impoſſible for us to find words ſufficiently expreſſive of our diſlike of the foregoing paſſage; which is altogether unworthy of a place in any literary work. Leaving it, therefore, as indefenſible, in a liberal view, we ſhall only remonſtrate with our Author on its impropriety with regard to himſelf. Mr. M. here aſſumes, with the utmoſt arrogance, a pre-eminence over his neighbour, to which it is very poſſible his own vanity alone gives him a title. In *certain* reſpects it is highly probable our Author has greatly the advantage over his neighbour; in *others*, perhaps, the neighbour may excel our Author—and the waſpiſhneſs of this remark is a ſtrong preſumption with us that it is ſo.

But granting it ſhould be otherwiſe. Allowing even that this neighbour ſhould be a much more inſignificant perſon than he really is; if our Author has ſuperior talents, ought he not to exerciſe theſe talents in cultivating a more liberal diſpoſition of mind than can be expected from thoſe to whom nature has been leſs bountiful? Ought he not alſo to know, that people of inferior abilities may be as vain of their talents as others, and muſt be more ſhocked at any contemptuous treatment than men of greater parts would be, becauſe it preſſes more upon the *ſore heel*? Why then ſhould he wilfully hurt them? It indicates a littleneſs of mind, to be capable of doing this, of which we hope our Author would be aſhamed. Let him, moreover, be reminded, that indulging ſallies of this kind, is uſually attended by the moſt diſagreeable conſequences to the aggreſſor; it irritates beyond a poſſibility of forgiveneſs; and may excite a thirſt of vengeance which never can be ſatiated.

we ſhould, in general, be highly pleaſed with theſe performances, becauſe it is in theſe only we diſcover that novelty which can keep the mind from falling into a languid indifference, ſo natural to age; and becauſe it helps to recal to memory the days of our youth, when the animal ſpirits, warm and glowing with beneficence, leaped with joy at the proſpect of any thing that promiſed to be extenſively uſeful: but when we turn our eyes to the authors of theſe works, and paſs in ideal review the various diſappointments that we foreſee thickly riſing around them, an involuntary ſigh eſcapes us, we embrace them as the children of our love, but we mourn over them as deſtined to ſtruggle with difficulties which we are unable to avert.

When we reviewed the former work of this Author, theſe were our ſenſations,—nor are they changed by the peruſal of the preſent performance. We ſaw him *there* ſporting without fear. We ſee him *here* beginning to learn a little caution, but ſtill hurried forward by the irreſiſtible bent of his own genius. We diſcover *fewer* exuberances—*leſs* attachment to novelty—and a ſomewhat greater degree of diffidence; but we do not perceive that the Author has yet obtained a clear view of the arduous nature of the undertaking in which he is engaged. Like Charles the Twelfth of Sweden, he ſeems to eſtimate the ſtrength of other men by his own: than which nothing could be more fallacious. An apoſtle has ſaid, that all things that are poſſible are not expedient—and an ancient legiſlator declared, that though his laws were not the moſt perfect which could be framed, they were the beſt that thoſe people for whom they were intended could bear. In theſe ſayings we diſcover much good ſenſe, and we earneſtly wiſh that every improver would carefully attend to them.

This volume conſiſts of a few experiments on agriculture, with ſome obſervations upon them, communicated to the Public chiefly with a view to ſerve as a model for the manner of recording agricultural experiments. As no explanatory words could give the reader ſuch a proper idea of this operation as a ſpecimen of the work, we ſhall ſubjoin an extract from it, after having premiſed, that the Author prefixes to his book a plan of his farm, on which the ſeveral fields are delineated—which fields are, for eaſy reference, diſtinguiſhed ſimply by letters, as A, B, C, &c. and the ſeveral ſubdiviſions are alſo marked, as A 1, A 2, &c. &c. An account of the nature of the ſoil—expoſure, and other particulars, of each field, is alſo given—and its extent is marked in a ſeparate table.

Specimens of Experiments concerning Agriculture.

The Process.	The Intention.	The Result.
—— April 1776. —— Sowed the further ſide *before*, the hither ſide *after* croſs-harrowing. The whole was afterwards rolled.	—— No. I. —— (In N. 5.) Sowing Clover. Should Clover Seed be buried deep, or ſhould it be merely covered? *Either:* by this Experiment.	—— July 1777. —— The whole field a very *even*, good crop.
—— April '76. —— *a*, light rolled. *b*, heavy-rolled, immediately after the ſeed was covered. *c*, not rolled.	—— No. II. —— (In N. 6.) Rolling Gravel. Should a ſharp, gravelly loam be condenſed? or ſhould it be left porous? *Undeciſive.*	—— July '78. —— Neither the *Barley* nor the *Clover* received any perceptible advantage or detriment by the rolling.
—— April '76. —— *(a)* ſown before ſpikey-rolling. *(b)* ſown after it. The whole field was afterwards ſwept with the buſh harrow.	—— No. III. —— (In N. 4.) Sowing Mix-grass. Should the ſeed be deeply or ſlightly covered? *Either:* by this Experiment.	—— Aug. '77. —— This field was paſtured. Not the ſmalleſt difference to be obſerved; excepting that where the tilth was fine, the plants are thick; where cloddy, thin.
—— April '76. —— Harrowed all the Wheat of I. 2, with a pair of very light harrows, in order to raiſe freſh mould for the ſeed to drop upon; except a belt acroſs the middle.	—— No. IV. —— (In I. 2.) Sowing Clover. Is harrowing the ſoil before ſowing Clover over Wheat beneficial to the crop? *No:* not by this Experiment.	—— July '77. —— The whole field was *equally* good. *N. B.* This belt was neither harrowed before, nor rolled after ſowing: H. 1. the ſame, and very good.
—— Sept. '76. —— Two lands againſt the road, from the winding part of the road upwards, *dry*; the reſt *pickled*, in lime-water brine.	—— No. V. —— (In P. 1.) Sowing Wheat. Is brineing the ſeed advantageous to the crop? *Not by this Experiment.*	—— Aug. '77. —— It is remarkable that theſe two lands are *forwarder* and a *better* crop than the reſt of the field; and as totally free from *ſmut.*

The

THE PROCESS.	THE INTENTION.	THE RESULT.
—— Oct. '76. —— *a, a,* ſown with ſeed raiſed on a ſharp gravel (an oppoſite ſoil). *b,* with the very ſame ſpecies, raiſed on a clayey loam (a ſimilar ſoil).	—— No. VI. —— (In L. 1.) SEED WHEAT. Is changing the ſeed from ſoil to ſoil of different ſpecies, beneficial to the crop? *No.*	—— Aug. '77. —— Remarkable! *b,* was always the *rankeſt* crop; and is now *more lodged* than *a,* and ſeveral days *forwarder.*
—— Oct. '76. —— *a, a,* pickled in ſtrong lime water, ſalted until it would bear an egg. *b,* ſown dry.	—— No. VII. —— (In L. 1.) SOWING WHEAT. Is brineing the ſeed beneficial? *No.*	—— Aug. '77. —— The crops equal; and not a ſmutty ear in the whole field: at leaſt, not in the part ſown dry.
—— 1776. —— *a,* a ſummer-fallow of ſix plowings (including the breaking-up). *b,* Mazagan beans in drills—horſe-hoed, hand-hoed, hand-weeded, and (with the ſpring-plowing) five times plowed.	—— No. VIII. —— (In L. 2.) FALLOWING. Is a Summer-Fallow or a Fallow-Crop more advantageous to the ſucceeding crops? *A Summer-Fallow* *.	—— Aug. '77. —— *(a)* much the rankeſt crop of *Wheat,* with a gardenly quondal. Aug. '78. *a,* obviouſly the beſt crop of *Oats,* and by much the cleaneſt quondal.
—— Oct. '76. —— 17 lands over. 2 —— under. 4 —— over. 2 —— under. 66 —— over. The quantities of ſeed equal: about 2½ buſhels an acre.	—— No. IX. —— (In L. 1.) SOWING WHEAT. Is under-plit or over-plit preferable? *Over-plit*; with the ſame quantity of ſeed.	—— Aug. '77. —— The under-plit the ſtronger ſtraw and the larger ears; but much the thinneſt, much the fouleſt, and much the ſhabbieſt crop.
—— Oct. '76. —— The outſides of the two *double* lands above mentioned were harrowed thrice in a place: the inſides left rough.	—— No. X. —— (In L. 1.) SOWING WHEAT. Is it better to harrow after ſowing *under,* or to leave the ſoil in rough plit? *Undeciſive.*	—— Aug. '77. —— Equally thin, and equally foul. But perhaps (indeed moſt like) the outſides were not ſown ſo thick as the inſides.

* Whenever a poſitive anſwer is given, "by this Experiment," muſt always be *underſtood.* For it is not *one* Reſult; but a *ſeries of ſimilar* Reſults which amount to certainty. (See MINUTES OF AGRICULTURE, 7 Nov. 1776.)

The other experiments are recorded in the ſame form.

Our Author, after minuting in this manner all the experiments and obſervations that had occurred to him during the years 1777 and 1778, proceeds to explain his ideas by ſome general obſervations on *ſcientific agriculture*,—which moſt common farmers, we are afraid, will find to be above their comprehenſion. The following are a part of theſe obſervations that will be underſtood by more than will put the precepts in practice:

'There are few men, perhaps, who have leiſure and perſeverance enough TO MINUTE every uſeful incident which may occur to them *throughout the year*; but the man who has not leiſure and induſtry enough to pay unremitted attention to his farm, during *hay-time* and *harveſt*, and to make ANNUAL OBSERVATIONS on his management, is by no means a man fit for a *Farmer*.

'Taking for granted that there are many men who have both opportunity and inclination to increaſe their own ſtock, and to add to the public ſtore, of agricultural knowledge; to thoſe the Author addreſſes the following hints.

'Attending to incidents, and to the reſults of experiments; and, on hours of leiſure, digeſting the obſervations made thereon; are, to a man wholly detached from other amuſements, agreeable relaxations from the more active employments of the day: eſpecially as a nicety of language is not in the leaſt degree neceſſary to the rough ſketch to be ſtruck out in harveſt; for it is not the manner of relating the facts, but the facts themſelves, which are then to be particularly attended to. Beſides, by letting them lie in the rough until after autumnal ſeed-time, and then making out a fair tranſcript, many errors, ſuperfluities, and defects, may be diſcovered, which might (even on a reviſion) at harveſt have been overlooked: the facts will not only be now ſeen in a new light; but the tranſcription will root them anew in the memory. Every man who has accuſtomed himſelf to *write* his ideas muſt have obſerved, that after his autograph has lain by him until its contents have been in ſome meaſure forgotten, he has, on REVISION, ſeen it in a new point of view: he has reviewed it, in ſome degree, as the production of another; conſequently with a leſs partial eye than that with which he ſaw it at the time of writing; and his judgment has of courſe been proportionally ſtrengthened. And he muſt alſo have remarked, that TRANSCRIPTION ſeldom fails of producing an improvement of the original.

'*At the time of making out the fair tranſcript*, A GENERAL REVIEW of the elements and proceſſes ſhould be taken. This will not only call to the memory many incidents which otherwiſe would have eſcaped it; but will at the ſame time give an opportunity of ſyſtemizing the incidents and experiments which have been minuted and regiſtered in the courſe of the year, and which appertain to heads not peculiarly noticeable *at harveſt*.

'Thus a complete ſyſtematic view of PAST MANAGEMENT will be taken; and a valuable collection of uſeful leſſons retained, as guides to FUTURE MANAGEMENT: not, however, the theoretic dogmas, nor even the ſcientific obſervations, of other men, made on other

other ſoils; but maxims drawn from ſelf-management, on the identical ſoil to be hereafter managed.

'This mode of acquiring agricultural knowledge is not new: it has been more-or-leſs practiſed ever ſince mankind were diſſatisfied with the ſpontaneous productions of Nature: for it is in this manner the moſt illiterate Farmer becomes knowing in his profeſſion:—perhaps, however, without being aware of his acquiſitions; or, if appriſed, without providing any other means of preſervation, than merely truſting them in the care of his memory.

'Every Farmer who is one link ſuperior to his beaſts of labour, muſt ſay to himſelf at harveſt, "I have this year got ſuch and ſuch crops;—what has been the management?"

'As he buſtles acroſs his fields, or keeps-ſentry over his work-people, it is ſcarcely poſſible for him to refrain from reflections like theſe:

"Great Clayey Cloſe is a brave piece of *Wets*: the ſwaths lie rare-and-round, i'faith! Zuckers, and what an even plant of Clover; and how clean!—Ha! there's nought beats a ſummer-fallow for Great Clayey Cloſe. You may talk of ſtealing a crop, indeed; but, i'cod, it's like ſtealing from your neighbour: there's noa good comes ont at laſt."

'From his lower, his buſineſs calls him to his upper farm; where ideas like the following muſt neceſſarily hobble acroſs his intellects:

"The Barley of Upland-Down is a brave piece of barley, that it is. Aye, aye, it was a rare fallow. And then the hoeings! and the fold!—Odds my life! a turnip-fallow and the fold againſt the world for Upland-Down."

'If theſe incidents are ſo fortunate as to make impreſſions on his memory, he next year manages accordingly: he *ſummer fallows* his *ſtiff* land, and *turnips* his *light*. He does not, however, hug himſelf more on having made the diſcoveries, than on his being cunning enough to keep them as family-ſecrets: and conſequently, on being able to monopolize to himſelf and his heirs, the advantages which may accrue. The next market-day, however, may be lucky enough to liberalize his notions; and, over the tankard, he may communicate his ſentiments to his pot-companions; who, probably, are either too much wedded to the cuſtoms of their forefathers, or have too high an opinion of their own management, or perhaps of the management of ſome favourite neighbour *, to profit by the information. Thus the diſcovery either dies neglected;—remains with the family of the diſcoverer;—or, at beſt, is introduced to a few neighbouring Farmers. Whereas, the information of the man who is conſtantly on the watch for incidents, who is repeatedly making experiments, and who annually reduces his experience to ſyſtem, is not only more ample and intereſting, but he communicates his improvements to thouſands he never heard of, and perhaps to tens of thouſands yet unborn. For it is ſcarcely poſſible for a man who ſcruti-

* 'For almoſt every pariſh in the kingdom contains "the beſt farmer in England."

nizes his DAILY EXPERIENCE with a SCIENTIFIC EYE, not to make ſome uſeful diſcovery. And there is ſcarcely any man of common underſtanding, who has carefully attended to the reſults of his preſent management, in order to regulate the proceſſes of his future; and who has chronologically memorized, and annually regiſtered, theſe reſults, ſyſtematically; who muſt not in a few years have produced a work of PUBLIC UTILITY.'

That our Readers may have ſome idea of the Author's plan, we give the following ſection entire, as it contains a general view of the whole operations of the farm:

'In AUTUMN,—prior to Wheat Seed time, the Writer has made it a Rule to ſketch out the Plan of his next Year's Management, by delineating an INTENDED ARRANGEMENT. This *theoretic* Plan, however, he has never conſidered as perfect and *inviolable*; but has continued *altering* and *improving* it, *as Circumſtances pointed out in the Courſe of his Management*. He, nevertheleſs, has always found it of very great ſervice in proportioning his work to his teams;—the number of acres to be plowed, to the number of beaſts of labour he has had to plow them with: beſides having a more diſtinct view of the buſineſs of the coming year, than he could have had without ſuch a Sketch. The utility of this *intended Arrangement* will appear more fully when the REAL ARRANGEMENT and its Uſes are pointed out.

'In SEED-TIME,—the following has been his conſtant practice: As ſoon as the ſowing of any particular field is finiſhed, he firſt adjuſts and cloſes the *Labour Account* of that field; (See DIGEST, p. 145.) and, having previouſly opened a *Seed Account* * for each of the Crops intended to be ſown next year, he regiſters in one line (as in the following Arrangement) the Time of Sowing, the Number of Acres, and Name of the Field; with the Quantity and Quality of Seed which has been ſown in it. As ſoon as the whole of a crop, as *Wheat*, for inſtance, is ſown, he adds up the quantity of acres and the quantity of ſeed ſown over them; and thus fixes the real Arrangement with reſpect to *Wheat*.

'Theſe ſeveral Operations, and this Arrangement, ſet the Soil and Seed-Proceſſes in a clear and intereſting point of view; much uſeful information neceſſarily ariſes; and many incidents now require to be retained, until Harveſt, by rough Memorandums.

'In MAY,—or as ſoon as the Seed is all in, he takes a *general View of the whole Farm*; correcting ſuch departments of the intended arrangement as have not fallen under the *Seed-Proceſs*;—as *Meadow*, *Paſture*, *Fallow*, &c. and thus aſcertains, preciſely, the REAL ARRANGEMENT.

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* 'The References to theſe *Seed-Accounts* were omitted (by a typographical error) in the *Index* which was given in page 145 of the DIGEST.'

The

The ARRANGEMENT, 1777.

WHEAT.

Time of Sowing.		Quantity of Seed.
29—9 to 30—10 *.	24 Acres in L 1, 2.	49½ Buſhels of M †.
24—9 to 7—11.	18½ —— P 1, 2, 3.	4	½ —— B.
28—10.	1 —— of S 2.	2 —— M.
	43½ Acres.	93 Buſhels of Seed.

WINTER TARES.

October 10.	3 Acres in O 1, 3.	7 Buſhels of G.
30—10 to 2—11.	1½ —— S 1.	3 ——
	4½ Acres.	10 Buſhels of Seed.

BARLEY.

November 8.	0½ Acre of S 2.	1 Buſhel of O.

PEA BEANS.

25—2 to 1—3.	10½ Acres of M. 3, 4, 5, 6.	43 Buſh. of Maz. Beans of L; and Marlborough Peaſe: half-and-half.

TARE BARLEY.

Mar. 6, to 22.	8¼ Acres in M 1, 2.	26 Buſh. Saved from laſt Year's Fodder of L.
27.	5¼ —— F 2.	18 ——
	13½ Acres.	—
		44 Buſhels of Seed.

OATS.

24—3 to 5—4.	8¼ Acres in B 3 and 4.	15 Buſh. off a Chalk.
		2½ —— raiſed in E.
		28 —— Alemouth.
29—3 to 6—4.	5½ —— A 4 and 5.	26 —— Alemouth.
22—3 to 17-4.	10 —— G 1 and 2.	25 —— Chalk.
		32 —— E.
	24¼ Acres.	128½ Buſhels of Seed.

POTATOES.

15—4 to 1—5.	1½ Acre in S 3.	10 Buſh. of Red Bunch
		11 —— White Kidney
	1½ Acre.	21 Buſhels of Plants.

* The time of ſowing L 1 and 2 was from the 29th of the *Ninth* month (September) to the 30th of the *Tenth* month (October) 1776.

† Of Wheat which grew in the diviſion M.

CLOVER-

CLOVER-LEY.

10 Acres in H 1 and 2.
12 —— I 1 and 2.
8 —— N 5 and 6.
15¼ —— O 1 and 2.

45¼ Acres.

MIXGRASS-LEY.

11½ Acres in A 1, 2, and 3.
6½ —— B 1 and 2.
5¼ —— C 1 and 2.
7¾ —— D 5.
3⅛ —— M 4 and 6.
1⅞ —— N 5 and 7.
0¾ —— P 2.
7⅛ —— T 2 and 3.

44⅛ Acres.

MEADOW.

3⅞ Acres in D 2 and 3.
1⅞ —— K 1.
1 —— L 1.
0¾ —— P 2.
2⅞ —— R 3 and 4.
5⅜ —— T 1, 4.

15¾ Acres.

PASTURE.

5¼ Acres in K 2.
11½ —— K 3.
6⅜ —— R 1, 5, and 6.

22⅞ Acres.

FALLOW.

4¼ Acre in F 1. for Barl. and Clov.
6⅜ —— K 4. for Oats and Clov.
1½ —— S 4. for Cabbage.
1½ —— S 5. for Turnips.

13⅝ Acres.

GIVEN UP, OR LETT OFF.

10¼ Acres in E.
14 —— N 1, 2, 3, and 4.
1 —— R 2.
4 —— Stray Lands.

29¼ Acres.

269⅛ Acres in all, excluding hedge, ditch, &c.
21⅞ —— of hedge, ditch, roads, &c.

291 including waste.

'Thus every rod of the Farm is arranged under the head to which it immediately appertained in the Year 1777. By this mode of Arrangement, every patch and every corner is brought into view; no part, be it ever so minute, can escape notice; no straggling acre of fallow can be left unstirred; no ley forgot to be rolled; nor corn omitted to be disweeded: the eye, at one glance, takes in the whole œconomy of that year's management.

'In HARVEST,—he opens an *Account*, or *Head*, for every particular crop, or vegetable, to be harvested. And as the hay or corn is *carried*, he registers, in the evening, the number of loads which have been carried during the course of the day; mentioning in one line, the month and day, the field, the number of *Harvest*-loads; and, of *Hay*, the estimated number of *Sale*-loads; and *guesses* at the number of Quarters the *Corn* crops will yield. When the whole of any particular crop is carried, he adds up the real number of harvest jags, and the supposed number of sale-loads of hay, and quarters of corn; and thus ascertains the *gross Produce* of that crop.

'These *Crop-Accounts*, or *Accounts of Produce*, he either keeps miscellaneously, and afterwards digests them agreeable to the repositories,

ries, whether barns or ſtacks, to which the loads have been carried; or, which is more expeditious, he ſubdivides the heads according to the ſtacks he means to make, or the barns he intends to fill, with the reſpective crops, and *carries* with his pen the number of loads immediately to the *Barn* or *Stack* to which the Hay or Corn had been carried by the waggons. But uſeful as *theſe* accounts of Produce are in the *Barn* and *Farm-yard Management*, they do not give a diſtinct idea of the *produce of each field*; he therefore *re claſſes* them, ſo as to aſcertain, preciſely, the number of loads produced by each field or diviſion; in order to form a comparative judgment of the various ſpecies of management which have attended the different departments of the Farm; and from thence to draw LESSONS OF FUTURE MANAGEMENT.'

After having given this table of the general arrangement of his farm, he proceeds, in the following part of the work, to review every article in detail. The ſcantineſs of our limits forbid us to enter into this detail—but we ſhall give an abridged ſpecimen of the article *Wheat*, from which ſome idea of the whole may be obtained.

WHEAT, 1777.

	containing		produced		laid at		of bushels an acre.
L.	24 Acres		71 Jags.		75 Quarters.		25.
S.	1 ——		2 ——		3 ——		24.
P.	18½ ——		33½ ——		45 ——		20.
	43½ Acres.		106½ Harveſt Jags.		123 Quarters †.		

SOIL.

'L, clayey Loam, with a retentive Subſoil.'

'S, ſandy Loam, with a retentive Subſoil.

'P, gravelly Loam, with an abſorbent Subſoil.

'The ſtiff land produced the beſt Crop; but it was beſt-tilled and beſt-manured: there was very good Wheat on ſome of the lighter Soils; eſpecially on the ſandy Loam, which was in high Tilth and good heart. And

'Perhaps;—*Wheat affects almoſt every* Species *of Soil.*'

After this general diviſion, he proceeds to take notice of ſuch remarks as have been ſuggeſted by the experiments relating to Wheat under the articles—Soil—Manure—Seed—Weather. Succeſſion—Soil Proceſs—Manure Proceſs—Seed Proceſs—

* 'Began Reaping the 12th of Auguſt, and finiſhed the 2d of September: Began Carrying the 26th of Auguſt, and finiſhed the 8th of September.'

† 'Low as this eſtimate may ſeem, it proved to be above the Truth; the whole Yield being only 903 Buſhels of Head, and 60 Buſhels of Tail; amounting together to 120 Quarters and 3 Buſhels. Where the Crop was large and much lodged, I laid it at a Quarter each Jag; but I apprehend it did not yield ſo much: whereas in a *yielding Year*, a Jag of equal ſize to thoſe alluded to will afford from two Quarters to twenty Buſhels of Wheat. Such is the pernicious effect of a cold, wet Summer!'

Vegetating

Vegetating Proceſs—Vegetable Proceſs—the Crop—Quōndals. We ſelect what occurs under the head *Seed Proceſs* as a ſpecimen of this department:

SEED-PROCESS.

Time of Sowing.

'Began ſowing the 29th of September, and finiſhed the 7th of November.

'One ſide of L 1. was ſown, from three weeks to a month, before the other ſide.

'The *early ſown* was much the largeſt, rankeſt Crop; but it was almoſt wholly *lodged*, and the Grain very light in the ear: Whereas the *late ſown*, in general, *ſtood*; the ears were large and well filled; and, although the Crop in the *Field* was not more than two-thirds ſo bulky as that of the *early ſown*, I am of opinion that in the *Barn* the *late-ſown* will prove the beſt Crop.

'This equality, however, is merely a caſualty of the weather. Had the Summer proved moderately *dry*, the *early-ſown* would have been conſiderably the beſt Crop; its plants in the Spring were far more numerous and healthy than thoſe of the *late-ſown*: and indeed, generally, *the Time of Sowing* is one of thoſe myſteries of Agriculture, which being in ſome degree dependant on *Chance*, cannot be nicely regulated by human foreſight. There may, nevertheleſs, be one GENERAL RULE FOR THE TIME OF SOWING; which, *taken in a general ſenſe*, may, *perhaps*, be applicable to every Crop, and to every Country.

'Perhaps;—*Sow poor Land early*; *rich Land late*.

'For if the Summer prove *wet*, a field which is out of heart runs no riſque of being injured by Rankneſs, and the field which is full of Manure will be prevented from lodging.

'If the Summer prove *dry*, a field which is poor, and which does not get its ſurface ſhaded before the drought ſet in, is in danger of being ſtinted, or wholly burnt up; while a field (of Wheat at leaſt) which is in heart, will force its way, in defiance of the dryneſs of the weather.

'*Early* and *late*, however, when applied to *the Time of Sowing*, may each of them have a diſtinct meaning in different countries. And indeed not only every country, but every county, nay, every diſtrict, may have, with ſtrict propriety, its *peculiar time of ſowing*. However, as a *general regulation of the above maxim*, we may venture to ſay,

'Perhaps;—BEGIN *with the Soil which is* poor, *and* FINISH *with that which is* in heart.

Preparation of the Seed.

'Part of it was *prepared* by ſteeping it in ſtrong Lime-water, ſalted ſufficiently to bear an egg; and afterwards limed.

'Part was ſown *without Preparation*.

'By Experiment, No. 5;—*Pickling the Seed* ſeemed *to be diſadvantageous to the Crop*.

'By Experiments, No. 7 and 19;—*There was not the leaſt advantage aroſe this year from* Brining *Wheat*.

'This

'This is the ſecond year I have made Experiments on *pickling Wheat*, without one inſtance in its favour. It has always happened, however, that the *entire Pieces* on which the Experiments have been made, were *wholly* free from *Smut* (the diſeaſe intended to be guarded againſt); and conſequently no *compariſon* could be made. More Experiments are therefore neceſſary to a final deciſion.

Mode of Sowing.

'Part was ſown *under-plit.*

'Part, over the *freſh Plit, rough.*

'Part, over the *freſh Plit, fluted.*

'Part, over the *ſtale Plit, fluted.*

'By Experiment, No. 9;—2½ *Buſhels of Wheat ſown* over-plit, *gave a better Crop, and a cleaner Quondal, than the ſame quantity of Seed ſown* under-plit.

'It muſt be obſerved, however, that this Experiment was made in L 1. a *clayey Loam:* on a *light ſandy Loam*, the reſult might have been different; perhaps the reverſe. With reſpect to a ſtiff, cold ſoil, however, this is a very deciſive Experiment: the part ſown under-plit had not half the number of plants as had the part ſown over-plit: and, generally,

'Perhaps;—*On cold wet Land, two Buſhels of Wheat ſown* over the freſh *Plit, is an equivalent to three Buſhels* plowed in.

'By Experiment, No. 10;—*It was immaterial whether the Soil was harrowed, or left rough, after ſowing under-plit.*

'(This Experiment, however, is not ſufficiently deciſive.)

'A comparative Experiment was made between the *freſh Plit rough*, and the *freſh Plit fluted*; but the whole was ſo lodged and ſo ravelled, the reſult was dubious.

'The *ſtale Plit fluted* was plowed when the Surface was covered two or three inches thick with the *third* Crop of Clover; the *freſh Plit fluted* was plowed when the Surface was quite bare, the Aftergraſs having been paſtured off very cloſe.

'By Experiment, No. 13;—*It is better to flute the* ſtale Plit plowed clovery, *than the* freſh Plit paſtured.

'The Experiment on *fluting the ſtale Plit plowed clovery* was repeated in two or three different places, and the reſults were uniformly in its favour.

Quantity of Seed.

'Various: On a par, about 2½ Buſhels an Acre; and the Crop in general too rank: but the Seed was principally ſown over the *freſh Plit*, or *freſh Flutes*; and,

'Perhaps;—*Two Buſhels of Wheat ſown over* a freſh Surface, *is equal to two and half Buſhels ſown on* a ſtale Plit.

'A tenacious Soil is here more particularly ſpoken of; the ſurface of which, when newly plowed, abounds with cells and fiſſures, which readily receive the Seed; but which are ſhut or filled up by the firſt ſhower of Rain, or even by the Dews and the mouldering of the Soil; and when once theſe *Seed cells* are cloſed, and the Surface has acquired a *Varniſh*,—a *glazen Cruſt*, it becomes difficult to cover the Seed effectually.

'By

'By Experiment, No. 16;—THIN SOWING *of Wheat on a* GRAVEL *is* fortunate, *when the Summer proves* wet.

'The 1½ Buſhel (ſee the Experiment) was quite a rank Crop; the 2½ Buſhels, a middling Crop; but the four Buſhels, not more than eighteen inches high; many of the ears not an inch long, and the ſtraws not thicker than the ſtems of Rye graſs! But, perhaps, had the Spring and Summer proved *dry*, the firſt would have been burnt up; while the laſt, by ſhading the Surface, and thereby keeping the Soil cool, might have been a good Crop. It muſt alſo be obſerved, that this Experiment was made over *Flutes*, and probably almoſt *every Grain vegetated*.

'From this year's experience, and from repeated obſervations in dry Years, I am convinced that *the Quantity of Seed* for a *burning Gravel*, cannot be *nearly* aſcertained without a fore-knowledge of the Weather of the enſuing Summer.

'Therefore;—*Burning Gravels are hazardous Soils.*

'Becauſe the Crop depends eſſentially on *the Quantity of Seed*; and the *proper* quantity of Seed depends wholly on that *Weather* which cannot be foreſeen: therefore,

'Perhaps;—*Sow on a Gravel from 2½ to three Buſhels of Wheat an Acre; and, if the Winter prove* dry, *thin the plants with a Hoe in the Spring; but, if the Winter prove* wet, *let the whole ſtand in expectation of a* dry *Summer* *.

Covering.

'The whole, whether Fallow or Ley, (except a part ſown underplit) was harrowed as fine as a Garden. No labour was ſpared until the beds were rendered (by the concave Hinge Harrows) *perfectly convex*, their *Surfaces fine*, and the *Seed covered*.

Adjuſting.

'Part of the Inter-furrows were opened with the double Plow; part left cloddy; and a comparative Experiment was regiſtered; but the whole was ſo rank and ſo lodged, no accurate inference could be drawn. The wet Soils were carefully croſs-furrowed, ſufficiently *deep* to drain effectually the Inter-furrows, and ſufficiently *wide* to walk in.'

The Reader will, we doubt not, be well pleaſed to ſee *ſo much* made out of the few Experiments that occur on this head, and will, probably, be impreſſed with a very favourable idea of the induſtry and abilities of our Author. He will do well, however, to remark, that the obſervations are here produced merely as a ſpecimen of the *manner* in which a farmer ſhould arrange his Experiments, and make his remarks upon them, to ſerve as a baſis for future obſervations. The Author is too judicious not to perceive that no poſitive concluſions can be drawn from ſo few experiments, and we wiſh our Readers never

* 'This, however, muſt not be taken as an infallible guide; for although the winter of 76-77 was dry, and the enſuing ſummer proved wet; yet the winter of 77-78 was equally dry, and the drought continued through the ſummer.'

to

to loſe ſight of this. The following general obſervations, upon the wheat crop, like every other remark of our Author, *when viewed in a proper light*, deſerve well to be attended to:

'What was the management of the ſixteen Acres which this year produced at the rate of 3½ Field-Jags an Acre? The Soil, a clayey Loam, was part of it a Summer-fallow;—part a Bean Quondal, Dog-days fallowed: the whole dunged with about ten fifty-foot loads (about 500 cubical feet) of prime horſe dung an Acre, ſpread over the rough Plit of *one deep plowing* *; harrowed;—rolled; gathered into half-rod ridges *very ſhallow*;—harrowed;—rolled;—the ridges reverſed *moderately deep*;—ſown over the freſh Plit, in very high Tilth in September-October;—harrowed extremely fine;—the Inter-furrows opened, and the Croſs-furrows made wide and deep.—Although it is very flat, wet land, not a ſpoonful of water ſtood on it during the Winter.

'The avocation of Agriculture would indeed be diſheartening, if a good crop of Wheat could not be obtained from ſuch management, and ſuch weather as attended theſe ſixteen Acres. And, were Autumns in general as favourable as the laſt was, I ſhould almoſt give up the thought of *Wheat on a Clover-Ley*: but ſuch another Wheat Seed-time may never happen.

'Had the diviſion L. been caught in a *wet Autumn*, one-half of it at leaſt could not have been cropt with Wheat, and the Seed of the other half muſt have been put in very badly. Fine as the weather happened, the labour, attendance, and attention beſtowed on it was without end; and the anxiety for the weather equal to the diſagreeable watchfulneſs of hay-time and harveſt.

'What would have been the caſe this year, had I had nothing but *Fallows*—even *Summer-Fallows*—to depend on for Wheat? The weather, from the middle of May to the middle of July, was inceſſantly rainy; and the ample crops of this harveſt have fully employed the teams ever ſince. Part of K 4, a Summer-fallow, is now (10 September) as green as a Ley! I have not an Acre of Fallow ſowable with Wheat without two or three more plowings. Had I nothing but *Fallows*, I could not, be the weather ever ſo fine, put in fifty Acres of Wheat, tolerably, before Chriſtmas. Very fortunately, however, I have *Clover-Leys*, moſt of them dunged, ready to be landed up for Wheat, as ſoon as rain comes to moiſten the ſurface: And my Fallows being for Spring-corn, they will receive the Winter and Spring ſtirrings. I have no hope of getting ſuch noble Crops and beautiful Quondals from *Clover-Leys* as from *dunged Summer-Fallows*; but I hope that my Spring Crops and Autumnal Comfort will over-balance even the valuable advantages of a good Crop of Wheat and a clean Quondal.

'The Crop next in goodneſs was from a clayey Loam, part of it a Bean, part a Tare-barley-Quondal, each of which received a very good Dog-days Fallow, and were managed almoſt exactly by the proceſs above mentioned; excepting that this part of the diviſion L, was ſown in October-November—That in September-October.

* 'See MINUTE of 21 July, 1776.'

'The

'The next which followed in point of goodneſs, was raiſed from a Clover Ley on a gravelly Loam, dunged for Clover; landed-up by two Oxen and a whip-rein Plow, ſoon after the ſecond Crop of Clover was off;—lay three weeks in rough Plit;—it was then harrowed;—fluted,—(ſown,—) and harrowed; with one horſe only: the whole expence of labour not five ſhillings an Acre.

'Laſt Autumn this ſtruck me as a moſt eligible proceſs: this Harveſt has convinced me that Theory was once right. During Winter and Spring, the Crop was beautiful; and, had it not been lodged by the heavy rains of laſt Summer, it would have been a very good Crop at Harveſt; and, notwithſtanding the wetneſs of the Summer, and the proneneſs of the ſoil to *Seed-weeds*, this Crop was almoſt wholly free from them; for they had vegetated abundantly while the Soil lay in rough plit, and the harrows and the flute totally eradicated them.

'The Quondal, it is true, is foul with *Root-weeds*; but this muſt not be charged to the diſadvantage of the ſucceſſion of *Clover-Wheat*, nor to the proceſs of *fluting the ſtale plit of a Clover-Ley*, but to the ſlovenly ſucceſſion of *Wheat, Barley, Clover*. A *clean* Clover-Ley, *properly plowed*, cannot poſſibly afford a foul Quondal.'

IN FUTURE,

'*I will never depend* wholly *on* Fallows *for Wheat*.

'A SUFFICIENCY OF *clean* CLOVER-LEYS FOR WHEAT SHALL BE THE PRINCIPAL OBJECT OF MY FUTURE MANAGEMENT*.

'*If the Soil be much out of heart, I will dung* one deep plowing *for Spring-Corn and Clover*.

'*If the Soil be in tolerable heart, I will* top-dreſs *for the Spring Corn and Clover, and* dung *for the Wheat*.

'*If* Auguſt *be* moiſt, *I will endeavour to* flute the ſtale Plit.

'*If the Surface remain* droughty *until* September-October, *I will ſow on the* freſh Plit.

'*If the Soil be* poor, *and Manure ſcarce, I will endeavour to* bury the ſecond Crop *of Clover*.

'*I will* endeavour *to* BEGIN *ſowing on the* pooreſt, *and* FINISH *with the* richeſt, *Soil*.

'*I will not* brine *the ſeed of Wheat; except by way of Experiment* †.

'*If the Crop be inclinable to rankneſs, I will* hoe *the* INTERVALS, *and* paſture, *or* top, *or* verdage *the* BEDS.

'*I will begin to cut while the knots are green; and endeavour to let the Sheaves have a ſhower in the Field.*'

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* 'It muſt be obſerved, that theſe Reſolutions are formed in the neighbourhood of London, where Clover-hay generally bears a price equal to that of the beſt Meadow-hay.'

† 'If Seed-Wheat be foul with light Weed-ſeeds, it may be convenient to immerge it in *Water*, in order to gain an opportunity of *ſkimming off the Lights*.'

In the obſervations on the Weather, we meet with many ingenious remarks, and uſeful hints; but here, as uſual, he mounts his hobby, and gives us a ſet of meteorological inſtruments, of *his own invention*, which we are ſorry to pronounce extremely imperfect, as no one of them admits of being compared with any other inſtrument of the ſame kind that has ever yet been uſed, nor can any other inſtruments be ſo conſtructed as to correſpond with them. As all barometers have the inches of height marked upon them, it was natural, and would have been eaſy, for him to have mentioned the exact height that correſponded with the bottom and top of his ſcale; but this he has omitted. Of the thermometer he has only told us, that the medial point correſponds with the 54th degree of Fahrenheit's ſcale—but what are the higheſt or the loweſt points, every one is left to gueſs, at random. The hygrometer is indeed a moſt uſeful inſtrument for the farmer, but, unfortunately, no device has yet been fallen upon to conſtruct an inſtrument of that kind with any tolerable degree of accuracy, nor is that of our Author calculated to remedy this defect. The aneometer, rain-gage, and exhalation-gage, are leſs ſimple than others that have been uſed before. On the whole, this ſet of implements is, in a great meaſure, incomplete; and we conſider it as a very faulty degree of indolence in an author to publiſh his inventions, on any ſubject, without either reflecting deeply upon it himſelf, or examining what has been accompliſhed by others, —neither of which, it is very evident, has been done by our Author, in the preſent caſe.

Notwithſtanding theſe ſtrictures, we conſider this work as capable of producing great utility, if it falls into *proper hands*. The ardour and unremitting attention of the Author will ſtimulate ſome to attempt what they would not otherwiſe have thought of. We are far, however, from thinking the plan of obſervation here pointed out, will prove ſo extenſively uſeful as the Author ſeems to apprehend. Perſons of mean talents will never be able to comprehend the ſpirit or meaning of theſe arrangements, and ſuch men always form the majority of every claſs. Others, who are capable of following the Author in his chain of reaſoning, will want that ſpirit of exertion which is neceſſary to put it in practice: for indolence is ſo natural to man, that if not impelled by *neceſſity*, or ſtimulated by ſome powerful natural propenſity, he is extremely apt to deſiſt from all enterprize and action, although *reaſon* points out, in the cleareſt manner, the benefits that would accrue from the vigorous employment of his faculties. Indeed the attention neceſſary to go through with a work of this nature is ſo great, that we much doubt if any man of talents could be found who would perſevere in it with proper ſpirit, unleſs he were urged on by that natural par-

tiality which every one feels for the child of his own fancy. Our Author himſelf acknowledges the difficulty of attending properly to this object, even when he had the aſſiſtance of that powerful ſtimulus; for he obſerves, that 'had the experiments been continued with the ſame aſſiduity with which they were begun, they would have been far more numerous than they now are; but the autumn of 1777 was engroſſed by the publication of the *Minutes of Agriculture*; and the ſpring of 1778 perplexed by a leſs agreeable circumſtance: and a man who attends to the proceſs of experimenting ſhould have his *head at leiſure, and his heart at eaſe.*' If theſe requiſites are neceſſary for carrying into practice the plan here chalked out, we are afraid it will be long before the world can reap much benefit from it; and as we are ſatisfied of the juſtneſs of the remark, we view it as one of thoſe Utopian ſchemes which, although it may in a few caſes be put in practice by one or two individuals, can never become univerſally prevalent or extenſively uſeful. It muſt be by leſs gigantic ſtrides that the weak, fluctuating, indolent creature, *man*, muſt advance in knowledge.

Much praiſe is due to our Author for ſo ſtrenuouſly exerting himſelf for the good of others. If *they* cannot be ſo highly benefited by theſe exertions as *he* may have wiſhed, the blame is *theirs: he* will at leaſt have the conſcious ſatisfaction of having *endeavoured* to ſerve them. We return him thanks for the entertainment he has afforded us, and we recommend his performance to the attention of all judicious cultivators,—to all who have the proſperity of agriculture at heart,—as a work that will afford them much pleaſure, and ſome inſtruction, by teaching them how to make the moſt advantage of the occurrences that daily happen within the ſphere of their own obſervations.

ART. II. *An Harmony of the Goſpels:* In which the original Text is diſpoſed after *Le Clerc*'s General Manner; with ſuch various Readings at the Foot of the Page as have received *Wetſtein*'s Sanction in his Folio Edition of the Greek Teſtament. Obſervations are ſubjoined, tending to ſettle the Time and Place of every Tranſaction, to eſtabliſh the Series of Facts, and to reconcile ſeeming Inconſiſtencies. By William Newcome, D. D. Biſhop of Oſſory. Folio. 1 l. 7 s. Boards. Dublin printed, and ſold by Cadell in London. 1778.

THE numerous attempts that have been made to harmonize the Goſpels, are a proof of the ſenſe that Chriſtians in general have entertained of the uſefulneſs and importance of reconciling the ſeveral accounts which the Evangeliſts have given of the life and actions of Jeſus. They are, likewiſe, a proof of the difficulty that attends the execution of ſuch a deſign. This difficulty ariſes chiefly from the neglect of chronological

order in the evangelical hiſtories, and from the different circumſtances with which the ſame facts are related by the different writers. It muſt appear to every one who attends to the ſubject, that the Evangeliſts often join together detached and diſtant events, on account of a ſameneſs in the ſcene, the perſon, the cauſe, or the conſequences; that they make tranſitions from one fact to another without any intimation that important matters intervened; that they uſe particles which intimate an immediate connexion, with ſome degree of latitude; that they neglect accurate order in the detail of particular incidents; that they are more intent on repreſenting the ſubſtance of what is ſpoken than the words of the ſpeaker; and that, by a ſelection of different circumſtances, they often place the ſame fact in very different lights. But the ſacred hiſtory is not liable to any juſt objection from this mode of narration; for, as the learned and ingenious Author of the preſent work juſtly remarks, 'if on this account objections are more eaſily ſtarted, and it becomes more difficult to reconcile ſeeming variations, and to frame ſuch materials into a regular body of hiſtory, on the other hand, the Evangeliſts are more ſcrupulouſly examined and compared; they are ſtudied jointly, as well as ſeparately; their conſiſtency ſtrikes us more after an attentive inveſtigation; all ſuſpicion of compact and colluſion is removed; and the independence of their teſtimony is eſtabliſhed as far as antiquity aſſerts it.'

The uſefulneſs of an Harmony of the Goſpels is thus repreſented by the Biſhop, in his Preface, from which we have taken the preceding extract.

'By the juxtapoſition of parallel paſſages, it is often the beſt comment; and it cannot but greatly alleviate the Reader's trouble in his attempts to illuſtrate the phraſeology and manner of the Evangeliſts.

'It ſhews by intuition, that St. Mark, who inſerts much new matter, did not epitomiſe St. Matthew's Goſpel.

'It affords plain marks, from the additions and omiſſions in St. John's Goſpel, that *his* was deſigned to be a ſupplemental hiſtory.

'It illuſtrates, in many inſtances, the propriety of our Lord's conduct and words. The attentive Reader will make many remarks of this kind. I ſhall ſelect a few examples. Thus previouſly to the call of the four apoſtles, Mark i. 16—20, Andrew had been the Baptiſt's diſciple, and had received his teſtimony to Jeſus*; Peter had been brought to Jeſus by Andrew his brother †; and Jeſus had ſhewn more than human know-

* John i. 35, 40. † Ib. v. 42.

ledge, and more than human power ¶, which probably had fallen within the experience of theſe diſciples, or, at leaſt, muſt have gained their belief on the firmeſt grounds. Thus the words of Chriſt, John v. 21, 25, are * prophetically ſpoken before he had raiſed any from the dead; and his reproofs, Matth. xii. 34, Mark vii. 6, are * uttered after he had wrought miracles during two feaſts at Jeruſalem.

'Thus our Lord firſt draws † the veil of parables over his doctrine, on the very day when his miracles were attributed to the power of Satan. See § 42, 47, 48, 49.'

After another inſtance or two the Biſhop adds,

'Laſtly, ſtrong preſumptions of their inſpiration ariſe from an accurate compariſon of the Goſpels, from their being ſo wonderfully ſupplemental to each other in paſſages reconcileable only by the ſuggeſtion of a ſeemingly indifferent circumſtance, and from their real agreement in the midſt of a ſeeming diſagreement. "Truth, like honeſty, often neglects appearances: hypocriſy and impoſture are always guarded ‡."

In this paragraph we cannot but think his Lordſhip miſtaken. The differences obſervable in the accounts which the Evangeliſts give of the ſame facts, are a proof that they did not write in concert, and they, conſequently, eſtabliſh the independence of their ſeparate teſtimonies, and add to the credibility of the general hiſtory. That the evangelical writers may, by a diligent attention and a critical inveſtigation, be reconciled to each other, is a proof that they were well acquainted with the facts they relate, and that they faithfully recorded them; but affords no preſumption that they were divinely inſpired. On the contrary, the difficulties which occur in harmonizing the Goſpels, ſome of which are ſuch, according to the Biſhop's own obſervation, 'that we may ſay of them, as Le Clerc ſays of the two genealogies, *univerſam antiquitatem exercitam habuere* ‖;' difficulties, which the united labours of all preceding harmoniſts and commentators have been inſufficient to remove, form in our opinion an inſuperable objection to that plenary inſpiration under which Chriſtians in general have ſuppoſed the ſacred hiſtorians to have written. If they had been divinely inſpired in regard to the compoſition of their hiſtories, or even if they had conceived alike of the facts related by them, it can ſcarcely be imagined that they would have placed the events they record in ſo different a light, or would

¶ John i. 48. ii. 11, 23. iii. 2. iv. 29, 45, 50.
* Lege, *were.* † Lege, *drew.*
‡ Weſt on the Reſurrection. Ed. iv. 342.
‖ Harm. p. 525.

have

have related them with ſuch different circumſtances, that it ſhould be frequently uncertain whether they be the ſame or not, or that it ſhould require ſuch an attentive inveſtigation, and ſo great critical acumen to reconcile their ſeveral narratives to each other. Mr. Weſt's obſervation is very juſt with reſpect to mere human writings. Divine inſpiration would ſuperſede the uſefulneſs of all lower marks of veracity; and muſt be proved, if proved at all, not by internal characters, but by external evidence.

The Reader will learn, from the title, what he is to expect from this intereſting and uſeful publication; and as far as learning, candour, and ingenuity can give him ſatisfaction, we may venture to aſſure him that his expectations will not be diſappointed. Dr. Newcome appears to be well-acquainted with the writings of preceding harmoniſts and commentators, and to have made a judicious uſe of their ſyſtems and obſervations. When he adopts any of the improvements which later harmoniſts have made on the more ancient, he fails not to acknowledge it, with a due commendation of their attention and judgment; and, when he differs from them, he propoſes his reaſons with great frankneſs and ingenuity. While his own ſyſtem and remarks are ſupported in a manner which, if it do not convince, cannot fail to leave upon the mind a favourable impreſſion of the Author.

Dr. Prieſtley, in his Harmony of the Evangeliſts, publiſhed about two years * ago, revived and defended Mr. Mann's hypotheſis reſpecting the duration of our Lord's miniſtry. Dr. Newcome, not ſatisfied with the reaſons produced in favour of that ſcheme, has adhered to the more common opinion, firſt advanced by Euſebius, and generally followed by harmonizers and eccleſiaſtical hiſtorians, that our Lord's miniſtry continued three years and a half, and included in that ſpace of time four paſſovers; and we think that his Lordſhip has ſhewn it to be very improbable that the ſeveral journies of our Saviour in Galilee, and the tranſactions connected with them, ſhould have been performed in ſo little time as Mr. Mann and Dr. Prieſtley have allotted to them. Not to add, as the Biſhop does not fail to remark, that their hypotheſis reſts upon a ſuppoſition that there is an interpolation of a verſe, or at leaſt of the words τὸ πάσχα ἡ, John vi. 4. Which ſuppoſition is not ſupported by the authority of a ſingle copy, and is weakened by the probability (ariſing from the circumſtance noted of there being much graſs) that the miracle was performed rather before than after the paſchal ſeaſon.

* Vid. Rev. vol. lviii. p. 89, Number for February, 1778.

Le Clerc having, in Dr. Newcome's opinion, exhibited the text in the moſt uſeful manner of any harmoniſt, he has adopted his method; though with much difference in the general and particular arrangement. His Lordſhip has divided the evangelical hiſtory into ſeven parts or periods. The whole Harmony is farther and more uſefully divided into ſections; to each of which is prefixed a title, 'deſigned to mark the general order of the hiſtory at firſt view, and not faithfully to exhibit the contents.' Thoſe paſſages in the firſt Epiſtle to the Corinthians, and at the beginning of the Acts of the Apoſtles, which contain an account of the inſtitution of the Lord's Supper, of the appearances of Jeſus to his diſciples after his reſurrection, and of his aſcent in their preſence to heaven, are introduced in their proper places. At the cloſe of the Harmony are two appendixes: the firſt containing Dr. Benſon's, the ſecond Dr. Lardner's, manner of harmonizing the accounts of Chriſt's reſurrection, as far as reſpects his firſt appearances to Mary Magdalene and others, on the day on which he aroſe. The extract from Dr. Benſon is taken from his *Life of Chriſt*, p. 520, &c. that from Dr. Lardner, from his *Obſervations on Macknight's Harmony of the Four Goſpels, ſo far as relates to the Hiſtory of our Saviour's Reſurrection.* To the whole are ſubjoined, notes on the Harmony of the Goſpels, and on the time and place of the tranſactions recorded in them. Theſe contain a variety of quotations and remarks, tending to juſtify both the Author's general ſcheme and particular arrangement of facts, and, in a few inſtances, to explain and illuſtrate the meaning of particular phraſes and paſſages. From theſe we ſhall give our Readers ſome extracts, by which they may form an idea of the manner in which this part of the work is conducted, and judge of his Lordſhip's abilities as an harmoniſt and critic. We begin with the following:

'§ 2*. St. John's introduction is rightly continued to ver. 18, though ſome harmoniſts ſuppoſe it to end with ver. 14. From the connection of the whole, ver. 18 appears to be its natural cloſe, as it contains a reaſon why *the word was made fleſh.* Ver. 15 refers to ver. 6, 7, 8; and in theſe paſſages John's teſtimony is anticipated in order of time, and is very fitly mentioned to illuſtrate Jeſus's pre-eminence. Ver. 16, 17, have a plain reference to ver. 14. The word was *full of grace and truth*, received a moſt honourable teſtimony from one who was confeſſedly a prophet, and communicated to us of his *fulneſs*; for by him *came grace and truth*: who for this purpoſe among others *dwelt among us*, the prophet, the repreſentative, and the only begotten Son of the inviſible God.

* *N. B.* The notes refer to the ſections of the Harmony.

'After

'After this St. John proceeds to a particular tranſaction, which will appear in its proper place.'

The Biſhop has a note, too long to be tranſcribed, on the genealogies in St. Matthew's and St. Luke's Goſpels, and the manner of harmonizing them. The following is the ſubſtance of his own remarks on the ſubject. His Lordſhip is of opinion that many names have been omitted in the genealogy in St. Matthew's Goſpel, through the careleſſneſs of tranſcribers: theſe he has ſupplied as far as he was able from the Old Teſtament. He is perſuaded that ver. 17 of the firſt chapter of St. Matthew, is a marginal note taken into the text. In this he agrees with Biſhop Pearce, who confirms his opinion from Joſephus, Ant. 5. 9. 4. where it is ſaid "that David reigned and left the government to his deſcendants, for twenty-one generations of men: and as the Biſhop obſerves, there were twenty-one reigns including David's, if we add to the nineteen in this corrected liſt Jehoahaz, 2 Chron. xxxvi. 2, and Zedekiah, ib. ver. 10." Dr. Newcome takes it for granted that the genealogy in St. Luke is that of Mary the mother of Jeſus; and he is of opinion, with Spanheim, that Joſeph is called the ſon of Heli, as he was his ſon-in-law, by being married to Mary his daughter.

This may be the beſt ſolution of the difficulties attending the ſubject, but being founded on arbitrary ſuppoſitions, cannot, we think, give full ſatisfaction to the rational inquirer.

The following is his Lordſhip's note on the viſit of the Magi, and the other tranſactions recorded, Matth. chap. ii. which have been thought, not without reaſon, inconſiſtent with St. Luke's aſſertion, chap. ii. 39, that after the purification of Mary, according to the law, Jeſus and his parents *returned into Galilee to their own city, Nazareth.*

'§ 13. The holy Family return to Bethleem, from Jeruſalem, and not to Nazareth; to which latter place they did not go till after their retreat into Egypt. Mary, who attentively conſidered every circumſtance relating to her ſon Jeſus, might prefer Bethleem from Micah v. 2: and from the fame of the angelic viſion, Luke ii. 18. Biſhop Chandler thinks it probable that the parents of Jeſus had ſome property at Bethleem. Vind. p. 456. But Calvin diſapproves of this reaſon, becauſe in Bethleem Joſeph *hoſpitium nullum invenire potuit.* Harm. fol. p. 50. Ordering their affairs, or bidding farewell to their friends, might have been among their reaſons for going there. Their return to this place is to be inferred from the narration, (ſee Matth. ii. 8, 13, 16) like the return into the High-prieſt's Hall, § 133; and the return of Mary Magdalene to the ſepulchre, § 147. Thus the death of Joſeph is implied, John xix. 27. It may be collected from Matth. ii. 22, that Judea was

deſigned for the place of Jeſus's reſidence, after the return from Egypt.

'The viſit of the Magi at Bethleem is juſtly placed after the purification; for otherwiſe Mary, having received ſuch rich preſents, would not have offered the offering of the poor, Luke ii. 24. comp. Lev. xii. 8. Nor, again, after Herod's jealouſy had been raiſed, could the child Jeſus have been ſafely preſented in the Temple with ſo many circumſtances of ſolemnity. No juſt objection to this order can be drawn from Luke ii. 39: for this Evangeliſt, omitting the circumſtances in Matthew, chap. ii. 1—22, except the journey into Galilee, gives a ſeeming connection to events really diſtant, as all conciſe hiſtorians do. So Luke xxi. 7, &c. Jeſus's prophecy ſeems immediately connected with the obſervations in ver. 5, 6: and yet that there was ſome intervening time, and that the ſcene was not the Temple but the Mount of Olives, which commanded a full view of the Temple, appears from Matth. xxiv. 3, Mark xiii. 3. So likewiſe, Luke xxiv. 50, the aſcenſion of Chriſt ſeems connected with his appearance to the apoſtles on the firſt day of his reſurrection; and yet the ſame writer teaches us, Acts i. 3, that forty days intervened. And, again: the journey into Galilee, mentioned Matth. 4. 12, Mark i. 14, Luke iv. 14, ſeems to have immediately followed the temptation: and yet St. John ſhews that there were many intermediate facts, the teſtimony of John the Baptiſt, the converſion of Andrew, Simon, Philip, and Nathaniel, a journey into Galilee, a miracle at Cana, attendance at the paſſover, and baptiſing in Judea. See alſo Acts ix. 19—26, where St. Paul's journey into Arabia, mentioned Gal. i. 17, is omitted. "This, ſays Lardner, is an inſtructive inſtance: the omiſſion is certain and undoubted." Suppl. to Cred. i. 299. Other inſtances are Matth. xii. 8, 9, xiii. 9, 10: 53, 54. xix. 1, 16. xxi. 11, 12: 19, 20. xxvii. 7. xxviii. 15, 16. Mark x. 1. xvi. 18, 19. Luke xix. 45. John vi. 40, 41. See § 148. Matth. xxviii. 9.

'After the reſidence of ſome months at Bethleem, probably near the end of our Lord's firſt year, the Magi may have offered their gifts: and when Herod ſlaughtered the infants, our Lord may have entered on his ſecond year. This is agreeable to Matth. ii. 7, 16; ſuppoſing, which is moſt natural, that the ſtar appeared at the birth of Chriſt. This is my opinion.'—

To this we ſhall add part of another note, as it relates to the latitude with which the Evangeliſts uſe ſome forms of expreſſion which ſeem to denote an immediate connection of one event with another, and contains Mr. Jones's remark on the ſubject; leaving the whole to the judgment of our Readers.

'§ 29. It appears from the order of St. Mark's and of St. Luke's narration, that the leper was healed during the ſecond journey

journey of our Lord into Galilee after his public miniſtry;—and during that circuit about Galilee which is ſpoken of Matth. iv. 23, and the parallel verſes.

'St. Mark plainly intimates that this was done in ſome of thoſe cities to which Jeſus went in his progreſs, after he left Capernaum, chap. i. 35, and before he returned thither again, chap. ii. 1.' Pilkington's Harm. notes, p. 18.

'The miracle was performed in a certain city, Luke v. 12: and therefore not immediately on Jeſus's deſcent from the mountain, Matth. viii. 1.

'Mr. Jones, in his judicious Vindication of St. Matthew's Goſpel, London, 1719, thinks that Matth. viii. 2—4, is in the proper order of time, and that the other Evangeliſts place it where they do, becauſe done at Capernaum. In ſupport of his opinion he alleges the form of tranſition, Matth. viii. 1. Καταβάντι κ. λ.

'But, 1, it is certain from comparing Mark i. 21, 35, and ii. 1, that the leper was not healed in Capernaum. See alſo Matth. viii. 5. And ii. the form of connection, uſed Matth. viii. 1, only proves that on Jeſus's deſcent from the mountain great multitudes followed him. This verſe refers to Matth. v. 1, and ſhould not be detached from the foregoing chapter.

'Καὶ ἰδὼ is the introductory phraſe prefixed to this relation; of which ſee this Author, p. 38, 9. His words are, "Is it not evident that theſe, and ſuch as theſe [ἰδὼν δὲ, καὶ ἰδὼ, κ. λ.] are deſigned only for the better tranſition from one ſtory to another? Is it not very plain that they regard only the ſubſequent ſtory? Have theſe phraſes any reference at all to what goes before? Do they intimate that the next fact related was immediately in order of time after that which was before related?"

'Other marks of tranſition mentioned by him as uſed with latitude are, καὶ ἐγένετο, καὶ ἐλθὼν, καὶ προσελθὼν, εἰσελθόντι δὲ, περιπατῶν δὲ, καὶ ἀναξας τὸ στόμα. We may add, τοτε, μετα ταῦτα, ὅτε, ἐν ταῖς ἡμέραις ἐκείναις, ἐν μιᾳ τῶν ἡμερῶν: and an attentive reader will remark others.' See Chemnitius's Harm. Proleg. p. 17, 18.

His Lordſhip is of opinion, with Calvin, Mede, Lardner, Biſhop Hurd, and others, that Jeſus caſt the buyers and ſellers out of the Temple *twice*. On the contrary Mr. Mann, Dr. Prieſtley, and Biſhop Pearce contend that Jeſus purged the Temple only at the laſt paſſover. Dr. Newcome has ſtated their arguments, and given a diſtinct reply to each of them. After comparing them attentively together, we think it the more probable opinion that Jeſus purged the Temple only *once*; though we acknowledge that we are at a loſs to account for the anticipation which this implies in St. John's narrative.

The

Upon the whole, I continue to think that at leaſt a *month* muſt be allowed for Jeſus's abode in Judea.

'Let us ſuppoſe that Cana was ſituated to the Weſt beyond Nazareth and Sephoris, and that its diſtance from that part of Judea in which Jeſus dwelt was fifty or ſixty miles. On this journey Jeſus paſſed probably two *whole* days in Samaria, John iv. 40, 43: and if a Sabbath intervened, and ſome attention was occaſionally paid to his miniſtry (John iv. 34), it cannot have occupied leſs than *ſix* or *ſeven* days.

'Jeſus's preſence in Cana is notified at Capernaum, diſtant about twenty-three miles. One of Herod's court attends Jeſus, requeſts that he would heal his ſon, receives aſſurance that his ſon ſhould live about one in the afternoon according to our computation, and the next day meets his ſervants coming from Capernaum to inform him of his ſon's recovery. Jeſus therefore muſt have remained at Cana a few days: let us ſay *four*.

'Luke iv. 15, Jeſus teaches in the ſynagogues of Galilee: and this teaching is diſtinct from that in his circuit through Galilee after the call of Peter, &c. Luke iv. 43, 44. It is alſo diſtinct from his teaching in the ſynagogue at Nazareth; for it precedes it. Cum jam in Galilææ ſynagogis aliis magnam ſibi auctoritatem comparaſſet, tum venit Nazareth. Chemn. Harm. p. 351. In theſe public inſtructions not leſs than two Sabbaths, or *eight* days, can be employed.

'Luke iv. 16. Jeſus is one Sabbath at Nazareth; and probably his benevolence led him to paſs a few days there previous to that Sabbath. We will ſuppoſe him then to have continued *four* days *in his own city*.

'Then, Matth. iv. 13, Jeſus goes more than twenty miles from Nazareth to Capernaum and *dwells* there: for which we muſt allow *ſome weeks*, perhaps *three*. But it is objected that Jeſus could not reſide here for any long time, becauſe, Matth. viii. 20, he intimates that he had no fixed habitation during his public miniſtry. See Dr. Prieſtley's Harm. p. 54. Anſw. The words do not import that Jeſus did not reſide long in *any* place during his miniſtry; but that he did not reſide any where in a place of *his own*, that he had only a contingent and precarious habitation.

'After this Jeſus went about all Galilee, Matth. iv. 23, and the parallel verſes; his fame ſpread through all Syria, and they brought to him all their ſick; ib. ver. 24; and particularly in a certain city he healed a leper, which occaſioned him to remain out of the city in deſert places, where they came to him from every quarter. Then he returned to Capernaum, healed a paralytic, and called Levi. A *month* is a moderate ſpace of time for theſe tranſactions.

'But

'But Dr. Prieſtley objects (Harm. p. 55.) that Mark deſcribing the very ſame progreſs, in language ſimilar to that of Matth. i. 38, 39; yet ſays, ii. 1, that he entered again into Capernaum after ſome days only. And, p. 140, 141, he places ſix days between Jeſus's departure from Capernaum and his return to it.

'But it has been ſhewn in loc. on the authority of the beſt critics, that δι' ἡμερῶν imports as much as I ſuppoſe: and if as few days as Dr. Prieſtley allows had been meant, the number would probably have been expreſſed: as Matth. xvii. 1. Luke ix. 28. John xii. 1.

'The time allowed by Dr. Prieſtley for all the tranſactions, from leaving Judea, John iv. 3, to the arrival at Capernaum, Mark ii. 1, is only fifteen days. Harm. p. 140, 141. Let us ſay now that from that part of Judea where Jeſus dwelt to Cana was fifty miles, from Cana through Nazareth to Capernaum thirty miles, and let us allow that the progreſs about Galilee did not exceed even ſeventy miles; and during theſe fifteen days, Jeſus muſt have journied ten miles each day, including Sabbaths. I have endeavoured to ſhew that we cannot, with any probability, aſſign a ſhorter period for the incidents during this interval than *ten* weeks: to which muſt be added *five* weeks for the continuance in Jeruſalem during the paſſover, and afterwards in Judea: and ſome of the phraſes uſed by the Evangeliſts are of ſuch a latitude as to juſtify the plan of this and many other Harmonies in extending this whole time to almoſt a year. See John xxi. 25.

'But, Ex. xxxiv. 22, wheat harveſt was fifty days after barley harveſt; and therefore, ſuppoſing the tranſaction of § 33, "that is, Matth. xii. 1, &c. to have happened at this later harveſt, it cannot be reduced to the ſame year with the paſſover mentioned § 20," that is, John ii. 13.

'Jerome, indeed, ſuppoſes wheat harveſt three months after barley harveſt: ſee Harmer, Obſ. on Scripture, 2d Ed. i. 40: who obſerves, "Nor can I eaſily believe their wheat harveſt was delayed to the cloſe of July: at preſent at Aleppo, barley harveſt commences about the beginning of May, and the wheat as well as that is generally over by the 20th. In Barbary it comes at the latter end of May, or the beginning of June. Agreeably to this, Raimond de Agiles giveth us to underſtand that a great part of their harveſt at Ramula or Ramah, was gathered in before the 6th of June in 1099." See alſo p. 68, 69: where Fulcherius is quoted as ſaying, that the harveſt at Ramula was ripe, but not gathered in, about the middle of May, 1102; and Haſſelquiſt is ſaid to have eaten half ripe ears of wheat roaſted on the 14th of May, N. S. And I find in Shaw, 4to. p. 335: "Barley, all over the Holy Land, was in full

full ear in the beginning of April; and about the middle of that month it began to turn yellow; particularly in the southern districts. But wheat was very little of it in ear; and in the fields near Bethlehem and Jerusalem, the stalk was little more than a foot high." Mr. Mann's note on Luke vi. 1, is, "It was ἐν σαββατῳ δευτεροπρώτῳ, which could not be later than April. Philo de vita Mosis, l. 2, says, Barley and wheat in that country are ripe at the vernal equinox, p. 503. Isidorus of Pelusium says, at the time of the Jewish passover. V. Petav. var. Dissert. l. 2. c. 11." Engl. ed. p. 169. See Philo, p. 686, ed. Par. 1640, where wheat and barley are said to be ripe, τελεσιογονεῖσθαι, in the first month. [His note in the Latin ed. is, Ἐν σαββάτῳ δευτεροπρώτῳ, seu post pascha primo, itaque Aprilis 7°, quo tempore segetes in Judæa maturæ erant. Lev. xxiii. 10.] Dr. Priestley has extended this time to the third Sabbath after the whole paschal festival. Harm. p. 140, 141.

'There is no difficulty as to the remaining part of our Lord's ministry: a passover being mentioned, John vi. 4; and Mark vi. 39, and the parallel places, implying that it was spring: (see the Observations on § 63:) and our Lord being crucified at another passover.'

Bishop Newcome justly considers the discourse on the Mount, Matth. v. 6, 7, as the same with that Luke vi. and places it, according to St. Luke's arrangement, immediately after the appointment of the twelve apostles. In answer to an objection drawn from the difference in the discourses themselves, he introduces the following remarks on the coincidence of expression which may be observed in the narratives of different Evangelists.

'It is plain,' says his Lordship, 'that the oppositions and amplifications in St. Luke are virtually contained in St. Matthew: and Grotius says, "me, ne diversas esse narrationes putem, movent—Exordium idem, eademque peroratio." He might have added, that there is great similarity in the order throughout, and that St. Luke has not one precept distinct in every part. The truth is, these discourses differ no more than the two prayers delivered by our Lord, Matth. vi. 9, &c. and Luke xi. 2, &c. if we take the latter from MSS. and not from the present text; which is accommodated to Matthew, as many places in the Gospels are to parallel ones. The sameness of phrase in the relations of the Evangelists may be accounted for from this cause. Homonymiis et redundantiis Ansam subinde præbuere collationes privatæ, et deinceps magis solennes Harmoniæ Evangelicæ, pio et utili studio circa tertium seculum a Tatiano primum, dein Eusebio adornatæ; unde cognatæ voces, in margine primum adscriptæ, exinde in textum admittebantur. Hac de re querelam primum instituit D. Hieron.

Hieron. præf. ad 4 Evan. ad Damaſum. "Magnus hic in noſtris codicibus error inolevit, dum quod in eadem re alius Evangeliſta plus dixit, in alio quia minus putaverint, addiderunt. Vel dum eundem ſenſum alius aliter expreſſit, ille qui unum e quatuor primum legerat, ad ejus exemplum ceteros quoque exiſtimavit emendandos." Pref. to Bp. Fell's Greek Teſtament. Oxf. 1675. Dr. Prieſtley has ingeniouſly ſuggeſted another reaſon for coincidence of expreſſion and of arrangement in the Evangeliſts; that, before they wrote, detached memoirs of Jeſus's hiſtory might have been committed to writing by the apoſtles themſelves, or by others from the mouths of the apoſtles, which might have ſerved as common originals. Harm. p. 72, 73, 87.'

The Biſhop, in a note which we cannot tranſcribe or abridge, endeavours to prove that Levi's feaſt ſucceeded his call by an interval of at leaſt ſix months; he replies, we think, ſatisfactorily to the objections which have been made to this arrangement; and obſerves from Chemnitius, that theſe two events were ſeparated in all the ancient Harmonies, from Tatian in A. D. 170, to Gerſon in A. D. 1400.

Biſhop Pearce, in his Commentary on the Goſpels, &c. obſerves that the phraſe εἰς τὸ πέραν is ſometimes uſed when the place to which it refers, was on the ſame ſide of the water, provided a ſmall bay or arm of the ſea was croſſed to reach it. Biſhop Newcome has a note on the ſituation of Bethſaida and the neighbouring towns, p. 28, the ſubſtance of which, though without intention, very much confirms his Lordſhip's remark.

Dr. Newcome thus reconciles Matth. xvi. 4, and Mark vi. 12.

'St. Mark means that Jeſus ſtrongly refuſed the Phariſees and Sadducees ſuch a particular ſign from heaven as they at that time required; probably a ſign that Jeſus was to work out for them a temporal deliverance, ſays Lardner: Cred. 1. 2. 90. ed. 3. Jewiſh Teſtim. 1. 62. However, St. Matthew adds, that hereafter there would be a moſt deciſive proof of his miſſion. Both Evangeliſts agree that, according to our Lord's manner, no *preſent* ſign would be granted at their demand.'

In our review of Biſhop Pearce's Commentary we gave our Readers his Lordſhip's learned and judicious note on Matth. xxvii. 63, to prove that μετὰ τρεῖς ἡμέρας is ſometimes equivalent to τῇ τρίτῃ ἡμέρᾳ. To the authorities which Dr. Pearce has alleged, Dr. Newcome adds, Deut. xiv. 28, comp. xxvi. 12: John xx. 26: Matth. xxvi. 2: xxvii. 63, 4: Mark xiv. 1. H. Stephens theſ. voc. μετα, μεθ' ἡμέρας δύο, ſecundo poſt die. Et Plin. Cæſa ſpina Ægyptiaca anno tertio reſurgit, pro his Theophraſti, ὅταν δὲ κοπῇ, μετὰ τρίτον ἔτος εὐθὺς ἀναβλαστήκει. And R. Stephens voc. poſt. Cic. 3 Att. 7.

Eo

Eo die pueri tui mihi a te literas reddiderunt: et alii pueri, poſt diem tertium ejus diei, literas alias attulerunt. h. e. Tertio die poſtquam priores acceperam. See alſo a like mode of expreſſion, Luke ii. 21, compared with chap. i. 59."

Dr. Newcome is of opinion that the journey mentioned Luke ix. 51. xiii. 22. xiv. 25. xvii. 11, 12, was one and the ſame journey; and from the ſeries of the hiſtory concludes, that it was not our Lord's laſt journey to Jeruſalem, but that which he took when he went up to the feaſt of dedication. John x. 22.

His Lordſhip ſeparates the inſtitution of the cup in the Lord's Supper from that of the bread, and places in the interval, John, chap. xiv. His reaſons are, that the bread was broken, &c. εσθιόντων αὐτῶν, while they were eating, the cup given μετὰ το δειπνῆσαι, after they had ſupped; that the apoſtles being deeply affected by ſo expreſſive a ſign or ſymbol of his body broken, the diſcourſe in John, c. xiv. was very pertinent; and that John xv. follows not unſuitably the inſtitution of the cup. This we mention as a ſingular opinion rather than as a probable circumſtance.

We could willingly notice our Author's ſentiments and remarks upon ſeveral other intereſting paſſages of the Evangelical hiſtory; but we paſs them over in order to lay before our Readers the reſult of his inquiries reſpecting the tranſactions of that day on which our Lord aroſe from the dead.

'The ſeries of events,' ſays his Lordſhip, 'is this: On the morning of the firſt day of the week, about the beginning of the fourth diviſion of the night, Jeſus riſes from the dead. A great earthquake happens about the time of his reſurrection; and an angel appears, who rolls away the ſtone from the mouth of the cave, ſits on it, and ſtrikes the keepers with great fear.

'After Jeſus's reſurrection, many bodies of the ſaints ariſe from their graves, and appear to many in Jeruſalem.

'Mary Magdalene, Mary the Mother of James, Salome, Joanna, and certain other women, go very early to the ſepulchre, intending to pay honour to the body of Jeſus by embalming it. On the way, they conſult about removing the ſtone, which they knew was rolled againſt the mouth of the ſepulchre; but on their approach they find it removed; they enter into the cave, and two angels ſuddenly appear to them, one of whom ſits on the right hand, and mildly addreſſes them.

'Being commanded to aſſure the diſciples of Jeſus's reſurrection, and that he would go before them into Galilee; they return to Jeruſalem, and relate all theſe things to the eleven, and all the reſt, and Mary Magdalene herſelf communicates them to Peter and John.

'The women are diſbelieved: however, Peter and John haſten to the ſepulchre, and find that the body is removed, but ſee not Jeſus.

'Cleopas and his companion, having heard the report of the women and of Peter and John, leave the apoſtles and diſciples, and prepare for their journey to Emmaus.

'Mary Magdalene and the other women follow Peter and John to the ſepulchre. Mary Magdalene, either arriving before the other women, or remaining after them at the tomb, or reviſiting it apart from them, looks into the cave, and ſees a viſion of angels, and, after ſhe has converſed a ſhort time with them, Jeſus himſelf appears to her.

'She joins the other women, who ſeem to have continued in the neighbourhood of the ſepulchre; and as they are returning to Jeruſalem, Jeſus meets them.

'The guards leave the ſepulchre, and relate to the Jewiſh rulers all that had occurred within their knowledge.

'The women relate to the diſciples that Jeſus was alive, and had been ſeen by them; but are diſbelieved.

'After this Jeſus appears to Peter, then to the two diſciples on their way to Emmaus, and then to the eleven as they ſit at meat, with whom he holds a long conference: and thus end the great and glorious tranſactions of the day on which Jeſus roſe from the dead.'

This arrangement his Lordſhip has ſupported by a minute conſideration and compariſon of the ſeparate accounts of the four Evangeliſts, and of the methods in which other Harmoniſts and Commentators have attempted to reconcile them, and by a number of judicious critical remarks. We could have wiſhed to have made an obſervation or two upon ſome of the particulars: but this Article is already protracted beyond our uſual limits. We, therefore, here take leave of this ingenious and elaborate publication, and earneſtly recommend it to the attention of every lover of ſacred literature, on account both of the fund of erudition that it contains, and of the candid and liberal ſpirit which it breathes.

ART. III. *A Medical Commentary on Fixed Air, &c. &c.* By Matthew Dobſon, M. D. F. R. S. 8vo. 3 s. ſewed. Cadell. 1779.

BEFORE the nature of fixed air, and particularly the chemical qualities of that fluid, were ſo largely inveſtigated, as they have lately been, phyſicians were not inattentive to the ſalutary uſes to which that ſubſtance might be applied in the practice of medicine. Though the late ingenious Dr. Macbride, in particular, probably erred in that part of his theory,

where he was induced to conſider it (as Hales, Haller, and others had done) as the *cementing principle*, or the *bond of union* between the inſenſible particles of bodies; yet, from a plauſible analogy, founded on the obſervations of voyagers, as well as on philoſophical experiments, he was led to a ſalutary application of this ſubſtance, in the cure of the ſea ſcurvy, conſidered as a *putrid* diſeaſe, originating from the want of this *antiſeptic* principle in the food of ſeafaring perſons. He conſidered that this defect might be moſt commodiouſly ſupplied by the exhibition of *malt*, or other *portable* ſubſtitutes for *freſh vegetables*; which are known to abound in this principle, and at the ſame time to effect a ſpeedy cure in this diſeaſe, independent of their peculiar qualities; whenever the ſcorbutic had the good fortune to reach land, though even in the laſt ſtage of the diſtemper.

Afterwards, when the method of impregnating water with fixed air was diſcovered, the medical application of this ſubſtance was ſtill farther extended, and to caſes of a very different nature. It was not only conſidered as a remedy for all diſeaſes of a putrid kind; but likewiſe, in conſequence of its *acid* quality, as a ſolvent for calculous concretions, or the ſtone; particularly by Dr. Percival, and Dr. Saunders. The Author of the preſent Commentary, actuated by a laudable ſpirit of improvement, has peculiarly attended to this new ſubject of the *Materia Medica*; and has here given us not only the reſults of his trials in the diſeaſes abovementioned, but in others likewiſe, in which he was led, by analogy, to adminiſter it.

The different methods by which fixed air may be admitted into the ſyſtem are either by exhibiting, 1. The natural mineral waters, ſuch as thoſe of Spa, Pyrmont, Seltzer, &c. that are known to contain it:—2. Water artificially impregnated with it, in the different manners deſcribed by Dr. Prieſtley, Dr. Nooth, the Duke de Chaulnes, and others:—3. Solutions of *mild* alcaline ſalts, from which the fixed air that they naturally contain is expelled, by adding a proper quantity of lemon juice, or other acid, at, or immediately after, the time of drinking them; in the manner propoſed by Dr. Hulme:—4. Wort, or other vegetable and ſaccharine infuſions, qualified to generate fixed air in the ſtomach and *primæ viæ*; as recommended by Dr. Macbride:—5. Solutions of alcaline ſalts, previouſly *neutraliſed*, or even *acidulated*, or ſuperſaturated, by fixed air, or the *mephitic acid*; as propoſed by Mr. Bewly.—Theſe laſt may either be taken ſingly, on an expectation that they may be decompounded in the ſtomach; or, in ſome caſes, poſſibly to more advantage, a part of the large quantity of fixed air, with which they have been ſuperſaturated, may be expelled from them, by a ſubſequent draught of any acid liquor:—6. Clyſters of ſimple fixed air, as recommended by Dr. Prieſtley:—or,

7. The

7. The ſame fluid externally applied, to the lungs, for inſtance, in inſpiration, or to other parts morbidly affected, by means of a proper apparatus; as hath been practiſed by Dr. Rotheram, Mr. Hey, Dr. Warren of Taunton, and Dr. Percival.

The Author commences his work with an account of ſome experiments, made with a view to aſcertain the quantity of fixed air contained in fixed and volatile alcalis, and in chalk; by expelling it from them, by means of vitriolic acid added to them, in a large and tall vial. He found that two drachms of ſalt of tartar contained 28 grains of fixed air; the ſame quantity of volatile ſal ammoniac contained 48 grains; and the ſame quantity of chalk contained 42 grains.

The diſeaſes, in the treatment of which the Author gives us the reſult of his own experience, reſpecting the adminiſtration of fixed air, as well as that of ſome of his medical correſpondents, are,—Putrid fevers, ſmall-pox and meaſles attended with ſymptoms of malignancy, gangrene, ulcerous ſore throat, ſea ſcurvy, cachexies and phagedenic ulcers, and the ſtone and gravel. He relates the various caſes ſimply, without ſhewing any attachment to mere hypotheſis; drawing no other inferences from the ſucceſsful events which occurred, than ſuch as appear to be juſtly deducible from each caſe reſpectively. With regard to the *caſes*, we muſt refer the reader to *the work*; confining ourſelves, for the moſt part, to general obſervations.

Under the head of putrid fevers, in which four caſes are related, the Author declares that he has directed fixed air, both in hoſpital and private practice, for a variety of patients, in fevers attended with ſymptoms of putrefaction, and with ſucceſs. In the fourth caſe, in particular, a train of very alarming ſymptoms, attending a putrid diarrhœa, appears to have been removed in the ſpace of thirty hours, by means of quickly repeated doſes of ſalt of tartar and lemon-juice given in the ſtate of effervescence. Some bad caſes follow of the confluent ſmall-pox, gangrene, and putrid ſore throat; in ſome of which the ſame method was ſucceſsfully purſued: in others, the alcali, firſt *neutraliſed*, or ſuperſaturated with the *mephitic acid*, was employed. In the putrid ſore throat, evident benefit was obtained by the topical application, or inſpiration of fixed air, expelled from chalk by oil of vitriol.

In a caſe of this laſt kind, related by Dr. Haygarth, a judicious hint occurs, reſpecting the exhibition of ſtrong wort, as an antiſeptic; and which conſiſts in exciting a commencement of the fermentatory proceſs, by adding a tea-ſpoonful of yeaſt to a pint of it, and placing it near the fire about an hour before it is adminiſtered. Dr. Haygarth apprehends that, without ſuch addition, 'the ſpontaneous change of wort is into an acetous ſtate, by which very little fixed air is evolved.'

In the caſe of pulmonary conſumptions, the Author has not met with one inſtance, in his own practice, in which the patient recovered by the uſe of fixed air, when the diſeaſe originated from tubercles: but in caſes of abſceſs in the lungs, whether from peripneumony, or accidental injury, he has ſeen very ſalutary effects from fixed air; two inſtances of which he relates.

We cannot, *a priori*, conceive any diſeaſe more likely to be removed or relieved by the uſe of fixed air, than the true *ſea ſcurvy*; had we even no other foundation for ſuch an opinion than the obſervation that it peculiarly, though not indeed excluſively, affects ſeafaring perſons; who from their ſituation, as we have already in part obſerved, are deprived of ſuch vegetable and freſh animal food as is adapted to generate fixed air; and that a cure almoſt invariably enſues, when they have an opportunity of eating food that abounds in that antiſeptic principle.

On this head, the Author briefly relates his own ſucceſs in the exhibition of fixed air in this diſeaſe, particularly among the ſeamen at Liverpool; as, likewiſe, two extraordinary caſes communicated by Mr. Dawſon, in which the cure was effected by the *mephitic julep*, or fixed alcali neutraliſed by the mephitic acid: but as the Author had been favoured with a letter on the ſubject, from the late Dr. Macbride, the ingenious propoſer of the method of curing this diſeaſe by the uſe of *wort*, and which contains the preſent ſtate of the evidence with reſpect to its efficacy; we ſhall tranſcribe from it ſome of his *laſt words* on this important ſubject.

Dr. Macbride firſt mentions the favourable accounts of the efficacy of the wort experienced in the trials made of it at ſea, in his Majeſty's ſhip *Jaſon*, and in the Nottingham Eaſt-Indiaman, in ten caſes formerly publiſhed. He next takes notice of the ſucceſs attending the exhibition of the wort on board the Queen Eaſt-Indiaman; and of the abſtract of the journals delivered in at the Admiralty-office, by the ſurgeons of the *Dolphin*, *Swallow*, and *Endeavour*; and of a remarkable hiſtory, communicated by Dr. Fothergill, in which the efficacy of the wort was very conſpicuous. A ſhort account of theſe trials was publiſhed in the Appendix to his *Methodical Introduction to the Theory and Practice of Phyſic*.—He then adds:

"Since the time of the laſt-mentioned publication, I have received the journal of Mr. Skiddy, ſurgeon of the Intrepid man of war, on a voyage to India, in 1772; and that of Mr. Patten, ſurgeon of the Reſolution, during her late voyage to the Southern Hemiſphere, of which we have the twofold hiſtory, by Capt. Cook and Mr. Forſter.

"Mr.

"Mr. Skiddy gives a very diſtinct account of about twenty ſcorbutic patients, though he ſays there was more than double that number on his ſick liſt. It appears that the ſhip was but ſcantily provided with water, and for that reaſon he could not afford more than two quarts in the day of the infuſion, to ſuch of the ſick as ſtood moſt in need of it, and three pints to thoſe whoſe diſtreſſes were leſs urgent. Only two patients of the whole number could be ſaid to recover, while the ſhip continued at ſea; but all of them were kept alive, and in moſt, the progreſs of the diſeaſe appears to have been retarded.——

"With reſpect to the ſucceſs of the wort on board the Reſolution, the Public is already pretty well informed, from the two hiſtories of the voyages already mentioned, and from Sir John Pringle's diſcourſe annexed to Capt. Cook's account. But the ſurgeon's journal, in my poſſeſſion, is ſtill more explicit and ſatisfactory; for whereas Capt. Cook makes a doubt whether the wort will cure the ſcurvy in an advanced ſtate, at ſea; the caſes in Mr. Patten's journal demonſtrate that it will; and he expreſſes his opinion, that the wort (if the malt be ſound, and the infuſion properly prepared) will ſeldom fail to accompliſh a cure, even though the ſhip ſhould happen to be kept out at ſea; and he thinks that when it has failed, the diſappointment has been owing, either to the unſoundneſs of the malt, inattention with reſpect to preparing the infuſion, or not adminiſtering it in ſufficient quantity. There will, no doubt, however, ſometimes occur ſuch an untoward combination of ſevere weather, ſcarcity of water, bad proviſions, and a crowded ſhip, that even the moſt approved antiſcorbutics, if they were to be had, muſt fall ſhort of their uſual effects: as ſeems to have been the caſe on board the Swallow, in her paſſage acroſs the Pacific Ocean; and in the Talbot Eaſt Indiaman, according to Mr. Clark's account, in his book entitled, *Obſervations on the Diſeaſes in long Voyages, to hot Climates.*"

For reaſons which will quickly appear, we ſhall quote one paſſage more from this letter of Dr. Macbride's to the Author. Alluding to the ten caſes referred to above, that late ingenious philoſopher and phyſician thus feelingly expreſſes himſelf:

"I did imagine that theſe caſes (ſix of which are ſufficiently concluſive in favour of the wort) would have gone near to eſtabliſh the credit of the malt infuſion as an antiſcorbutic; but my expectations, it ſeems, were rather too ſanguine; ſince I find they did not ſerve to convince the perſon whom of all others I could have wiſhed to be convinced, namely, Dr. Lind; who ſtill continues to pronounce, 'that it is not probable a remedy for the ſcurvy will ever be diſcovered from a *preconceived hypotheſis*, or by *ſpeculative men in the cloſet*.'—And he complains moreover 'of the miſchief done by an attachment to *deluſive* theories,'

theories.'—See the preface to the third edition of his *Treatiſe on the Scurvy*.

We cannot avoid ſtopping to expreſs our ſurprize at ſuch an obſervation as the foregoing, proceeding from ſo intelligent a practitioner. An attachment indeed to *deluſive* theories is certainly not to be defended: But how is the art of phyſic to be improved, or new methods of curing diſeaſes to be diſcovered? Surely not by merely exhibiting untried ſubſtances *at random*; or without ſome preconceived hypotheſis; or, in other words, without reaſoning on the ſenſible and more obvious qualities of bodies, or thoſe other properties diſcoverable by the aid of chemiſtry, and applying that knowledge to the œconomy of the human ſyſtem.

With reſpect to Dr. Macbride's application of the doctrine of fixed air to the cure of the ſea ſcurvy, Dr. Lind's obſervation is ſtill further particularly exceptionable: as the efficacy of the wort in the cure, or in the mitigation of the ſymptoms, of that diſeaſe was not then a ſubject of mere ſpeculation; but had been rendered very probable by the reſults of the trials that had even then been made of it.—In fact, the practical tanner might with equal juſtice authoritatively pronounce on the improbability of improving the tanning art 'from a preconceived hypotheſis,' or 'by ſpeculative men in the cloſet;' and yet, as we lately had an opportunity to ſhew *, Dr. Macbride has invented not merely a ſpeculative but a practical improvement in a branch of that art, in conſequence of *ſpeculations* of a ſimilar kind to the preſent.

In a matter of ſuch great importance to the Public, we have thought proper to bear our teſtimony againſt this unedifying and diſheartening obſervation of Dr. Lind's; which tends, as far as mere authority can go, to diſcourage all *deſigned* improvements in the art of medicine, though founded on the juſteſt reaſonings, or deduced from the moſt plauſible analogy: and which would induce us to reſt with our arms folded, and our eyes ſhut, content with our preſent inadequate reſources; till Dame Fortune, in one of her liberal moods, ſhall condeſcend, in her own good time, to throw a remedy unexpectedly at our feet.

Soon after we had written the foregoing remarks, a paper contained in the volume of the *Philoſophical Tranſactions* juſt publiſhed, fell under our obſervation: and though the ſpeaking of it in this place may ſeem premature, the contents of it are ſo very appoſite to the preſent ſubject, that we cannot avoid anticipating, in part, our *Review* of that Article, by giving one quotation from it peculiarly applicable to the preſent queſtion. Dr. Lind will there ſee that the "ſpeculative men in the clo-

* See our Review for June laſt, p. 419.

ſet,"

ſet," who have flattered themſelves with the hopes of their having diſcovered a remedy for the ſcurvy, have now the ſatisfaction—we lament that Dr. Macbride is not in a ſituation to partake of it—of finding that a whole nation have anticipated them in the diſcovery; and that Nature has dictated to the natives of Ruſſia the uſe of that very antiſeptic regimen againſt this diſeaſe, to which our modern philoſophers have been led, in conſequence of their ſpeculations on fixed air.

Dr. Guthrie of Peterſburg, the Author of the Article above-mentioned, after enumerating the many pre-diſponent cauſes which tend to produce the ſcurvy, and other putrid diſeaſes, in Ruſſia, obſerves that the natives are nevertheleſs ſtrangers to diſorders of that kind; evidently in conſequence of the antiſeptic diet uſed among them. He thinks that it will be doing ſervice to mankind to deſcribe this ſalutary and preſervative regimen minutely; and introduces his deſcription of it with the following reflections:

"It will probably give pleaſure to thoſe gentlemen, who have preſcribed the new regimen to the Britiſh navy with ſo much ſucceſs, to have the evidence of *ſome millions* to prove that they have actually hit upon the very ſecret by which Nature defends her creatures, in thoſe countries where it is neceſſary, from the very diſeaſe which has been the ſcourge of the nobleſt naval eſtabliſhment that ever the world ſaw. Nay, one would think that the diet theſe people uſe had been dictated by modern philoſophy; or rather that your *Preſident*," [Sir John Pringle, we ſuppoſe] "your *Macbrides*, &c. had ſtudied at this ſchool; for almoſt every thing they uſe ſeems to be of that kind which the fortunate attention to the antiſeptic qualities of fixed air has recommended for medical uſe. Here the experimental philoſopher may be indulged in a triumph; and I really think your Lords of the Admiralty ought, in gratitude, to erect ſtatues to the induſtrious and ſucceſsful proſecutors of that noble and uſeful ſtudy."

After giving ſome experiments on the effects of fixed air on the putrefactive proceſs, and on the putrid effluvium; the Author treats of its uſe in cachexies and phagedenic ulcers. In confirmed cancers, he has not obſerved any ſenſible benefit produced by it, except a mitigation of the pain: but in old, ſpreading, ill conditioned ulcers, it has, in many inſtances, relieved the pain, brought on a more favourable digeſtion, and much improved the appearance of the ulcers; and in ſome it has effected a complete cure. He relates four caſes likewiſe of its having removed ſome diſeaſes of the ſtomach, when given in the form of effervescing draughts.

Treating next of the ſedative and ſolvent powers of fixed air in caſes of the ſtone, the Author obſerves, that "they are ſo far

far aſcertained, as to give it a claim to the particular attention of the faculty. Further experience can alone determine, whether by the ſteady and long continued uſe of this medicine, a cure may not, in ſome inſtances, be happily effected: and it is no inconſiderable recommendation, that the medicine is pleaſant, ſafe, and even friendly to the conſtitution; and that it will relieve the painful ſymptoms, though it ſhould not produce a complete ſolution of the calculus.—The following method of adminiſtering it he apprehends to be the moſt eaſy and powerful:

'Let the patient take three times a day an ounce of the *aqua mephitica alkalina*, containing one ſcruple of alcaline ſalt, ſaturated with fixed air according to the directions of Mr. Bewly *, and ſweetened with a little honey: let him waſh this down with half an ounce or a large ſpoonful of lemon-juice, made into lemonade. The patient thus takes not only the common proportion of fixed air contained in the alcaline ſalt, but likewiſe that which has been ſuperadded to ſaturate or neutralize it. The common drink of the patient ſhould be *mephitic water*, wort ſweetened with honey, provided it ſits eaſy and agrees with the ſtomach, mead, or ſound malt liquor. Caſk ale, I think, is preferable to that which is kept in bottles, on this account, that the fixed air is in a more quieſcent ſtate, is not loſt in eructations from the *primæ viæ*, and is conſequently conveyed in a larger proportion to the kidneys and bladder. Honey may be eaten at pleaſure, as perfectly coinciding with the intentions of the medicine; and where it ſuits the conſtitution, may be uſed to the quantity of a pound, or a pound and a quarter every week, as recommended by Sir John Pringle.

'By this method, the urine will be well impregnated with a conſtant and copious ſupply of fixed air; more ſo indeed than by immediately injecting the mephitic water into the bladder.—Before the patient begins his courſe, it is a good precaution to examine the ſtony ſediment of the urine, or any calculous fragments which are paſſed, by putting them to the teſt of fixed air. This will determine, as Dr. Ambroſe Dawſon judiciouſly obſerves, whether the calculus is of ſuch a nature, as to be ſoluble in the medicine which is propoſed.'——The Author adds that, as ſome *calculi* abound ſo much with *mucus*, as to elude the action of fixed air, their ſolution may be facilitated by exhibiting the cauſtic alcali and fixed air alternately, as recommended by Dr. Saunders.

Towards the end of the work, the Author gives a comparative view of the diſpoſition to generate the ſtone, in ſeveral parts of this kingdom. His eſtimate is formed on the anſwers received by him to his inquiries, with reſpect to the number of

* Prieſtley on the Air, vol. ii. p. 346.

patients

patients who had been cut for the ſtone, in the various hoſpitals to which he applied on this occaſion; compared with the whole number of in and out patients that had been received at each hoſpital: regard being likewiſe had to peculiarities in the food, drink, or ſituation of the inhabitants of the reſpective diſtricts.—But for the particular reſults of this inquiry we muſt refer to the work itſelf; which we recommend to the attention of practitioners, as containing a plain narrative of philoſophical and medical facts, related with candour, and without prepoſſeſſion.

ART. IV. *The Antiquarian Repertory.* 2 Vols. 4to. Concluded.

IN the former Articles concerning this work (vid. Reviews for *April* and *July*) we mentioned two deſcriptions of England given by Frenchmen, who wrote near the times of Queen Mary and Charles the Firſt; we are now preſented with another deſcription of later date; it is a tranſlation of the travels of Monſieur Jorevin de Rocheford, or at leaſt that part of his work which treats of England and Ireland. His obſervations were made in the reign of Charles the Second, and his book, which was printed at Paris in 1672, (in three vols. 12mo.) is ſaid to be now extremely ſcarce. Had it utterly periſhed, ſome readers perhaps will think there would have been no great cauſe to lament the loſs. The performance, however, is curious, as the journal of a foreigner who traverſed our country upwards of a century ago, but who had not ſo far conquered his national prejudices as to be able to make juſt obſervations on our cuſtoms and manners. The tranſlator rightly obſerves that his abſtract of our national hiſtory is falſe and ridiculous; but that his deſcriptions of places, buildings, &c. ſeem to have been accurate, as they ſtill retain ſtriking likeneſſes of the reſpective ſubjects, notwithſtanding the alterations which muſt neceſſarily have happened in the ſpace of above an hundred years.—On the whole, this narrative, with all its faults, is not unentertaining. It conſiſts of ſeveral numbers, inſerted in different parts of the volume.

An extract from a curious and authentic manuſcript, a copy of which is in the poſſeſſion of Thomas Aſtle, Eſq; furniſhes an inſtance of the rude manners of our country in ancient times. 'This manuſcript contains, among other things, the private expences of King Edward the Second, wherein it appears that croſs and pile, or toſſing up heads and tails (as it is now called) was a royal diverſion.' The following tranſlation from the old French may afford ſome amuſement:

'Item, paid to the King himſelf to play at croſs and pile by the hands of Richard de Mereworth the receiver of the treaſury, 12 pence.

'Item,

'Item, paid there to Henry the King's barber for money which he lent to the King to play at croſs and pile, 5 s.

'Item, paid there to Peres Barnard uſher of the King's chamber money which he lent to the King, and which he loſt at croſs and pile to Monſieur Robert Wattewylle, eight pence.

'Item, paid to the King himſelf to play at croſs and pile by Peres Barnard two ſhillings, which the ſaid Peres won of him. Item, paid to Sir William de Kyngeſton, for cabbage which he bought to make pottage in the boat.

'Item, paid at the lodge at Wolmer when the King was ſtag-hunting there, to Morris Ken of the kitchen, becauſe he rode there before the King, and often fell from his horſe, at which the King laughed exceedingly; a gift by command, 20 s.'

A diſſertation concerning an ancient manuſcript, in the *Corniſh* language, will, no doubt, prove acceptable to moſt antiquaries. The manuſcript itſelf appears to be of great antiquity, and the obſervations on it ſeem to be made by a perſon well acquainted with his ſubject. The manuſcript treats of our Saviour's paſſion. 'As to the language of it,' remarks this Writer, 'it is ſuch as the common ſpeakers of the Corniſh now uſed here do not underſtand, nor any but ſuch as will be at the pains to ſtudy it, no more than the common ſpeakers of the vulgar Greek do at this day Homer's Iliad. So the Lord's Prayer, in the year 700, was thus in Engliſh: Vren fader thic arth, &c. In 900, Thu ure fader the eart on heofenum.

'As to the antiquity thereof, we obſerve the name of our Saviour is all along written IHS, after the old form uſed in cruſifixes, and then alſo the name written Chreſt, not Chriſt. So we find it written in Tacitus, Suetonius, and in ſome other Roman authors. So Chriſtians were called Chreſtians, as Tertullian obſerves, Apol. c. 3. and ſo the vulgar in Corniſh ſpeak it Chreſt, and not Chriſt.

'In this old piece are no words anciently intermixt of the Saxon tongue or Angles, which ſhews, in all probability, that it was written before their time at leaſt, if not much farther off; whereas the common ſpeech of it now carries much of thoſe latter figures, to the diſfiguring of the face thereof.'

We are informed by a note at the end of this diſſertation, that it was written by —— Scawen, Eſq; Vice-warden of the Stannaries, and was communicated by Mr. Thomas Aſtle; but we are not told how long it is ſince it was firſt compoſed.

The true lovers of antiquity cannot ſee or hear of the demolition of very ancient monuments and buildings without ſome regret; to ſuch perſons no doubt it yields a kind of pleaſure, as we acknowledge it does to us, that Alnwick Caſtle, the great Baronial ſeat of the Earls of Northumberland, which was fallen to decay, has been within theſe twenty years moſt nobly repaired

paired by the present Duke of Northumberland, 'who has, says this Writer, with great taste and judgment, chastely adhered to the ancient Gothic style of the primitive fabric, and restored it as much as possible (consistently with present convenience, and the more improved state of the arts) to what it anciently was, or would necessarily have been at present if it had never suffered by the ravages of time.'

The plate which is here given of this building represents it before it was so completely repaired. But the Writer declines inserting a particular account of this castle, as a very exact description of it is to be seen in Grose's Antiquities of England and Wales; and the plan of the Repertory, it is said, does not allow of reprinting Articles so lately published. These Gentlemen are not always so scrupulous; we have occasionally met with an extract from Pennant's Tour, &c. Some little remarks, however, on the age and original of the building might have been added, without any charge of plagiarism; and the omission of such particulars is a defect, and likely to prove a disadvantage to a work of this nature.

Streatlam Castle, in the western part of the county of Durham, is somewhat remarkable on account of its situation. It was part of the possessions of Bernard Baliol, grandfather of John, King of Scotland: he gave this castle and lordship in dowry with his niece Agnes, who married Sir John Trayne. Sir John's son and immediate successor had one child, Alice, his heiress, who was married to Sir Adam Bowes, Knight, Justice in Oyer of the liberties of Durham, and Steward of Richmondshire, about the year 1310, when Streatlam became the possession of the family of Bowes, who are owners of it at this time. In what state the castle was at that period is not known: but it was rebuilt about the year 1424 by Sir William Bowes, Chamberlain to John Duke of Bedford, and Regent in France during the minority of Henry VI. The castle after that model remained to the beginning of this century, when the present structure was erected on the same ground.

'Nothing, says our Author, but a veneration for the ancient seat of the family, could induce the proprietor to erect such a mansion, in so ineligible a situation. It stands in a deep vale, a small brook runs close to its front, high and irregular hills arise on every side, in some parts covered with a forest of oaks; and the whole aspect is solemn. The opposite grounds are occupied as a park for deer, and afford a narrow prospect; there is something romantic in these secluded scenes, which please the contemplative mind; but they are better adapted to the vicinity of a cottage than a palace. The purling brook, the broken cliff, from whose shaken sides old oaks impend, and cast a long extended shadow over the narrow dell; the ivy-

twiſted elm, the moſſy cove and primroſe bank, are pretty objects in paſtoral life; but correſpond not with the gaiety of the great: ſuch are the beauties of Streatlam.'

The GREAT, however, may be pleaſed with ſuch a rural retreat, which they can find methods of enlivening, when they think proper. We will not ſtay to diſpute on this ſubject with the Writer (whoſe deſcription will be read with pleaſure by thoſe who are fond of paſtoral ſcene-painting), but proceed to an object very differently ſituated.

The Caſtle of Biſhop-Auckland is erected on a lofty eminence, at the confluence of the rivers Wear and Gaundleſs. It is well known to be the palace of the Biſhop of Durham; an agreeable reſidence in a pleaſant part of the country. If the laſt-mentioned caſtle is deemed too much confined and ſolitary, this appears to be ſufficiently open and expoſed.

'Auckland, we are told, was anciently a manor-houſe of the Biſhops of Durham, and, according to Leland's Hiſtory, firſt gained the denomination of a caſtle in the time of Biſhop Anthony Beck; but the name of the original founder is not known, or when it firſt became the poſſeſſion of the Biſhops of Durham. No part of the ancient edifice remains, Biſhop Couſins having ſuch an abhorrence of the memory of Sir Arthur Hezelrigg, who had poſſeſſed himſelf of the place, and made it his chief reſidence, that as being the houſe of fanaticiſm and iniquity, he raſed it to its very foundation, and erected a new palace after his own plan.'—If it was deſigned to honour the memory of Biſhop Couſins, this laſt anecdote might have been ſpared, as it diſcovers a degree of prejudice, and party-attachment, highly unſuitable to the character of a man of ſenſe, learning, and Chriſtian piety.

The print with which the deſcription is accompanied is pleaſing, but it wears ſo much foliage that the caſtle, which we ſuppoſe intended for the principal object, is almoſt concealed from the view.

The portraits of the celebrated Mary, Queen of Scots, are not very rare. We meet with a print in this volume 'engraved from a drawing taken from an original picture now in the church of St. Andrew in the city of Antwerp. It is communicated by Mr. Bulman, who, a few years ago, received the following account of it from a Flemiſh gentleman reſiding at Antwerp.

'Barbara Mowbray, and Elizabeth Curle, both ladies of the bed-chamber to Mary Queen of Scots, and faithful companions of her various fortunes, were permitted to retire hither, and to take the head of their miſtreſs with them, which they interred near a pillar oppoſite the chapel of the Holy Sacrament, by the entrance at the grand door of the church of St. Andrew, the

ſpot

ſpot they had choſen for their own ſepulture. On the pillar they placed the portrait of the Queen;—it is in an oval frame, and is about twenty inches high, well executed, the face extremely beautiful, and much differing from any other I have ſeen; her hair is repreſented as bright flaxen. It is ſaid this portrait was painted in France ſoon after ſhe firſt became a widow. Under it, on a tablet of black marble, is an inſcription in letters of gold.'

The ſtory of the head is no doubt fabulous, and nothing of that kind appears in the inſcription; but Mr. Bulman informs us that Mr. Aſtle gave him the ſight of an original letter containing an account of the jewels, plate, &c. of Mary, Queen of Scots; by which it appears that Elizabeth Curle had in her cuſtody, beſide other valuable effects, a book of gold, enamelled, containing the pictures of the Queen, her huſband, and ſon. 'Poſſibly,' it is added, 'the original from whence that on the monument was taken.'

Many are the Articles in theſe volumes which we have not enumerated: ſome are as follow,—An account of the life of Abraham Cowley, with a good print engraved from a picture painted by Mrs. Mary Beale: An ancient French poem ſaid to be written in the reign of Edward the Third, and preſerved in the iſland of Guernſey: An account of money received and expended for rebuilding of St. Paul's church: The ſiege of Karlaverock in Scotland, an ancient heraldic poem, in antiquated French, with a tranſlation into Engliſh; it is very long, and forms ſeveral Articles; it enumerates the Barons, Knights, &c. who attended King Edward the Firſt to the ſiege abovementioned: Welch regulations concerning cats: Rules obſerved by ancient ſculptors in ornamenting ſepulchral monuments: The charter of Withred, King of Kent, whereby he gave lands to the church of Liming in that county: Life of Thomas Hatfield, Biſhop of Durham: The ſtatutes of Eltham, made by Henry VIII. for the government of his privy chamber: Alſo of Edward VI. and Queen Mary; together with the oath adminiſtred by Drue Drurye, Gent. Uſher to the privy chamber of Queen Elizabeth: A tranſcript from the records of the expences of William Myngham, the firſt Mayor of Rocheſter, for ſuppers, dinners, &c. in the year 1460, when the citizens obtained a charter of Edward VI. empowering them to have a mayor inſtead of a bailiff: A fabulous or legendary account of Ireland contained in the *Speculum Regale*, a book ſuppoſed to have been written about the middle of the twelfth century, by a miniſter to one of the early kings of Norway, for the uſe of his ſon: Appointment for the coronation of King Richard III. and Queen Ann his wife: Account of an illuminated manuſcript written before the ſuppreſſion of the monaſteries, and diſ-

covered in 1776 by a farmer's ſervant who was removing ſome ſtraw at Burnham Abbey, Bucks, now in the poſſeſſion of Mr. Joſeph Trone of Maidenhead.

Beſide the above, there are many other Articles, ſome of them more, ſome leſs curious, which we cannot particularly enumerate, but our Readers may form ſome judgment from what we have mentioned. We ſhall add an account of the prints in the ſecond volume, which have not yet been particularized.

The bridge at Shrewſbury; Font of Alphington church, Devonſhire; St. George's gate, Canterbury; Tomb of Jenkyn Wyrrall in the church-yard of Newland, Glouceſterſhire; Harrow on the Hill; Bar Gate, Southampton; Stanwick in Yorkſhire, the ſeat of Earl Percy; New Bridge at Edinburgh, with part of the caſtle; Monument of Sir Anthony Brown, in the church of Battle, Suſſex; Woodſtock; Dunbarton caſtle; Rumſey church; St. Donat's caſtle, Glamorganſhire; Belvidere in Kent; Tomb of Thomas Hatfield, Biſhop of Durham [ornamented, ſays Mr. Pennant, with as many coats of arms as would ſerve any German prince]; Pembroke caſtle; Tomb of Anaſtaſia Venetia, Lady Digby, which ſtood in Chriſt Church, London, and was deſtroyed by the great fire; Sheffield place, Suſſex; Mannorbeer caſtle, Pembrokeſhire; A Figure in Trompington church; Palace of Enfield; Little Saxham church, about four miles from Bury St. Edmund's; Hunting tower at Chatſworth; The Bower of Mary Queen of Scots, Chatſworth; Another view of Mannorbeer caſtle; The old bell called, Great Tom of Weſtminſter; and ſome miſcellaneous plates.

The prints are accompanied by ſome deſcriptions or hiſtorical details, though not always ſo full and accurate as might be wiſhed:—but the volumes, on the whole, will afford the reader conſiderable entertainment and inſtruction.

This publication is ſtill continued, periodically; and we apprehend, from the advertiſements, that another volume is nearly completed.

ART. V. *A Complete Hiſtory of all the religious Houſes in the Counties of Devon and Cornwall, before the Diſſolution.* Extracted from the moſt authentic and original Records now extant. By the Rev. William Jones, A. B. Small 8vo. 2 s. 6 d. Smerdon and Underhill.

THIS performance contains a dry, and, in general, a moſt inſignificant detail of the names, but ſcarcely any thing of the hiſtory, of the founders of abbies and priories in Devon and Cornwall. But perhaps the indefatigable aſſiduity of a Dugdale and a Tanner could reſcue nothing more from oblivion than their bare names;—with a few items of the ſame "poor and

and beggarly account" as thoſe which principally figure in the annals of the ſaints.

Mr. Jones calls this performance a 'Complete Hiſtory,' &c. We know not what ideas this Gentleman may entertain of a Hiſtory. In our view it ſcarcely bears one feature of it—except in the enumeration of dates, and ſuch circumſtances. Had he called it an *Index*, we ſhould have commended his modeſty; and had he offered his performance to the Public for ſix-pence, inſtead of half a crown, we ſhould not have charged him with impoſition.

All that looks like Hiſtory in this work is the very edifying account which is now and then given of the motives which induced ſome godly men to erect and endow thoſe venerable repoſitories for holy indolence. Thus, for inſtance, 'the pious founder of the abbey of Taviſtock was induced to perform this extraordinary act of devotion, by a viſion which appeared to him, directing him to a ſpot marked out by four twigs, on which he ſhould build an abbey; and at the ſame time aſſuring him, that this inſtance of his obedience to the Divine Commands would be a ſufficient expiation for all his ſins.' This was worth recording as an hiſtorical circumſtance of ſingular moment at this time of day, when we need ſomething out of the common track to engage our great ones even *to go to* a church. What viſions and revelations then would be neceſſary to incline their hearts to build one!

The priory of St. James, without the walls of Exon, was founded, we are informed, by Baldwin, Earl of Devonſhire, in the year 1157; which priory he very liberally endowed 'for the benefit of his own ſoul, and the ſoul of Adeliza his wife; the ſouls alſo of his ſons and daughters and his friends; and for the ſoul of Henry I.' Thus alſo 'Judael of Totneſs gave to the priory of Barnſtaple for the health of his own ſoul, and the ſouls of his father and his mother, and all his relations and friends, two parcels of land called *Pilton* and *Pilland*; together with the mill of Barnſtaple, and the excluſive right of grinding.'—But the jolly Monks of Barnſtaple, notwithſtanding ſo much griſt was brought to their mill, wanted to ſee their cup *overflow*, and their table ſpread with dainties; and Judael, who had been taught that the pampering their bodies would be the ſaving of his ſoul, 'annexed the church of St. Peter, and the chapel of St. Salvius, and *whatever* to them belonged, to the priory: and moreover he granted them a fifth of the tythe of Fremington, and the *whole tythe of fiſh*.'—And now the Holy Fathers might faſt to ſome good account!

The Editor of this little manual of monkiſh antiquity informs us, that he was encouraged by his friends to make it public, 'as it might anſwer ſome *good* and *valuable* purpoſes.' Theſe good

and

and valuable purpoſes are compriſed under two heads: the firſt (which we preſume is the *good* purpoſe) reſpects the gratification of the curious antiquary, and particularly of perſons who live near the ſcite of thoſe old religious houſes. The ſecond (which muſt, doubtleſs, be the *valuable* purpoſe) refers to the ancient privileges and immunities of thoſe houſes, which were afterwards transferred to lay-patentees (ſuch as the abbey of Taviſtoke to the Earl of Bedford) by virtue of the ſtatutes of the 27th and 31ſt of Hen. VIII. at the diſſolution of the monaſteries, and the alienation of the lands that, by various royal grants, and other free deviſees, had been annexed to them.

But we beg leave to obſerve to Mr. Jones, that time, more than royal prerogative, is the criterion of right of poſſeſſion, and the beſt ſecurity, under the preſent conſtitution, to the inheritors of the abbey lands. If the conſtitution ſhould be changed, and Popery ſhould ſo far gain on the indulgence which hath been lately ſhewn to it, through the ſingular lenity of our wiſe and gracious rulers, as to recover its former eſtabliſhment—(and ſtranger revolutions have been effected by folly in league with wickedneſs)—it will be in vain for the poſſeſſors of the lands of the Church to urge their claims from time or prerogative. Nothing in the opinion of the Romiſh Church can ſanctify ſacrilege! Aſſaſſinations, conſpiracies, violations of treaties are, in compariſon with church-robbery, venial crimes. Touch her intereſt in this *tender* point, and ſhe would eſteem even forgiveneſs a ſin. She will cry aloud and ſpare not. The enormous rent-roll—the records of her former poſſeſſions in England, will be drawn from the archives of the college of Doway; and "the mother of harlots"—even the "ſcarlet whore, who rideth upon the beaſt with ſeven heads and ten horns," will, by the laws of her own chancery, enter on the premiſes, nor will ſhe quit them "till ſhe is paid the uttermoſt farthing."

We cannot conclude this Article without remarking that the Editor, whether from great modeſty or great ignorance we pretend not to determine, hath tranſcribed the orthographical errors of the various authors from whom he profeſſeth to have taken his accounts. He may plead the ancient method of ſpelling the names of perſons and places. But, as his *Complete Hiſtory* is deſigned for the moderns, he ſhould have adopted their mode of orthography to render it intelligible. Who, unverſed in the topographical antiquities of Devon and Cornwall, would have readily diſcovered that Dunheved means Launceſton, the county town of Cornwall; Hertitone, Harton, near Hartland-point in Devonſhire; Kadele, Cadley; Boddele, Budleigh; Lowpitte, Luppit; Rughburgh, Roborough? Thus alſo by a ſcrupulous adherence to his old accounts, of which he gives no ſort of explanation,

planation, and which are frequently too obſcure to explain themſelves; he introduceth obſolete law-terms of Saxon original; ſuch as Sacc-toll and Theam, Infanginthef and Utfangenthef. As to the ſituation of the abbies, &c. a common reader is frequently left in the dark: for unleſs they take their denomination from the names of diſtinguiſhed places, ſuch as Totneſs, Barnſtaple, Taviſtock, &c. he would in vain conſult this *Complete Hiſtory* for the ſituation of many others that are denominated from obſcure villages. Hundreds, even in Devonſhire, are totally ignorant whether the abbies of Ford, Newhham, Dunkeſwell, Buckfaſt or Bockland, lie in the northern or ſouthern, the eaſtern or weſtern part of the county: and the Rev. Mr. Jones's "Extracts from the moſt original and authentic Records" will give them no ſort of information.

ART. VI. *Letters ſuppoſed to have been written by Yorick and Eliza.* 2 Vols. 12mo. 6 s. bound. Bew. 1779.

THE Editor of theſe Letters informs us that the Author wrote them merely for the amuſement of himſelf and a few friends: but as a copy of them had got abroad, he was apprehenſive they might be publiſhed as the genuine Letters of the late ingenious and celebrated Mr. Sterne; for a trick of that kind had, we are informed, been very ſucceſsfully played off before with a few of the Author's letters; and, while his conſcience ſhuddered at the impoſition, his vanity, we doubt not, was highly gratified in ſeeing the ingenious cheat ſo eaſily and unſuſpectingly ſwallowed. Whether the Letter-writer's motive in making a diſcovery of this petty fraud aroſe from a ſcrupulous conſcience, or the vanity of a ſelf-complacent mind, it would be too preſuming for us to decide. But we cannot avoid aſking, Whether the Author ſuppoſed Mr. Sterne was injured or honoured by ſuffering thoſe fictitious letters to paſs under his name? If the former, it was a point of honour to undeceive the Public. If the latter—Now, here, if our philoſophy of the human heart deceives us not, the truth will come out. Authors have not ſuch a profuſion of generoſity as to tear the laurels from their own brows to place them on another's; or if they ſhould, it is ſeldom with a deſign to let them continue there. It is only done (as the Editor ſays) 'by way of experiment.' It is only to ſee how they will ſuit a diſtinguiſhed head: and when they have been wore long enough to be admired, it would be a piece of extraordinary and almoſt unheard-of ſelf-denial for the original proprietor not to claim his own.

We will aſſiſt our Author (as his heart appears to be ſo much ſet on it) in letting the world know that the 4th, 5th, 6th, and ſo on to the 10th (incluſive) of a ſmall Collection

of Letters, in one volume, publiſhed as the late Mr. Sterne's, were (as the Editor aſſures us) the offspring of *that* pen which wrote the contents of the volumes now before us.

We muſt acknowledge that theſe little volumes bear a ſtrong reſemblance of Mr. Sterne's epiſtolary ſtyle: particularly that which his whim or his weakneſs led him to adopt when he wrote his amoroſo-ſentimental letters to Mrs. Draper. His manner in thoſe letters might be eaſily imitated by a man of very moderate genius with a little fancy and feeling, who would find the ſuperior excellencies of his other writings quite beyond his reach. In vain ſhall we ſearch theſe volumes for the enchanting wildneſs—the original wit and humour—the vivid deſcriptions—the exquiſite pathos, or the acute reflections of Triſtram Shandy and the Sentimental Journey. The ſpirit is fled:—what is left is mawkiſh and inſipid! The Writer of theſe Letters hath caught little of Yorick, except the whine and cant of ——we know not what to call that ſpecies of love with which he addreſſed Mrs. Draper. It was in truth a ſniveling paſſion; ——it was love ſtruck with a palſy: and we never read letters written in this ſtyle, but we recal to mind a paſſage in the Apocrypha concerning "the eunuch who embraceth a virgin—and —ſigheth," &c.

Our Letter-writer *ſuppoſes* Yorick to have written to Eliza the following tender things, which we ſhall tranſcribe as a ſpecimen of his exquiſite knack at ſentimental imitation.—'How happy ſhould I be, Eliza, if I were permitted to take thee by the hand and lead thee through this beautiful temple [viz. York-minſter —the Beauty of Holineſs (as he calls it), which was preſerved from the deſtroying hand of that *anti-cathedral monſter, Oliver Cromwell*], and while you leaned upon my arm to hear you make your own *ſweet* remarks upon it!—Having done this, I would conduct thee to the tomb of my anceſtor—and then, Eliza, to my own—I mean, my dear, to that ſpot where I ſhall deſire ſome kindred ſpirit to depoſit my aſhes.'—Very kind undoubtedly in Yorick to explain his deep meaning, leſt his poor, dear Eliza ſhould think her poor dear Yorick was dead and buried all the while!—'Here it is that I purpoſe my marble buſto ſhall be placed as a memorial of me—with two lines telling to whom it belongs, and the kind hand which performed this laſt office of affection.—In this place, Eliza, we would ſtand together;—— and while I vaticinated my deſtiny, you *would* gently draw your arm from beneath mine—and ſteahng your handkerchief from your pocket, would wipe away the tears which trickled down your cheeks:—and when you had done it you would deſire, if it *was* your fate to ſurvive me, that *thou* mighteſt add a little tablet of thine own to be inſcribed with thy name.—*And ſo thou ſhalt*, my affectionate girl!——and I will give thee ſome lines.

to

to engrave upon it, which ſhall tell of thy tenderneſs and my friendſhip.

'Adieu!——In the beginning of this letter you muſt have laughed;——and at the cloſe of it I well know that you will weep;——ſo *it is* with me,——and the tears are now upon my cheek.——As I wipe them off——I pray the angel of Pity to ſtretch forth his hand——and wipe thine away for ever.'

We ſhall take our leave of this fictitious Yorick, after we have given a ſpecimen of his wit.—'It is not the number of leaves or words which conſtitute the real bulk of the volume—but the matter it contains: and there may be many a book which a man may carry in his breeches——*What the deuce am I writing?*——in his waiſtcoat pocket, or a lady in her work-bag, which when meaſured by this juſt rule of dimenſion, would be found of a larger ſize than many a cumbrous folio which ſleeps——and may all ſuch for ever ſleep——on the ſhelf of ſome college library.'——O ye ſons of learned toil, on whoſe elaborate page the midnight taper ſo often waſted its glimmering light, ſee——ſee what ye are come to! Ye ancient and ye modern ſages—ye who ſtudied before ye wrote, and preferred the cool judgment of the head to the wild and childiſh ſallies of the heart, wipe your dim ſpectacles, and behold the fate of all your labours! See to what dull obſcurity ye are conſigned. Your judge hath paſſed your doom. "Duſt to duſt:—aſhes to aſhes:"—nor can a reſurrection be *now* your hope.

Hic, qui ſi crepidas Graiorum ludere geſtit.——
——— multum gaudere paratus
Si Cynico barbam petulans Nonaria vellat. PERS.

ART. VII. *A Plan of Lectures on the Principles of Nonconformity, for the Inſtruction of Catechumens.* By R. Robinſon. Small 8vo. 1 s. 6 d. Buckland. 1778.

AT the firſt riſe of a ſect, its grounds and principles are more carefully ſtudied, and conſequently better underſtood by its profeſſors, than when it hath gained a quiet eſtabliſhment, and is grown familiar by cuſtom. When the heat of controverſy hath ſubſided, and oppoſition hath weakened itſelf by its own ſtruggles, zeal generally gives way to indifference: and that which is not deemed worth contention, is ſcarcely judged to be worthy of ſtudy.

Hence ariſes the general ignorance of the Diſſenters, with reſpect to the original grounds and reaſons for nonconformity. They are at too great a remove from the cauſe, to feel themſelves much intereſted in the effect. They were *born* to their profeſſion; and on that account they *paſſively* acquieſce in it: but their forefathers were born to another profeſſion; and when they left it, they were ſtimulated by a poſitive principle. They

became actors in the great ſcene of reformation. Their paſſions were unkindled; their intereſt took a part in the contention. Oppoſition ſet them on their guard, and their whole ſouls were alive to the beſt methods of attack and defence: but when nonconformity loſt the allurement of novelty, it drew leſs attention, and became, in conſequence, leſs the topic either of cenſure, or of vindication.

The great zealots on both ſides of the controverſy, who long kept up the flame of contention, being removed, the fire gradually decayed, and thoſe who ſucceeded were not much inclined to rekindle it. Diſſenters, as they mingled with the world, loſt the edge of their forefathers' ſpirit. They had not their feelings, and could not intereſt themſelves in all their motives. This circumſtance ſeems to be a matter of lamentation with Mr. Robinſon; and to remedy it, appears to be the grand deſign of his lectures. He wiſhes to collect the weak and ſcattered rays of zeal,—for at preſent they are at ſuch a diſtance from the focus, that they have no power to act: they neither enflame nor warm!

The preſent publication is an analyſis of twelve lectures which the Author read to his catecumens, on the principles of nonconformity. His original deſign was to trace out their nature, influence, and progreſs, by a deduction of arguments, and an inveſtigation of ſuch facts as were judged neceſſary to illuſtrate and confirm them. He wiſhes his brethren to purſue the ſame courſe; and as a guide to thoſe who may want abilities to begin or carry on a ſcheme of this ſort without ſome directions and aſſiſtance, 'he humbly preſents (he tells us) the following analyſis, hoping it may facilitate the diſſemination of their own principles among the youth in their aſſemblies.'

As we are the avowed friends of liberty and free inquiry, we heartily wiſh well to every ſcheme that tends to enlarge their influence, and promote their good effects; but we do not think Mr. Robinſon's plan, if ſtrictly adhered to, the beſt calculated to anſwer theſe beneficial purpoſes: on the contrary, we are of opinion, that it directly tends to ſupport a narrow and illiberal ſyſtem both of ſpeculation and conduct,—notwithſtanding that the Author talks ſo pompouſly about liberty and free inquiry, and declaims ſo frequently, and ſo fiercely, againſt bigotry, intolerance, and deſpotiſm. The books he recommends—ſo far as the hiſtory of the Nonconformiſts is concerned—are *wholly* confined to one ſide of the controverſy. Oldmixon is his poleſtar!

Mr. Robinſon is a writer of ſome ingenuity and acuteneſs. We have already paid a compliment to his abilities; but, in juſtice to our impartiality as public critics, we muſt acknowledge that both his ingenuity and his acuteneſs almoſt ſhrink into nothing

nothing when contraſted with his vanity and his zeal. His vanity makes him pert, and his zeal renders him outrageous. He is, in truth, the *Luke Milbourne* of the Diſſenters:—and, "Curſe ye Meroz—curſe ye bitterly the inhabitants thereof becauſe they came not to the help of the Lord—to the help of the Lord againſt the mighty"—would have been a very proper text for moſt of his lectures. Such writers are little calculated to do credit to any cauſe; and leaſt of all to nonconformity. They loſe by their fury, what they might have ſecured by their moderation; and forfeit by petulance what might have been granted to modeſty.—Granted?—Why, what would Mr. Robinſon have? What can even he wiſh for, beyond what hath been granted? He hath his liberty; he reads his lectures; and he prints them. He is indulged in the freedom of abuſing the eſtabliſhed Church, and ſpeaking evil of its dignitaries. He hath the liberty of making as many converts as he can, and of baptizing them in his own way, and on his own terms. He can receive his pay, without any impoſt, and he may ſpend it in the manner which may be agreeable to his inclinations. He is ſubject to no fines; or if he ever was liable to them, were they ever demanded? He need not fear ſtar-chamber arraignments—nor five-mile acts, nor dread the malice of a ſkulking informer. He hath then his freedom; and he makes a very free uſe of it: Now what would the man have more?—The hiſtory of the godly *friars* of the laſt century, is not yet forgotten: and we may learn by it, that ENVY is frequently the parent of zeal, and when it becomes united with power, it ſcarce ever fails to produce oppreſſion.

A few extracts from theſe Lectures—or rather this ſyllabus of Lectures [a ſketch or outline to be filled up by others]—will be ſufficient to juſtify our reflections; and from them the impartial reader may judge how far ſuch a ſpirit as the Author diſcovers is like to promote the cauſe of liberal nonconformity—or (which is of higher moment) the great ends of living in ſociety, and a true preparation for the world of eternal peace and love.

Speaking of the public liturgy of the Church of England, he inſtructs his brethren to repreſent it to their catecumens, as a 'defective book, in every point of view—that there are errors in it of every kind, viz. literary, philoſophical, philological, and theological—that the very ſcriptures are burleſqued by being turned into queſtion and anſwer—that the whole is unneceſſary and unwarrantable—and that the impoſition of it is deſpotical.'

Again he ſays, 'the whole ritual is unordained by God—unprofitable in divine worſhip—expenſive—heterogeneous and hurtful to popular piety, by employing the little time and capacities of the common people about trifles, generally rendered hateful to them by the ſlovenly manner in which they are performed:

formed:—and were the ceremonies got decently through, they would be ſilly enough to take them for piety, which now they hate for its pretended garb.'

Mr. Robinſon's rancour againſt Biſhops appears almoſt in every page. He exhorts thoſe to whom this plan of lectures is adapted to repreſent 'prelacy as Popery reſtrained by civil power—that nonconformity is reaſon and religion—that monarchy would ſtand ſafer without the incumbrance of epiſcopacy than with it:—that the *entire* abolition of prelacy is to be effected without *any* civil inconvenience, and with great advantages to the nation and to religion:—that in God's due time the goſpel will effect it—and that till then the ſervants of Chriſt *muſt propheſy in ſackcloth*—and that they who do ſo, merit the higheſt eſteem here, and will ſhine with peculiar glory hereafter.' Is not this ſomething like a revival of the *old cant?*—But though we are not ſtaunch for epiſcopacy, we hope never to ſee the *old game* played over again. We would rather ſee prophet Robinſon in ſackcloth and aſhes; and all the *brethren* and *ſiſters* of the *aſſociation* throwing duſt on their heads, and ſighing and groaning for "Babylon the great—the mother of harlots, and the abomination of the earth."

In apologizing for his 'brethren the Quakers,' Mr. Robinſon delivers his principles on the doctrine of tythes.—'The Quakers (ſays he) ſeem to conſider eſtabliſhed prieſts as privateers, and their Church as a kind of letter of marque veſſel, allowed by authority indeed to plunder a ſuppoſed enemy, and to make repriſals: but having no equitable conſtitutional claim on their property. The notion is certainly right.' Thus he gives his *probatum* to the principle: but evades the force of it by flying to the refuge of prudence. '*Perhaps* (ſays he) it is not *prudent* to act on it.'—Here the Quaker is more conſiſtent than the Independent; but the Independent is more politic than the Quaker: for, balancing the account between compliance and reſiſtance, he finds that the gain turns on the ſide of the former, and that all that can be got by the latter, is the empty ſatisfaction of having acted on principle.—This is to be 'wiſe in his generation.'

Mr. Robinſon is very fond of metaphors, allegories, and other figures of ſpeech. A ſimple Quaker would never have thought of calling the clergy 'privateers,'—and the Church of England 'a letter of marque veſſel,' if he had not been helped to theſe polite expreſſions by the abundant wit and ingenuity of Mr. Robinſon.—Speaking of Preſbyterianiſm as a leſſer kind of religious tyranny, he hath this moſt delectable compariſon: 'It differs from Popery only as a kept miſtreſs differs from a ſtreet-walking proſtitute; or as a muſket differs from a cannon.'—Baptiſt-independency is, we preſume, the true and legitimate bride!

bride! But though ſhe may not be able to manage a cannon, or ſhoulder a muſquet, yet we would not truſt her, for all her meekneſs, with a piſtol in her hand:—for (to uſe another of Mr. Robinſon's polite and pious metaphors, page 31) this good wife might, in a fit of paſſion, 'play the devil' with us!

But amidſt the redundancy of Mr. Robinſon's figures of ſpeech, we moſt heartily approve of one towards the concluſion of his book, in which he ſo truly ſketches his own figure, that we cannot avoid preſenting it to our Readers.—After an humble confeſſion of his freedom, and aſking forgiveneſs for the ſame, he frankly acknowledges, that he is 'only an inconſiderable errand-goer in the Church of God.'—*Dixit.*

ART. VIII. *Remarks on Mr. Robinſon's Plan of Lectures on the Principles of Nonconformity.* By Candidus. Printed for the Author, and ſold by H. Trapp, and at the Printing-Office, Fair Street, Horſly-down. 8vo. 6d. 1779.

THIS pamphlet will go but a little way in eſtabliſhing the Author's claim to the title of a *candid* man. He hath all the bigotry of Mr. Robinſon, without one grain of his wit and vivacity. 'Tis the mere *caput mortuum* of ſlow and ſolemn zeal! His preface is a formal ſhew of profound ratiocination: in which he takes up two pages to expreſs what any man of a clear underſtanding might have explained in two ſhort ſentences. In ſeveral places the Writer perverts or miſapprehends Mr. Robinſon's meaning. He carps at trifles—mutilates paſſages—ſets up a man of ſtraw—knocks him down—re-ſlays the ſlain, and vaunts in his imagined proweſs. In the delineation which he hath given of the diſſenting mode of worſhip, he diſcovers an eager deſire to find fault, but unluckily he miſtakes his object, and betrays his ignorance. Hear this ſolemn Queriſt: 'Can the moſt zealous advocate for nonconformity aſſign any juſt reaſon why the *Bible* is not read amongſt them? Are theſe the people who are for free inquiry, that *omit* communicating the only true fountain of knowledge itſelf, otherwiſe than by preaching? The liturgy, human as it may be, abounds with many portions of ſcripture: ſo far *divine.*' [There's reaſoning for ye. Who dare diſpute this irrefragable concluſion?] 'Thus until the Nonconformiſts can ſurmount this charge of *omiſſion*, they diſpute againſt epiſcopacy to little purpoſe. *Saying* the Lord's Prayer is alſo generally omitted by them, though expreſsly commanded by our Lord and Saviour. The reading of the law is alſo *totally* neglected, as though they had never heard of it. Theſe are the friends of free inquiry! "By the law (ſays St. Paul) is the knowledge of ſin." But here the law is not ſo much as heard—unleſs *occaſionally* adverted to in the ſermon. Theſe are the perſons who profeſs to take the ſcriptures

tures for the rule of their faith and practice, and yet introduce *little* or *none* of it in their worſhip. Until Mr. Robinſon can vindicate ſuch *capital omiſſions*, he need not even *attempt* to vindicate nonconformity, ſince it is *evident* they do not in this reſpect conform to the commands of reaſon.'

To balance the preſent Writer's ſagacity with his candour, we ſhall tranſcribe one ſhort paſſage, and then take our leave of this poor controverſy. He apprehends that Mr. Robinſon 'is rather deceived when he ſays that churchmen are for claiming the excellencies of other communities; whereas (ſays he) I am inclined to believe they ſcarce ſee *any* excellency in them.' We leave it to others to decide on the truth of this honeſt acknowledgment.

As for the reſt of this pamphlet, we can only ſay, in the Remarker's own figurative language (for he, like Mr. Robinſon, cuts a figure now and then), that 'the channels of his *declamatory conveyance* are dreadfully clogged with the mud of error.'

ART. IX. *Six old Plays*, on which Shakeſpeare founded his Meaſure for Meaſure. Comedy of Errors. Taming the Shrew. King John. K. Henry IV. and K. Henry V. King Lear. 8vo. 2 Vols. 6 s. ſewed. Leacroft, &c. 1779.

FROM the dunghill of Ennius, Virgil is ſaid to have collected gold. We have now before us a much meaner dunghill, from which that great chemiſt Shakeſpeare contrived to extract ſomething more precious. The peruſal of theſe old plays will rather ſerve to raiſe than depreciate his genius in the eſtimation of the reader, and will ſhew that the delicacy of his taſte, and ſoundneſs of his judgment, were almoſt as remarkable as the richneſs of his fancy. That he could preſent the world with ſuch copies of Lear and Henry the Fifth, having before him ſuch originals, is the ſtrongeſt evidence of his poſſeſſing the poet's frenzy-rolling eye, as well as his imagination to body forth things unſubſtantial, and his pen to give them ſhape.

The following extract is part of a ſcene of "the Hiſtory of King Lear and his Three Daughters:"

Cordella. Ah, good old father, tell to me thy griefe,
Ile ſorrow with thee, if not adde reliefe.
Leir. Ah, good young daughter, I may call thee ſo;
For thou art like a daughter I did owe.
Cor. Do you not owe her ſtill? what, is ſhe dead?
Leir. No, God forbid: but all my intereſt's gone,
By ſhewing my ſelfe too much unnatural;
So have I loſt the title of a father,
And may be call'd a ſtranger to her rather.

Cor. Your title's good ſtill: for tis alwayes knowne,
A man may do as him liſt with his owne.
But have you but one daughter then in all?
Leir. Yes, I have more by two, then would I had.
Cor. O, ſay not ſo, but rather ſee the end;
They that are bad, may have the grace to mend:
But how have they offended you ſo much?
Leir. If from the firſt I ſhould relate the cauſe,
'Twould make a heart of adamant to weepe;
And thou, poore ſoule, kind-hearted as thou art,
Doſt weepe already, ere I do begin.
Cor. For Gods love tell it; and when you have done,
Ile tell the reaſon why I weepe ſo ſoone.
Leir. Then know this firſt, I am a *Brittaine* borne,
And had three daughters by one loving wife:
And though I ſay it, of beauty they wore ſped;
Eſpecially the youngeſt of the three,
For her perfections hardly macht could be:
On theſe I doted with a jelous love,
And thought to try which of them lov'd me beſt,
By aſking them, which would do moſt for me?
The firſt and ſecond flattred me with words,
And vowd they lov'd me better then their lives:
The youngeſt ſaid, ſhe loved me as a child
Might do: her anſwere I eſteem'd moſt vild,
And preſently in an outragious mood,
I turnd her from me to go ſinke or ſwim:
And all I had, even to the very clothes,
I gave in dowry with the other two:
And ſhe that beſt deſerv'd the greateſt ſhare,
I gave her nothing, but diſgrace and care.
Now mark the ſequel: when I had done thus,
I ſojournd in my eldeſt daughters houſe,
Where for a time I was intreated well,
And liv'd in ſtate ſufficing my content:
But every day her kindneſſe did grow cold,
Which I with patience put up well ynough,
And ſeemed not to ſee the things I ſaw:
But at the laſt ſhe grew ſo far incenſt
With moody fury, and with cauſleſſe hate,
That in moſt vild and contumelious termes,
She bade me pack, and harbour ſomewhere elſe.
Then was I faine for refuge to repaire
Unto my other daughter for reliefe;
Who gave me pleaſing and moſt courteous words;
But in her actions ſhewed her ſelfe ſo ſore,
As never any daughter did before:
She prayd me in a morning out betime,
To go to a thicket two miles from the court,
Pointing that there ſhe would come talke with me:
There ſhe had ſet a ſhag haird murdring wretch,
To maſſacre my honeſt friend and me.

Then

Then judge your ſelfe, although my tale be brieſe,
If ever man had greater cauſe of grieſe.
King. Nor never like impiety was done,
Since the creation of the world begun.
Leir. And now I am conſtraind to ſeeke reliefe
Of her, to whom I have bin ſo unkind;
Whoſe cenſure, if it do award me death,
I muſt confeſſe ſhe payes me but my due:
But if ſhe ſhew a loving daughters part,
It comes of God and her, not my deſert.
Cor. No doubt ſhe will, I dare be ſworne ſhe will.
Leir. How know you that, not knowing what ſhe is?
Cor. Myſelfe a father have a great way hence,
Uſde me as ill as ever you did her;
Yet, that his reverend age I once might ſee,
Ide creepe along, to meet him on my knee.
Leir. O, no mens children are unkind but mine.
Cor. Condemne not all, becauſe of others crime:
But looke, deare father, looke, behold and ſee
Thy loving daughter ſpeaketh unto thee. [*She kneels.*
Leir. O, ſtand thou up, it is my part to kneele,
And aſke forgiveneſſe for my former faults. [*He kneels.*
Cor. O, if you wiſh I ſhould injoy my breath,
Deare father riſe, or I receive my death. [*He riſeth.*
Leir. Then I will riſe, to ſatisfy your mind,
But kneele againe, til pardon be reſignd. [*He kneels.*
Cor. I pardon you: the word beſeemes not me:
But I do ſay ſo, for to eaſe your knee;
You gave me life, you were the cauſe that I
Am what I am, who elſe had never bin.
Leir. But you gave life to me and to my friend,
Whoſe dayes had elſe had an untimely end.
Cor. You brought me up, when as I was but young,
And far unable for to helpe myſelfe.
Leir. I caſt thee forth, when as thou waſt but young,
And far unable for to helpe thyſelfe.
Cor. God, world, and nature, ſay I do you wrong,
That can indure to ſee you kneele ſo long.
King. Let me breake off this loving controverſy,
Which doth rejoice my very ſoule to ſee.
Good father, riſe, ſhe is your loving daughter, [*He riſeth.*
And honours you with as reſpective duty,
As if you were the monarch of the world.
Cor. But I will never riſe from off my knee, [*She kneels.*
Until I have your bleſſing, and your pardon
Of all my faults committed any way,
From my firſt birth unto this preſent day.
Leir. The bleſſing, which the God of *Abraham* gave
Unto the tribe of *Juda*, light on thee,
And multiply thy dayes, that thou mayſt ſee
Thy childrens children proſper after thee.
Thy faults, which are juſt none that I do know,
God pardon on high, and I forgive below. [*She riſeth.*

Cor.

Cor. Now is my heart at quiet, and doth leape
Within my breſt, for joy of this good hap:
And now (deare father) welcome to our court,
And welcome (kind *Perillus*) unto me,
Mirrour of vertue and true honeſty.
Leir. O, he hath bin the kindeſt friend to me,
That ever man had in adverſity.
Perillus. My toung doth faile, to ſay what heart doth think,
I am ſo raviſht with exceeding joy.
King. All you have ſpoke: now let me ſpeak my mind,
And in few words much matter here conclude: [*He kneels.*
If ere my heart do harbour any joy,
Or true content repoſe within my breſt,
Till I have rooted out this viperous ſect,
And repoſſeſt my father of his crowne,
Let me be counted for the perjurdſt man,
That ever ſpake word ſince the world began. [*Riſes.*
Mumford. Let me pray too, that never pray'd before;
[Mumford *kneels.*
If ere I reſalute the *Britiſh* earth,
(As (ere't be long) I do preſume I ſhall)
And do returne from thence without my wench,
Let me be gelded for my recompence. [*Riſes.*
King. Come, let's to armes for to redreſſe this wrong:
Till I am there, me thinks the time ſeemes long. [*Exeunt.*

Such were the ſparks, ſuch the fuel, that ſerved to light up and feed the genius of Shakeſpeare; and if his originality is queſtionable on that ground, let every poet content himſelf with the name of imitator!

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

GERMANY and the NORTH.

ART. I.

*ELOGE de Mylord Marechal, &c. par Mr. D***.*—i. e. *The Eulogy of Lord Marſhal.* By M. D'ALEMBERT. 12mo. Berlin. 1779.—In this piece the nobleman celebrated in it, is *repreſented* in the moſt advantageous colours,—as a man of ſuch primitive integrity and ancient purity of manners, as the moſt illuſtrious ages of Roman virtue would have beheld with envy,—as a true philoſopher, who poſſeſſed, without oſtentation, that wiſdom, which ſo many affect, and of which they make only an empty ſhew—as one, whoſe knowledge was accompanied with modeſty, whoſe uncommon elevation of mind was adorned with the moſt amiable ſimplicity,—and whoſe ſeverity toward himſelf afforded a ſtriking contraſt to his indulgence of all the reſt of mankind.—As to the facts contained

in this eulogy, M. D'ALEMBERT pretends to have had them from Lord Marſhal himſelf, or from thoſe who lived with him in the cloſeſt intimacy: and we believe they are leſs embelliſhed than the moral portrait.

From theſe facts we learn, that GEORGE KEITH, hereditary Marſhal of Scotland, was of noble birth; that he was Captain of the Guards to Queen Anne; that he ſerved in the ſucceſſion war under the Duke of Marlborough; that he remained firm in his attachment to the houſe of Stuart, and offered, after the Queen's death, to proclaim the Pretender, at the head of the Guards, in the ſtreets of London; and that in 1715, he fomented the rebellion in Scotland,—for which he was condemned capitally by the Britiſh parliament, and deprived of all his poſſeſſions, and titles, except that of Marſhal of Scotland.

After *having wandered from place to place in order to revive the dying flame of Jacobitiſm*; *for* (ſays our Author in the ſame breath) *he was (riſum teneatis!* don't laugh, gentlemen!) *a zealous lover of liberty*, he went into the ſervice of Spain with the Scotch officers, who had been the companions of his misfortune:—a ſtrange retreat for a lover of liberty! He refuſed the rank of a Lieutenant General, that was offered to him, until his ſervices might prove his capacity and merit; and ſtruck with aſtoniſhment the ambitious Alberoni, by this inſtance of his modeſty.—The orator regales us with ſeveral well turned ſentences, and digreſſive remarks, to make us imagine, that this part of Lord Marſhal's life was filled up with ſomething;—but *all* we learn from his recital is, that his hero went to Avignon, which place he liked very well, though he was a proteſtant,—from thence he travelled to Rome, where he received from the Pretender the order of the Garter, which he could only wear at that mock court,—and that he returned to Spain, where he was fond both of the climate and the people.

In 1733, he appeared, but without any diſtinction, in the war that broke out between Spain and the Emperor; and in 1745, having deſired to follow the Pretender's ſon into Scotland, he received information, that his fidelity was repreſented to that Prince as dubious, upon which he abandoned his deſign. About this time, alſo, he left the ſervice of Spain, where he had done little, ſettled at Venice, where he did ſtill leſs, and lived in a ſtate of mediocrity and obſcurity, bordering upon indigence.—As yet we ſee no great exploits: but let us proceed.

When his brother, General Keith, who was quite another kind of man, left the Ruſſian ſervice, and entered into that of the King of Pruſſia, he perſuaded Lord Marſhal to ſettle at Berlin. Here his ſimplicity and probity made a ſingular impreſſion on the King, who ſent him as his Envoy Extraordinary to Paris. He liked Paris better than the part he was to act there,

there, alleging, that the functions of a public miniſter required a degree of art and political dexterity, which he neither had, nor deſired to have. And, indeed, it is amazing, that the Pruſſian monarch, who knows men ſo well, ſhould ſend *ſuch* a negociator to Paris at a time, when the court of France was forming, with that of Vienna the alliance, that changed the political ſyſtem of Germany. In 1750, our *hero* was ſent by the King, his friend and maſter, into Spain, to carry on a negociation which was deſigned to reſtore peace to Europe; but he failed in the attempt, and thus took a total diſguſt at the character of an ambaſſador.

The King of Pruſſia, during his alliance with England in the laſt war, obtained from George II. the reſtoration of Lord Marſhal to thoſe honours and eſtates which had been forfeited by rebellion. Having thus recovered an eſtate of 1500 pounds a year, and met with a cordial and friendly reception among his countrymen, he laid down the government of Neufchatel, which the King of Pruſſia had given him (and which, *ſay we*, he did not adminiſter with dexterity or ſucceſs), in order to paſs the remainder of his days in Scotland. Finding, however, that climate too keen for his health, he returned to his Royal Patron. A houſe was built for him in the ſuburbs of Potſdam, which furniſhed a convenient paſſage into the apartments of the King, with whom he lived on the eaſieſt and moſt agreeable footing of intimacy and friendſhip. M. D'ALEMBERT tells us, that the departure of the Pruſſian monarch from Potſdam for Bohemia, when the war occaſioned by the ſucceſſion of Bavaria was breaking out, ſhortened the days of the tender-hearted Scottiſh peer; though we think the age of ninety-three was ſufficiently adapted to produce that effect. He died on the 23d of May 1778,—and of his numerous *ſayings* and *ſentences*, quoted in this eulogy (which really have no merit, but as expreſſions of trite good ſenſe, and humane feelings, and which might have been related as ſpecimens of moral character, but ought not to have been printed in Italics, as if they were either witty or ſententious), we ſhall only mention his converſation with Mr. Elliot, his Britannic Majeſty's Envoy at Berlin, two days before his death. "*I have ſent for you, Sir*, ſaid he, with his uſual gaiety, *becauſe I think it pleaſant enough, that the miniſter of King George ſhould receive the laſt breath of an old Jacobite. Beſides, you may, perhaps, have ſome commiſſions to give me for Lord Chatham, and as I lay my account for ſeeing him to-morrow, or the day after, I will carry your diſpatches with pleaſure.*"—This is ſomething like *David Hume*'s dialogue with *Charon*.

It is impoſſible to read the piece before us without aſking a plain queſtion: *What* title had Lord Marſhal to be celebrated by an eulogy—and a eulogy compoſed by M. D'ALEMBERT?

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The Scottiſh peer, though he had ſerved in ſome wars, em baſſies, and places of authority, was neither an officer, nor politician, nor a man of capacity, or genius, in *any* line what ever. He was obſcure in the field of battle, he blundered i his miſſion into France, he was diſconcerted in his governmen of Neufchatel, by the theological duſt which was raiſed then by ſome orthodox divines: in ſhort, the man had nothing t raiſe him above the multitude, but his birth, his good nature his ſimplicity of manners, and the friendſhip of the King o Pruſſia: GEORGE KEITH was indeed, upon the whole, very good ſort of a man, *as the ſaying is*; but if every good for of a man is to have an eulogy, the value of this literary honou will fall a hundred per cent.

But this is not all:—We are ſorry to ſay it,—but we appre hend, that from M. D'ALEMBERT's account of this honeſ nobleman, ſome flagrant proofs, if not of his imbecillity, a leaſt of his ſtrange inconſiſtency, may be very eaſily deduced The academician tells us, that Lord Marſhal wrote on th greateſt part of the books which he poſſeſſed in his youth theſe patriotic words: *Manus hæc inimica tyrannis*, i. e. *Thi hand averſe to tyrants*, &c. and that when any inſtance of in juſtice or oppreſſion was mentioned, his natural clemency an indulgence gave way,—he took fire, and breathed vengeanc againſt the oppreſſor.—And yet this *patriot* relinquiſhed his for tune, his honours, his hopes, and his country, from an arden attachment to the houſe of Stuart, and more eſpecially to th tyrant James II. whom Mr. D'ALEMBERT, himſelf, calls jeſuitical and perſecuting prince.

Some have alleged, that M. D'ALEMBERT compoſed th eulogy of Lord Marſhal, in order to have an occaſion of throw ing dirt upon the aſhes of poor J. J. ROUSSEAU, who wa intimately connected with the Scottiſh nobleman, and (as ou Author ſays) received various marks of his liberality with in gratitude.—This ſeems to favour the opinion which ſome ha entertained, of what may have contributed to the compoſitio of this eulogy. It is now become a cuſtom among the *Ency clopediſts*, and their ſatellites, to fall foul on the memory Rouſſeau, with a view, perhaps, to prejudice the public again his *Memoirs*, in which their corrupt cabals, as a literary, po litical, and irreligious faction, are (as we are well informed expoſed in ſtrong and glaring colours.

Be the motive of M. D'ALEMBERT what it will, the fac he relates to the diſadvantage of *Rouſſeau*, and which he pr tends to have had from authentic papers, which he does n produce, are proved, demonſtrably, to be falſe and groundle (in a pamphlet juſt publiſhed) by *authentic papers*,—even t *letters* of Lord Marſhal and M. Rouſſeau, relative to the obje

whi

which gave rise to M. D'ALEMBERT's accusation *. The accusation, in substance, as it lies in the eulogy before us, is, that Rousseau, in a low, cunning, and indirect manner, begged from the Scottish peer a pension for his wife,—and afterwards quarrelled with his benefactor; whereas the letters above mentioned (which are still in the hands of M. *du Peyrou*, a worthy and respectable citizen of Neufchatel) clearly prove, that it was from Lord Marshal that the first proposal of a pension came,—that he offered to the philosopher of Geneva an annuity of fifty pounds,—that the latter, after repeated solicitations, made by his noble friend with the warmest zeal, accepted of thirty, of which twenty was to be transferred to his wife, if he died before her. These letters prove farther, that the friendship which subsisted between Lord Marshal and M. Rousseau was never suspended; and it is impossible to read them, without entertaining a very unfavourable idea of this part of M. D'ALEMBERT's eulogy.

II. *M. Denis Aufsehers der Garall. Biblioth. &c. i. e. An Introduction to the Knowledge of Books, by M.* DENIS, *Professor of Belles Lettres, and Keeper of the Imperial Library in the Theresian College at Vienna, &c.* Vienna. 4to. 1778.—Though this work appeared, for the first time, two years ago, yet as it is a real treasure of literary history and bibliography, if we may use that expression, and is but little known out of Germany, a short account of it will, no doubt, be acceptable to a considerable number of our readers. An introduction to the knowledge of the books which have been composed, and the libraries that have been collected, in the different periods of the world, is an interesting object of curiosity; and M. DENIS, by his situation, as Professor in polite Literature, and Librarian of the Theresian College at Vienna, and by the judicious use he has made of the great number of authors who have written concerning detached periods and branches of literature, has been enabled to collect materials for a work more comprehensive and complete than any thing we have hitherto seen of the kind. This work, which is the substance of a course of academical lectures, designed to give his pupils an extensive knowledge of books, or rather of book-writing, and to assist them in forming libraries, and in reading to advantage, is divided by the Author into two parts. The first, which is now before us, is called *Bibliography*; the second, is to contain an history of literature.

The *Bibliographical* part is divided into three epochas. In the first, our Author gives an account of the books relative to the Jews, Orientals, Greeks, and Romans, so far down as the

* This pamphlet is entitled: *Jean-Jaques Rousseau Vengé, ou Morale Pratico-Philosophico-Encyclopedique.*

establishment

eſtabliſhment of Chriſtianity. He treats alſo, in this firſt epocha, of the origin of writing,—the primitive forms of letters,—of the ſubſtances on which writing was performed,—of the inſtruments employed in it,—of the form of books; and a ſuitable degree of attention is given to the Writers.

The ſecond epocha contains an hiſtory of books, relative to the eaſtern, the weſtern, and the remoteſt nations. It exhibits the preludes (if we may uſe that expreſſion) to the art of printing,—its actual diſcovery, according to the different accounts of *Meerman* and *Schoepflin*, and its progreſs and improvement during the fifteenth century. We here meet alſo with curious and learned obſervations on the ancient editions, and the ancient printers.

The third period exhibits an hiſtory of the moſt celebrated libraries in Italy, England, France, Holland, Spain, Sweden, Poland, Ruſſia, Germany, and Vienna; comprehending printed books, and manuſcripts. In this exhibition, the books are reduced, like the ſciences, under the diſtinct claſſes of theology, law, philoſophy, phyſic, mathematics, hiſtory, and philology, and are conſidered with reſpect to their number, their qualities, their rarity, &c. and the manuſcripts, whether Hebrew, Greek, Latin, Gothic, Lombard, French, or Anglo-Saxon, are enumerated, though without many critical illuſtrations.

III. *Memoires Hiſtoriques et Geographiques ſur la Valachie, &c.* i. e. *Hiſtorical and Geographical Memoirs concerning Wallachia, together with the Proſpectus, or Plan of a Geographical and Military Atlas, relative to the laſt War between Ruſſia and the Ottoman Porte.* By M. B——. Francfort on Mein. 1779.—If it be true, as we have reaſon to believe it is, that M. BAUER, Lieutenant-General in the Ruſſian ſervice, who commanded in Wallachia during the laſt war, is the Author of theſe Memoirs, this is a ſtrong circumſtance in favour of the truth of the hiſtorical narrations, and of the accuracy of the geographical deſcriptions, contained in this work. The Author, who, by his valour and conduct, acquired the faireſt laurels in this war, was an eye-witneſs of what he relates and deſcribes, and ſeems to have ſtudied, with uncommon attention and aſſiduity, the accounts given of this country by the moſt eſteemed writers who have preceded him. The Atlas, which this excellent officer propoſes to publiſh, will contain, in twenty-nine ſheets, Moldavia, Walachia, Podolia, Volhinia, the Crim, and the Streights that ſeparate Europe from Aſia Minor, together with plans of the principal towns, battles, and encampments.

IV. *Nouvelles Recherches ſur la Science des Medailles, Inſcriptions, &c.* i. e. *New Inquiries concerning Medals, Inſcriptions, and Ancient Hieroglyphics.* By M. POINSINET DE SIVRY. 4to. with Plates. Maeſtricht. 1779.—The Author of this work,

work, who is already known in the republic of letters, by ſeveral learned and voluminous productions, and more eſpecially by his *Tranſlation of Pliny*, and his ample Commentary on that author, has here ſtepped into a neighbouring field, and cut out work for the Antiquaries. This, indeed, is not his firſt eſſay on the ſubject of medals and ancient coins, on which he has ſometimes thrown ſeveral rays of light by his critical ſagacity, and his extenſive knowledge of hiſtory. The preſent work is extenſive and profound. It contains the principles which are ſuppoſed to afford a ſolid foundation to the ſcience of medals, and is deſigned to cure learned men of the folly of going round-about ways to come at the ſignification of ſeveral medals, while there is a plain and natural ſenſe contained in their inſcriptions. The learned Author begins, by diſtinguiſhing between medals, medallions, and pieces of money, and by proving this affirmation, that the greateſt part of the ancient medals, and more eſpecially the Roman, are not pieces of money, or current coin, but real medals; and that no coins are to be placed in the monetary claſs, but ſuch as have the character, weight, and other marks of current ſpecie. It is a general opinion, that there are very few medals, properly ſpeaking; and that many pieces ſo called, are coins which had a pecuniary currency in ancient times. Our Author maintains the contrary opinion, and proves, with conſiderable erudition, and force of argument, that there are few monies, and a great number of medals. He anſwers the objections, that may be raiſed againſt his hypotheſis. His reſearches concerning the origin of ſcutcheons, medals, and medallions, at Rome, are curious, and he avails himſelf of the natural conſequences, deducible from them, to throw light upon Numiſmatical ſcience, and to clear up ſome of its moſt embarraſſing difficulties. To theſe conſiderations, M. De SIVRI adds a new theory of the explication of medals, founded on two principles: Firſt, The rejection of the method of converting initial letters into words, when theſe words make out a complete ſenſe—which method, however ſpecious, is certainly fallacious; and our Author proves, from ſtriking examples. Secondly, The analogy of the ſymbols, with the names of the perſons.—After having given, on theſe principles, a new explication of a great number of the moſt difficult medals, which ſeems ſtrongly to confirm his theory, our Author treats of amulets, taliſmans, aſtrological rings, and other ancient forms of divination and enchantment, not indeed with the ſpirit of an Aſtrologer, but with the ſagacity of an Antiquary, who conſiders theſe whimſical figures as a ſort of hieroglyphics, that may tend to the illuſtration of Numiſmatical erudition. Here, among other things, he paſſes in critical review, Ticho-Brahé's collection of the odd figures, under which the Chaldeans and

other ancient nations repreſented the planets, which they ſuppoſed to be governed by celeſtial ſpirits. Theſe drawings are eſſential materials for decyphering the amulets and taliſmans, that are often found on antique gems, and make a part of hieroglyphical ſcience, which is ſtill covered with thick darkneſs.

Our Readers may remember the literary conteſt, occaſioned by Mr. Needham's Obſervations on the *ſuppoſed* Egyptian ſymbols, found on the *ſuppoſed* buſt of Iſis at Turin, and which he repreſented as ſimilar to ſeveral Chineſe characters. The learned Abbé *Guaſco*, and the celebrated M. *Pauw*, have maintained, that this ſtatue and its inſcription are no more than the fanciful compoſition of ſome modern artiſt, and that many productions of this kind, of which travellers and antiquaries are frequently the dupes, are to be met with in Italy. Our Author combats the opinions of theſe two learned men with ſeveral ſpecious arguments. He compares with the buſt of Turin, a Serapis, covered with hieroglyphics (of which mention is made by *Pierius*), and another *antique* in Petau's collection, publiſhed by *Neaulme* at Amſterdam, in 1757, and draws from the reſemblance between the figures of theſe two latter, and thoſe inſcribed on the Iſis, ſome grounds of ſuſpicion, that Meſſrs. Guaſco and Pauw may have been over haſty in their deciſions. However that may be, nothing can be more ingenious, than M. DE SIVRI's explication of the characters in queſtion.

The moſt eminent adepts in Numiſmatical ſcience, will find in this work, illuſtrations ſufficient to remove many of the difficulties that have hitherto perplexed them, and to correct ſeveral errors into which they have fallen,—and the ſame work will ſerve as a Manual, or elementary guide to thoſe who have not yet got far into the rugged and winding paths of the ſcience now under conſideration. Such will find their progreſs greatly facilitated by the Hebrew, Arabic, and Phenician alphabets, as alſo by the Perſian, African, Turkiſh, Tartar, and Chaldaic characters, which are here exhibited for their uſe and direction.

V. *Hiſtoire Naturelle du Tuſſilage et de la Petaſite*, &c. i. e. *The Natural Hiſtory of the Tuſſilago and the Petaſites.* By M. DE NECKER. 8vo. Manheim. 1779.—This is the firſt of an intereſting ſeries of Memoirs, or Diſcourſes, which the learned Author (already known by ſome botanical productions of great merit) propoſes to publiſh, concerning the *phytology* of the Palatinate, and of the duchies of Juliers and Berg. The title of the preſent publication announces much leſs than the volume contains: for beſide the natural hiſtory of the plants, mentioned in the title, the ingenious Author has opened new paths in his botanical reſearches, which ſeem adapted to promote

mote the progreſs of that ſcience, hitherto much retarded by defective methods. It is not ſuch deſcriptions of Plants, as are calculated for the uſe of the cook or the apothecary, that alone conſtitute their natural hiſtory: though it muſt be acknowledged, that an acquaintance with their medical and dietetical virtues makes an eſſential part of botanical ſcience. It is, however, but one part: and it only conſtitutes the fourth article of the plan of inveſtigation laid down in this work. The firſt, is to mark diſtinctly, what forms the varieties in plants of a ſimilar nature.—The ſecond, to give the names appropriated to them by different authors, compared with the drawings or engravings, in which they are repreſented.—Thirdly, to diſtinguiſh their native ſoil, from the countries in which they may be cultivated.—Fifthly, to attend to the alterations they are ſubject to, when tranſplanted into another ſoil and climate.—Sixthly, to employ repeated experiments on the fecundation of plants, and the various methods of effectuating it, whether in their native or in a foreign ſoil.—Seventhly, to examine the reſults of theſe eſſays or experiments until the ſecond, third, or fourth generation; and Laſtly, to compare and confront the mongrel plants produced artificially with the exotics and indigenous plants, which reſemble them.—It is eaſy to ſee the advantages that muſt ariſe from this excellent method, in the hands of ſuch a botaniſt as M. NECKER.

Among other intereſting matters contained in this volume, the reader will find a ſharp ſkirmiſh with the *Sexualiſts* (i. e. thoſe who maintain the exiſtence of organs of generation, and two vivifying lymphs in all plants without exception), in which our Author comes off victorious. He affirms, that among forty thouſand plants, there are, at leaſt, a thouſand that are not ſubjected to the ordinary laws of fecundation, ſuch as moſſes, muſhrooms, ferns, and others, comprehended in the *Cryptogamia* of Linnæus, which are in the lower claſſes of the vegetable kingdom, and only poſſeſs ſome attributes that imitate fructification. The details into which our Author enters concerning the generation of plants, and the ſexual coalitions from whence it proceeds, are intereſting, and in ſeveral particulars new: and they give us a notion, that though theſe androgunes are not ſo happy as thoſe of Plato, they are not deſtitute of ſome ſort of ſenſibility.—

As to the hiſtory of the two plants mentioned in the title of this work, it is treated in a maſterly manner according to the plan indicated above; and will naturally excite the impatience of the botanical reader to ſee the following volumes.

MONTHLY CATALOGUE,
For OCTOBER, 1779.

POLITICAL.

Art. 11. *The Alarm; or, Iriſh Spy.* In a Series of Letters on the preſent State of Affairs in Ireland, to a Lord high in the Oppoſition. Written by an Ex-Jeſuit, employed by his Lordſhip for that Purpoſe. 8vo. 1 s. 6 d. Bew. 1779.

AN intelligent comment on, and free juſtification of, ſome recent proceedings of *diſcontented Hibernia*; who appears ſtrongly inclined to tread in the ſteps of *revolted America*. The ſubject of the *grievances*, and the *demands*, of Ireland, is ſeriouſly and ably diſcuſſed by this pretended Ex-Jeſuit; who is, no doubt, an Iriſhman, and (with a fair appearance of moderation) obviouſly partial to his country, in his repreſentation of the nature of her connexion with Great Britain, and of her claims of emancipation from thoſe reſtraints under which ſhe has been laid by the policy of our government.

Art. 12. *A Plan for recruiting the Britiſh Army*, in which, under the Suppoſition of an Act of Parliament obtained for that Purpoſe, the Alternative is offered to each County of Great Britain, either to ſupply the Army with a proportional Number of Recruits by *Ballot*, or to *aſſeſs* each Pariſh, at a proportional Rate, to inſtitute an *Aſſociation Fund*, which is to increaſe ſo in the Time of Peace, as to pay Bounties to a ſufficient Number of Volunteers in the moſt preſſing Exigency of War. To which are added, *Thoughts on the preſent Method of Impreſs for the Sea Service*, calculated to render that Method of manning the Navy more expeditious, and more conſiſtent with the Intereſt of the Merchant Service. By the Hon. and Rev. James Cochrane, Chaplain to the 82d Regiment of Foot. 4to. 1 s. Dixwell, &c.

The bad conſequences attending the preſent methods of recruiting the army, and of manning the navy on ſudden emergencies, are well known, and generally complained of. Our Author's plan ſeems well calculated for remedying theſe inconveniencies; and it certainly merits the ſerious attention of government.

Art. 13. *A Speech intended to have been ſpoken in Coach-Makers Hall*, on Thurſday, Sept. 23, 1779, upon the Queſtion, "Does the City of London, in withholding its Aſſiſtance from Government at this alarming Criſis, act upon Principles of true Patriotiſm?" 8vo. 6 d. Richardſon and Urquhart.

Diſapproves the late conduct of the City in withholding its voluntary aſſiſtance from government; and zealouſly exhorts us to *unanimity* in defence of our country: leaving, at ſo dangerous a criſis, the merits of the Miniſtry out of the queſtion. For, argues the Author, how abſurdly fatal would it be to ſuffer the nation to ſink, for the ſake of ſinking a weak or wicked Adminiſtration with it?

To clear himſelf from the imputation of miniſterial attachment, the Author grants that the meaſures of Adminiſtration have been in the higheſt degree diſgraceful and dangerous to the nation; and he adviſes the citizens of London not to forego their 'enmity to the Miniſtry.'

Miniſtry.' Prepare, ſays he, 'a new remonſtrance and petition, ſign it, and let it be ſent to all the corporations in Britain. Let them be urged and entreated by all that is dear to Engliſhmen, alſo to ſign it. With this in your hands once more approach the throne, and believe me, as you will now be more reſpectable, you will be more ſucceſsful. But ſhould your petition be ſtill diſregarded, yet withhold not your aſſiſtance. Conſider that the Miniſtry muſt know the precipice on which they ſtand; that danger will operate like patriotiſm upon them, and truſt to providence and the courage of Engliſhmen for the reſt. When your country, by your aſſiſtance and example, is delivered from external danger, then turn your attention to domeſtic enemies. Let the conduct of every man you ſuſpect be ſcrutinized. Let the traitors, if ſuch they are found, receive the reward of their treaſon on the block. Let Majeſty itſelf feel your reſentment, if Majeſty lift itſelf up againſt the liberty of the people.'

Art. 14. *A Shorter Anſwer* to the Short Hiſtory of the Oppoſition. 8vo. 6d. H. Payne. 1779.

In our laſt Month's Review, we gave ſome account of a *Short* Anſwer to the Hiſtory of the Oppoſition: this *Shorter* Anſwer is rather too ſhort for the refutation of a performance which many of its readers have conſidered as worthy of much attention: even though it ſhould not be regarded as containing altogether a *fair* and *candid* view of the general principles and conduct of the party againſt which the ingenious Writer has employed his pen.

Art. 15. *An Inquiry into the State of the Militia:* Containing a Recital of the different Manner in which Military Service has been performed; a full Deſcription of the ancient Norman Cuſtom of holding Lands by Military Tenure: With the various Arms uſed, and Manner of levying the Forces, from the Origin of the Britons to the preſent Period: In which is included an hiſtorical Account of the Eſtimation in which the Militia of London was formerly held. And a brief Inquiry into the Cauſe of their preſent Situation, and an Account of the Expenditure of the Trophy Tax. To which is added, ſeveral Plans, by which they may be made of public Utility. 8vo. 1 s. Bew. 1779.

There is a ſtrong vein of true humour in the Engliſh populace, who ſeldom miſtake the object on which they feel themſelves diſpoſed to exerciſe it; and the *Trained Bands*, of the city of London, are never met by an old drunken baſket woman, but ſhe is *up with them* in a ſtyle that both parties very well underſtand. The rank and file, if they may be claſſed under ſuch a deſcription, are a true burleſque of every military idea, and they are ſuitably officered; we mean in the ſubordinate departments. The Writer before us underſtands them as well as any old baſket-woman whatever, and offers ſeveral plans for their improvement; to the choice of the court or Lieutenancy. Theſe gentlemen, if they are not immediately in the military line themſelves, wiſh, no doubt, to place the militia of London on a reſpectable footing; and we are perſuaded, that when a plan is laid before them, practicable in its nature, and eaſy to the inhabitants, the militia of London will be able to face any drunken cobler, or old woman, boldly, and diſarm them of all their vulgar wit.

Art. 16. *Political Arithmetic.* Part II.* Containing Conſiderations on the Means of raiſing the Supplies within the Year. Occaſioned by Mr. Pulteney's Pamphlet on that Subject †. By Arthur Young, Eſq; F. R. S. 8vo. 1 s. 6 d. Cadell. 1779.

Mr. Young is not leſs ſummary in collecting *data* to reaſon from in politics, than in agriculture; and he hurries his reader from one deduction to another, with a celerity that a perſon leſs quick in his conceptions, and therefore cautious in his aſſent, may think not altogether ſafe in momentous ſubjects. A farmer who has rent and ſubſiſtence to raiſe from his land, may have improvements in view, and may try experiments on ſuitable parcels of ground; but would he act wiſely were he to reſt the whole produce of his farm, his whole dependance, on the iſſue of a project? In this raſh light, however, does Mr. Young's ſcheme for raiſing the ſupplies within the year appear to us; notwithſtanding his confidence of its ſucceſs. After arraigning the principle, and application of the tax raiſed for the ſupport of the poor, as being 'applied to the production of very little real good, but of the moſt ample miſchief,' he proceeds in the following manner:

'If the neceſſities of the ſtate make it expedient to raiſe the ſupplies within the year, where can a miniſter turn for a fund larger, or more certain in the amount, eaſier in the collection (for it is collected to his hand), or which would prove leſs burthenſome to the ſubject? The fact is, that if a part of this productive tax was applied to the uſe of the ſtate, it would be the application of a large revenue, from miſchievous to beneficial purpoſes.

'It is very eaſy to foreſee a multitude of objections to ſuch a plan, and I will admit this circumſtance alone to be ſufficient, when I ſee a miniſter raiſe a million a year additional revenue *without objections*. There is, however, one which ſhould be guarded againſt —— ſudden changes that concern great bodies of people might and would be dangerous, the meaſure ſhould therefore be brought about as gradually as might be. Perhaps it might be proper to paſs an act, limiting poor rates for ever in all pariſhes to a ſum not exceeding the average of the laſt ſeven years. And then to enact, that no parochial aſſiſtance of any ſort whatever, ſhould be given, under the age of ſixty years, except to perſons with broken limbs, or other *impoſſibilities* of ſupporting themſelves.

'Annexed to theſe acts, a tax to be laid on the amount of poor rates, beginning with 10 per cent. applicable to the uſes of the public, which might be gradually increaſed.

'If ſuch a ſyſtem was in time to wipe out the preſent, the charity of individuals would revive, a ſpirit of humanity in poor families, for aged and helpleſs relations, which is ſo ſtrikingly manifeſt in Ireland, where there is not the veſtige of a poor rate, would ariſe, and of which there at preſent is ſcarcely a trace in England: a ſpirit of care and foreſight would be kindled among the poor, induſtry would flouriſh in conſequence, and the only viſible change in the œconomy of poor families, would probably be a leſs liberal con-

* For the former publication, ſee Review, vol. li. p. 470.

† See Review, vol. lx. p. 124.

ſumption of tea, ſugar, and ſpirits. No perſon can have had many opportunities of witneſſing the effect of poor rates, without being ſenſible that a benefit, inſtead of a burthen, would reſult to the public from raiſing, by this means, an increaſing revenue.

'If notwithſtanding theſe circumſtances, government found, or thought itſelf ſo eſſentially weak as to be apprehenſive of the reſentment of a mob, upon ſuch an occaſion, and the meaſure was rejected in favour of a direct land-tax on thoſe long and *ſteady friends*, the country gentlemen, then ſome contrivance, in laying on that land-tax, ſhould be had recourſe to, which might promiſe an eaſe in this burthenſome article of rates. Such, for inſtance, as making the tax ſo much per cent. on the rates, that it might riſe proportionably with them; which by making one burthen the index and regulator of another, the greater activity might be exerted in the country to leſſen both.—The lazineſs and idle inattention of country gentlemen, even to their own intereſts, have been ſo remarkably exhibited, in permitting rates to come to their preſent amount, that they well deſerve ſuch ſpurs. It would, literally ſpeaking, be a tax upon folly—I need not add, *a moſt productive one!* It might alſo be conſidered in the light of a domeſtic regulation, as well as a tax—it would in ſome meaſure be voluntary, as the amount would depend on the care and attention with which gentlemen exerted themſelves in leſſening an evil, which they have almoſt entirely brought on themſelves.'

An argument muſt contain ſome convincing truths, to render it plauſible, and the application of the poor's rate has undoubtedly been too much neglected, and left to improper management; but if our *workhouſes* and *houſes of induſtry* truly deſerved their names, there needs no ſpeculation or calculation to ſee that the poor would keep out of them as long as they could; that thoſe within would in great meaſure ſupport themſelves; and the rates grow lighter in proportion with the reform. But after near two centuries have ſo intimately interwoven this mode of ſubſiſting the poor into our parochial policy, to *begin* a reformation by loading this fund, already ſufficiently appropriated to purpoſes that admit of no ſuſpenſion, with the ſupport of a war,—this remained for Mr. Young to propoſe.—What is to become of the poor until the expected change takes place, by 'a leſs liberal conſumption of tea, ſugar, and ſpirits;' or when this change may be expected, from the mere abridgment of their allowance, are circumſtances the calculation of which is not allowed to ſhade the bright ſide of the ſcheme. But as no preparatory reſtrictive ſtatutes can fill empty bellies, the firſt ſtep toward ſuch an alienation, or tax upon miſery, muſt be the Hottentot principle of œconomy, of knocking on the head a ſufficient number of uſeleſs beings at home, that their food may be applied to the nouriſhment of thoſe who are able to ſerve our enemies in the ſame manner abroad. In brief, this plan would produce far more immediate diſtreſs and popular commotion than the ſuppreſſion of religious houſes; which muſt be encountered with a far greater exertion of legal cruelty to eradicate. Violent as ſuch meaſures muſt be, the Hottentot ſcheme only could give them that inſtant energy to ſupport our military operations *next year* with-

out the assistance of a loan; the ability to do which, Mr. Young thinks would detach the French from their American alliance.

The great need which our establishment relating to the poor has of a wise reform, is too apparent to be insisted on; it may nevertheless be hoped, that the military operations of the next year, critical as our circumstances may appear, are, in no degree, dependant on it.

POETICAL.

Art. 17. *Poems*, by John Hawthorn, Light Dragoon in the Inniskilling Regiment. Printed for the Author. 4to. 3 s. Dodsley, &c. 1779.

Of honest John Hawthorn's poetical attainments the Reader will form his own judgment from the following extract, which is given, not as the most favourable specimen of his abilities, but merely that, by pointing out the Writer's situation and circumstances, the humane may be induced to become purchasers of his book;

'It is not many months ago, since I
Enjoy'd my freedom and my liberty,
Before I e'er took up a haversack,
Or bullying serjeant to rattan my back,
When on my stockings there might be a spot;
No matter if my shoes were black or not:
Then, calmly I could lie, and take my rest,
No powder'd hair, or ruffles at my breast:
When at my ease I liv'd in a warm cot,
And had of land a fertile handsome spot:
What though my roof no tiles or slates sustain,
The well pack'd thatch kept out the driving rain;
A chearful fire glanced through my floor;
My wife could milk her own cow at my door;
Each day, a dinner dress'd by my good dame,
And chearing smells from boiling beef-pots came;
My horse was sure to know me at first sight;
Nay more, my dog would know my feet at night;
Oft' I would walk in a fair evening tide,
And muse in quiet by a river's side;
Where oziers green were nodding o'er the waves,
And water lilies spread their moisten'd leaves;
Then home return with calm and serene breast;
Return my thanks to GOD, and go to rest.
Thus did I live but in a low degree;
If some liv'd better, some liv'd worse than me:
Till trading bad, and loss of different kind,
Made me enlist, and leave them all behind.'

Art. 18. *The Hero of H---s, or, Black a-Moor washed White.* Dedicated to JEMMY TWITCHER. 8vo. 1 s. Hookham. 1779.

Low abuse of some Middlesex Justice, who, if his character be here justly represented, is but a poor subject for public notice, in a printed lampoon; but, as was observed of the Ass eating thistles, "Like lips, like lettuces."

Art.

Art. 19. *England's Defiance. An irregular Ode.* 4to. 1s. T. Payne. 1779.

Irregular indeed!

SPECIMEN.

'England hath ever been
Towards her children
A parent juſt, beneficent, and mild:
Ev'n now ſhe would forgive, forget,
And tenderly receive,——
But not ſo long as ſhe doth live,
Can ſhe ſubmit
Unto America, her froward child.'

This is neither verſe, nor proſe, nor rhyme, nor meaſure; but ſuch a jumble of all together, as cannot fail of convincing every reader, who knows what poetry ought to be, that the Author of this piece muſt have conceived a ſtrange notion of the ſpirit and compoſition of an ode.

MISCELLANEOUS.

Art. 20. *A Treatiſe on Silk, Wool, Worſted, Cotton, and Thread,* deſcribing their Nature, Properties, and Qualities, with Inſtructions to clean the Manufactures in the Hoſiery Branch, and at the ſame Time preſerve their Colour and Beauty; calculated for the Uſe of Families. To which are added, Deſcriptive Remarks on Frame-work Knitting, knitting with Wires, and Patent Manufacturies. By R. March, Hoſier, No. 230, Temple-Bar. 8vo. 1s. Murray, &c.

Here are ſome things which ſome of Mr. March's readers may think not unworthy their attention; but, perhaps, the circumſtance which he would have them chiefly regard, is, the direction to his ſhop—"No. 230, Temple-Bar."

Art. 21. *The Publican's Guide; or, Key to the Diſtill Houſe.* Containing, I. An Account of Rum, Brandy, and other Spirituous Liquors, in their original State; the moſt advantageous Method of purchaſing each Article, with Inſtructions for the Buyer, by which every Retailer will be enabled to reduce his own Liquors, and ſell on Terms equal to—and with far more Credit than—the Generality of advertiſing Merchants. II. The Diſcovery of Adulteration in what is called Genuine Rum; the iniquitous Practice of Adulteration in the Diſtillery; with the Uſe of Falſe Proof, and its Effect on Spirits. III The Uſe of the Hydrometer, an Inſtrument to aſcertain the true Strength of Spirits. IV. Tables ſhewing the Prices of Liquors, from 5 l. per Tun to 100 l. and from one Gallon to a Tun. Alſo the exact Weight of Rectified Spirits of Wine, Brandy, Rum, and Proof Spirit, from One Gallon to Two Hundred. Interſperſed with Anecdotes and Remarks, neceſſary to be known by all Dealers in Spirits, and highly intereſting to the Public in general. By William Auguſtus Smyth. 8vo. 2s. 6d. Harriſon. 1779.

The arts by which ſpirituous liquors are *doctored*, and our conſtitutions ſported with, for the emolument of unprincipled dealers, are here diſplayed in general terms; but the information might have

been rendered ſtill more ſatisfactory, had the preparation termed *the Doctor*, been explained particularly. There may however be good reaſons againſt this communication, as pernicious ſecrets ought not to be publiſhed; and to guard the Public againſt intereſted arts, by extending the ability to practiſe them, includes ſomething like an abſurdity. The tricks of diſtillers and vintners have long been complained of, with ſome rumours about the private uſes of the *lapis infernalis*, popularly called the Hell-ſtone; but we are not in the ſecret, ſo can only imagine the name not ill adapted to the parties who uſe it, as well as to thoſe who, perhaps by way of preparative, enure themſelves to the ſwallowing of liquid fire.

Art. 22. *The Hiſtory of Cheſhire:* Containing King's Vale Royal entire, together with conſiderable Extracts from Sir Peter Leyceſter's Antiquities of Cheſhire; and the Obſervations of later Writers, particularly Pennant, Gróſe, &c. &c. The Whole forming a complete Deſcription of that County; with all its Hundreds, Seats of the Nobility, Gentry, and Freeholders; Rivers, Towns, Caſtles, and Buildings, ancient and modern. To which is prefixed an Introduction, exhibiting a general View of the State of the Kingdom previous to, and immediately after, the Norman Conqueſt. 2 Vols. 8vo. 10s. 6d. Cheſter printed by John Poole: and ſold by Evans in Paternoſter-Row.

In the progreſs of the Arts, that of book-making ought not to be overlooked, which has extended from the blind allies in London to every part of the country where a preſs is erected: though the country workmen have not yet attained the proficiency of their maſters in the metropolis.

Whatever merit there may be in detached parts of theſe volumes, they are to be viewed merely in the light of a looſe compilation; for beſide the original writers acknowledged in the title-page, the long introduction prefixed, is literally and ſilently copied from the beginning of Hume's Hiſtory of England: an author, whom this grateful Compiler afterward ſnatches an officious opportunity to depreciate in ſtrong terms, derived perhaps from ſome other quarter, both as an hiſtorian and as a philoſopher.

It might have occurred to a perſon offering a new Hiſtory of Cheſhire, that while he availed himſelf of every thing valuable in King's old *Vale Royal*, there was neither merit nor neceſſity, in adhering to either his method or language; where either was ſuſceptible of improvement: the deſirable object being, not to have antiquated works revived, but uſed with more recent materials in forming a good connected hiſtorical deſcription of the county. Indeed we have only to gueſs at what this nameleſs book-maker propoſed to do, from what he actually has performed; as he has not declared his intentions in any prefatory addreſs to the reader: but begins abruptly with above fourſcore pages of ancient Engliſh hiſtory, all taken, as before obſerved, without the leaſt ceremony, from the firſt volume of David Hume. Thus much however may be ſafely inferred, that the plan was to bring together whatever could (with ſmall trouble or expence) be collected, relating to Cheſhire, with as little trouble as poſſible; not even that of furniſhing ſome kind of map of the county! It is not doubted, but the very books printed from, are returned

returned to the bookſeller's ſhelf for ſale, with no more injury than they might receive from the printer's thumbs. To conclude, the whole is a crude hodge podge, from which an adroit London workman, in that branch, might make a far better book, with the uſual ſlender apparatus of a pair of ſciſſars, a quire or two of brown paper, and a baſon of paſte.

Art. 23. *The Hiſtory and Antiquities of Shrewſbury*; from its firſt Foundation to the preſent Time. Containing, A Recital of Occurrences and remarkable Events, for above 1200 Years. With an Appendix, containing ſeveral Particulars relative to Caſtles, Monaſteries, &c. in Shropſhire. With Plates. By T. Phillips. 4to. 10 s. 6 d. Shrewſbury printed by T. Wood, and ſold alſo by G. Robinſon in London. 1779.

Among the various provincial hiſtories which this country has produced, none, that we recollect, of any conſiderable note, hath yet been given of Shropſhire. Mr. Phillips, we hope, hath paved the way for ſuitable deſcriptions of a county which is, by no means, deficient in materials for gratifying the curioſity of the naturaliſt or the antiquary.—The Salopians will, no doubt, be *proud* of the preſent performance, though neither a very learned, nor a very elegant production, as they have no other hiſtory of this town, or their county; and, for the ſame reaſon, too, it will not be unacceptable to Engliſh readers in general.

Art. 24. *Theatrical Monopoly*; being an Addreſs to the Public on the preſent alarming Coalition of the Managers of the Winter Theatres. 8vo. 1 s. Fielding and Walker. 1779.

This pamphlet is not inelegantly written; but we think the ſubject merits a more minute examination than the preſent Writer has afforded it.

Art. 25. *Obſervations on the Tragedy of Albina.* 8vo. 6 d. Macklew.

There is ſome ſhrewdneſs, attended with much apparent acrimony, probably proceeding from perſonal ill-will, in theſe Obſervations.

NOVEL.

Art. 26. *Columella*; *or, the diſtreſſed Anchoret.* A Colloquial Tale. By the Editor of the Spiritual Quixote. 2 Vols. 12mo. 5 s. ſewed. Dodſley.

'The deſign of this colloquial tale is 'to expoſe the folly of thoſe who, after having been prepared by a liberal education, and a long and regular courſe of ſtudies, for ſome learned or ingenious profeſſion, retire, in the vigour of life, through mere indolence and love of eaſe, to ſpend their days in ſolitude and inactivity, or even in thoſe meaner occupations which perſons of inferior abilities, and unimproved talents, might diſcharge with equal, or, perhaps, with ſuperior ſkill.' That characters of this claſs are reprehenſible is what every one muſt acknowledge, yet we are far from thinking, in the preſent age at leaſt, that they are common. We mean not that indolence and love of eaſe make no part of the characteriſtics of the preſent age; but rather that they take a different form than that under which they appear in the performance before us. So far from ſhewing any diſpoſition to injure ſociety by retiring from the world, it ſeems to be the general ſtudy of all ranks to obtrude themſelves

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as much as poſſible upon the Public, and to diſſipate in active idleneſs, if we may ſo expreſs ourſelves, that time which ought to have been devoted to their own private concerns. Excepting in the late Mr. Shenſtone (who probably might *ſit* for the more amiable part of Columella's picture) and ſome few others, we ſhall not find many inſtances of young perſons entering into life who fly to retirement and ſolitude as a refuge from the buſtle and hurry of the world. And, indeed, in thoſe few inſtances of voluntary ſeclusion that may occaſionally be met with, the motive for retirement is in general ſo innocent and amiable, and the opportunities it *may* afford of being uſeful to mankind, are ſo many and various, that we are of opinion ſuch characters, though they claim not praiſe, ought at leaſt to be exempt from cenſure.

Though we thus differ from our Author, as to the object of his ſatire, yet with reſpect to its execution, it is but juſtice to acknowledge that it is worthy of *the Editor of the Spiritual Quixote**. His characters are, in general, drawn with truth and humour, and his wit, if we except a few ſtale jokes, and a feeble attempt to ridicule Dr. Prieſtley and his fixed air, is neither unclaſſical nor inelegant.

MEDICAL.

Art. 27. *Firſt Lines of the Practice of Phyſic*, for the Uſe of Students in the Univerſity of Edinburgh. By William Cullen, M. D. and P. Vol. IId. 8vo. 6 s. Murray, 1779.

The preſent volume of this very uſeful work is divided into three books, the firſt, treating of *exanthemata* or *eruptive fevers*; the next, of *hemorrhages*; and the laſt, of *profluvia*, or *Fluxes with pyrexia*. The clear and accurate deſcriptions of the diſeaſes, comprehended under theſe diviſions, the ingenious reaſonings concerning their nature, and the judicious obſervations reſpecting their cure, cannot fail of being highly ſerviceable to the medical ſtudent; who will find in a ſmall compaſs, all the ſoundeſt principles, both in the theory and practice of his art. This volume is, in the main, truly practical. Experience and obſervation are guides from which the Author never ventures to deviate; and theory is only admitted as ſupplemental or auxiliary to theſe. A *rare* inſtance of caution and diffidence accompanying great powers of invention!

The language, though ſtill not entirely free from inaccuracies, is leſs cenſurable than that of the former volume †.

Art. 28. *A Treatiſe on the Hydrocele.* By Lawrence Nannoni, Profeſſor of Surgery to the Grand Duke of Tuſcany's Court, and Fellow of ſeveral Academies in Europe. 8vo. 1 s. 6 d. Elmſly, &c.

The principal purpoſe of this little treatiſe, is to compare the ſeveral methods propoſed for the radical cure of the hydrocele. This is done in a rational manner; but ſo briefly, as not to afford any new inſtruction to one acquainted with the larger treatiſes on this ſubject, particularly Mr. Pott's. On the whole, he prefers the

* For an account of the *Spiritual Quixote*, ſee Review, vol. xlviii. p. 382, May 1773.

† For our account of the firſt vol. ſee Review vol. lvii. p. 245.

operation

operation by incision. Some cases are introduced by way of illustration, which may be read with advantage.

The language is not without inaccuracies, but such as are pardonable in a foreigner.

Art. 29. *Seventy-four Select Cases*, with the Manner of Cure, and the Preparation of the Remedies, in the following Diseases. 1. The Schirrus, Cancer, and Ulcers of the Breast and Womb. 2. Scrophulous Swellings and Ulcers about the Neck and other parts; commonly called the King's Evil. 3. The Specks and Opacity of the Cornea of the Eye, in which Sight hath been restored, by internal Medicines only. 4. Old Ulcers of the Legs, cured in Persons much advanced in years. The whole being an Appendix to the Treatises already published on these Subjects. By William Rowley, M. D. 8vo. 1 s. 6d. Newbery. 1779.

Dr. Rowley is certainly the luckiest man in the world. Diseases of the most obstinate and formidable nature fly before him, though he is armed only with weapons well known, and generally used by his less fortunate brethren. The only things to be wished in order to render these cases as interesting to the faculty, as reputable to the Doctor, are, that they had been less *select*, more circumstantially related, and better authenticated. As far as they are to be *depended upon*, they certainly afford great encouragement to the steady and long continued use of medicines of the alterative class, in very inveterate disorders.

RELIGIOUS and CONTROVERSIAL.

Art. 30. *An Apology for Catholic Faith, Morality, and Loyalty.* Addressed to the Countess Dowager of Huntingdon. Occasioned by a late Publication, intitled, Interesting Facts concerning Popery *. By the Rev. Mr. Peckwell. 12mo. 1 s. Coghlan.

Of all religious apologists, the Catholics are perhaps the most evasive, the most addicted to quibbles, and in general, the most difficult to fix to a direct discussion of the actual points in contest. The present writer, who signs his name R. B. Coghlan, having taken offence at some attacks on his religion by one of Lady Huntingdon's missionaries; and not having those more convincing powers of his church at command, by which her adversaries are usually silenced, steps forth in the character of a meek apologist. But according to the arguments he uses, it is impossible to ascertain what are the real tenets avowed by that church, or where the infallibility of it resides. Some of the Catholic doctrines and usages are very ingeniously explained away, so as to place all the errors at the door of the Protestants; while others are as effectually got rid of, by leaving them at the doors of particular popes or cardinals, as disclaimed by the rest. He acknowledges, that Catholics 'look back with a pious horror on the cruel acts of their ancestors; but at the same time, they declare, that this was never the true spirit of the Catholic church, nor done by her authority canonically exercised.' He also retorts the charge of persecution on the early Protestants; but re-

* By the manner in which this title-page is written, and printed, a reader might imagine that Mr. Peckwell was the author of this *Apology*.

crimination

crimination is no juſtification of the party that uſes it; and the principle of driving men to heaven by any particular road, ſtill remains to be juſtified. It is ſmall conſolation to a convicted heretic, delivered over to the ſecular power, that the doctrine by which he expires in tortures, is ſhuffled from one to another, while the ſad effects of it are inforced. But is, or is not, the court of inquiſition, a canonical exerciſe of catholic power? Has not this ſhocking tribunal its ſecret dark ſeverities, and public celebration of acts of faith? Perhaps its canonical authority may be explained away with the reſt; but does not the judicial power exiſt and act? Again, our Catholic friend gives us the following curious note. 'Cardinal Bellarmine's treatiſe on the indirect power of the pope over the temporalties of kings, was condemned by the clergy and parliament of France, and publicly burnt by the common hangman: and whoever now ſhould dare to advance ſuch a doctrine in Paris, would receive a lodging in the Baſtile; and yet the French are Papiſts.' This Writer, however, has not told us how the court of Rome reliſhed the cardinal's moderation, in allowing this power to be *only* indirect; nor how a man, who ſhould dare to diſpute the pope's power in Rome or Madrid, would be lodged!

Though Mr. Coghlan now chuſes to claim the French nation as brother Papiſts, he well knows, that they are not univerſally accepted as Papiſts of the moſt ſound orthodox ſtamp; and that on other occaſions, the *Gallican* church would be as readily diſowned by the catholic churches of other countries, as it is now convenient to acknowledge it.

Art. 31. *A Letter to the Reverend Mr. Browne*, Author of Sunday Thoughts, &c. On the Downfall of Antichriſt: Wherein is conſidered the Opinion of the Right Reverend the Biſhop of Briſtol, concerning the Seven Churches, in his Lordſhip's Diſſertations on the Prophecies of the Old and New Teſtaments. By the Reverend A. Maddock, of Creaton, Northamptonſhire. 8vo. 1 s. Matthews. 1779.

The particular topic on which this Writer contends with the Biſhop of Briſtol, regards the epiſtles to the ſeven churches. His Lordſhip has obſerved, that "the main ſubjects of this book are compriſed in ſevens; ſeven churches, ſeven ſeals, ſeven trumpets, and ſeven vials." But he contends, as many others do, that the ſeven epiſtles to the churches are not prophetical of ſo many ſucceeding periods and ſtates of the church, from its beginning to the end of the world, but only deſcriptive of each particular church to whom the epiſtles are addreſſed. This point Mr. Maddock diſputes, and his aim is to prove the contrary. The epiſtles to the ſeven churches, he apprehends, are prophetical, and do moſt ſtrikingly divide themſelves, and, in general, fix their own periods.

Theſe periods, he accordingly conſiders, much in the ſame way that ſome other writers on this book have done before him, ſuppoſing, that we are now in the Sardian ſtate of the church, which commenced at the reformation, but is waxing old and wearing away, to make room for the Philadelphian ſtate, now about to appear, in which, it is ſaid, will be the glorious millenium. The epiſtle to the church of Sardis, our Author obſerves, is ſo ſtrongly characteriſtic of

of the reformed churches at this day, that little more need be done, than to read that epiſtle to ſee our own likeneſs. 'We have the name, it is added, ſpeaking of the Engliſh church, of a purely *reformed* church, which proteſts againſt the errors of popery, doctrinal and practical, but are we not dead as to faith and good works? We ſtill have a *name to live* as a true church of Chriſt in our articles, homilies, and liturgy, but are we not dead as to the practice of all religious duties? And are we not ready to return into the boſom of the Popiſh church?—This church ſtate draws near to its period. Theſe wars, which are a juſt puniſhment for our unbelief and apoſtacy, are introducing a glorious ſtate in which brotherly love will prevail, &c.' But before this ſeaſon, it is farther ſaid, 'how full of trouble and bloodſhed will the nations on earth be! The dark and bloody way to the Philadelphian church-ſtate is ſolemnly awful and very affecting.' We will not preſume to controvert with our Author, any of his poſitions. We believe he means well, but how ſtrange is it, that men of piety and learning ſhould, ſo often, bewilder themſelves and others in this book of the revelation!

Art. 32. *Fifteen Sermons on ſelect Subjects*; from the Manuſcripts of the late Reverend Thomas Broughton, A. M. Prebendary of Sarum, and Vicar of St. Mary Redcliff and St. Thomas, in Briſtol. By the Reverend Thomas Broughton, A. M. of Wadham College, Oxford; and Vicar of Tiverton, near Bath. 8vo. 5 s. ſewed. Cadell. 1778.

The hint for this publication, we are told, was ſuggeſted by ſeveral of Mr. Broughton's late pariſhioners, among whom he reſided upwards of thirty years; they expreſſed their wiſhes to become poſſeſſed of ſome of thoſe diſcourſes, which they had often heard from the pulpit with particular ſatisfaction: Some ſermons they pointed out to him, and others the Editor ſelected, eſteeming them edifying and uſeful. The ſubjects are as follows: 'The Example of Abraham's Faith; the Eloquence of Chriſt; the Parable of the Sower, in two parts; the good Samaritan; the Parable of the rich Man and Lazarus, in Two parts; the Parable of the Ten Virgins; the Theory of Man; Hope in Chriſt; the Joys of Heaven; the Repentance of a Sinner matter of joy in Heaven; the Duty of loving our Enemies; the argument from Miracles; the Converſion and Miniſtry of St. Paul.'

Theſe diſcourſes are ſenſible and practical.

SCHOOL-BOOKS.

Art. 33. *Arithmetic and Meaſurement, improved by Examples and plain Demonſtrations:* wherein are laid down the different cuſtomary Perches, and other Meaſures, uſed in the ſeveral Parts of Great Britain and Ireland. Suitable to all Artiſts; but more eſpecially thoſe who are employed in Building, Gardening, Surveying Land, &c. To which is added, the Uſe of an Inſtrument called a Tangent Rule, for the taking any given Diſtance within a Quarter of a Mile. Reviſed, corrected, and improved. By William Davidſon, Architect, and Land-Surveyor. 12mo. 2 s. 6 d. Hogg.

The Author of this performance moves in a humble ſphere; but his labours may not, perhaps, on that account, be a jot leſs uſeful. We are all ſo fond of inſtructing men of genius and ſcience,—that is, of

of giving to those who already are possessed of abundance,—that we utterly forget the artisan, the mechanic, and the labourer, who, in truth, stand most in need of our assistance, and through whom our knowledge and learning would often find the shortest road to public utility. It is on these considerations, that we think the Author of this little tract deserving of commendation: we may add, that his book is of a moderate price, which is no unimportant point at this day; and that the matter which it contains, is laid down in a manner so plain and easy to be understood, that we think every person, even of the meanest capacity, must comprehend it.

Art. 34. *Arithmetic in the first four fundamental Rules.* With a Collection of useful Tables, &c. By J. Bettesworth, Master of the Academy in Quaker's Buildings, West Smithfield. 8vo. 3d. Hogg.

Useful, particularly to those who never learnt, or have forgotten, for want of practice, the rudiments of arithmetic. We are always glad to see, and to encourage, these little cheap things, calculated for the accommodation of those who cannot afford to purchase dear books.

SERMONS.

I. Preached at Taunton, May 26, 1779, before an Assembly of the Protestant Dissenting Clergy. By the Rev. Sir Harry Trelawney, Bart. A. B. Published at the request of the Ministers. 4to. 1s. Buckland, &c.

Rational, candid, benevolent, and pious. If the clergy would all preach in this strain, men would never cut one another's throats to prove themselves the *true* disciples of Jesus Christ,—*who held throat-cutting in the utmost abhorrence.*

II. *Compassion to Men's Souls the greatest Charity; and the Necessity of a Subscription for the Support and Relief of Missionaries.*—Preached and published for the Benefit of the incorporated Society for the Propagation of the Gospel in Foreign Parts; in consequence of the Lord Bishop of Worcester's circular Letter to the Clergy of his Diocese. By the Rev. Francis Rufford, D. A. Fellow of Wadham College, Oxford. 4to. 6d. Fielding and Walker.

Those who are intimately acquainted with American affairs, seem, generally, to agree in opinion, that the money raised here for the propagation of the Gospel in that part of the world, was never better employed than at this time, when it is so much wanted for the relief of those missionaries, &c. who are sufferers for their inflexible attachment to this country.

*** The account of Mr. Crawford's Experiments and Observations on Animal Heat will be given in our next.

☞ The well-written letter of *Eugenius*, from *Salisbury*, in behalf of Mrs. Cowley's play of ALBINA, is acknowledged; but it has not induced the Reviewer of that tragedy to alter his opinion of it.

THE

MONTHLY REVIEW,

For NOVEMBER, 1779.

ART. I. *Selecta quædam Theocriti Idyllia. Recenſuit, variorum Notas adjecit, ſuaſque Animadverſiones, partim Latine, partim Anglice ſcriptas, immiſcuit*, Thomas Edwards, S. T. P. 8vo. 5 s. in Sheets. Cambridge printed, and ſold by Woodyer. 1779.

TO thoſe who wiſh to have an intimate acquaintance with the works of the Sicilian Bard, this ſelection will prove a very acceptable preſent. Dr. Edwards evinces a critical knowledge both of his author and the language in which he writes; and if he has not cleared up every difficulty, and elucidated all that was obſcure, it is not through want of labour or of attention. The original text conſiſts but of about 350 lines, and yet the notes are extended through upwards of 250 pages, beſide two or three-and-twenty pages more of *Addenda, Corrigenda, Collationes*, &c. When, however, the variety of matter which is comprehended in the notes is conſidered, and when it is obſerved alſo that thoſe notes are profeſſedly written *in uſum juventutis academicæ*, many of whom may poſſibly ſtand in need of *every* aſſiſtance, we are not to wonder that our Editor has been ſo particular and minute in many of his animadverſions.

Leſt his readers ſhould be ſurpriſed to find ſome of the notes in Latin, and others in Engliſh, he acquaints them, in his preface, that they were written at his leiſure hours, ſometimes in one language, ſometimes in the other, as chance or inclination directed him; and that he knows of no purpoſe it would have anſwered to have printed them uniformly in Latin or in Engliſh.

With all due deference to the Doctor's opinion in this matter, we muſt beg leave to diſſent from him. Editions of ancient authors ought to be for the benefit of the learned world in general, and not to be confined to the advantage of a parti-

cular country. Were every editor of an ancient author to write his notes ſometimes in Latin, at others in his vernacular tongue, it would frequently happen that the advantages to be reaped from them would be extremely limited. Had Reiſke, Heinſius, Scaliger, &c. adopted the ſame mode of editing that Dr. Edwards has choſen, it is not impoſſible but the Doctor himſelf might, in many inſtances, have been unable to have availed himſelf of their aſſiſtance.

But our objection to Dr. Edwards's Engliſh notes reſts not here: the notes themſelves, we mean with reſpect to the ſtyle in which they are expreſſed, are highly exceptionable. As a proof of our aſſertion, we will give an extract from a note on a paſſage in the fourth Idyllium:

'If I rightly underſtand the Poet's repreſentation, Battus and Corydon are talking at ſome diſtance from the olives. Battus accidentally turning his head, ſees the calves browſing on the trees. He inſtantly cries out,

——— βαλλε καλωθε τα μοσχια, τας γαρ ελαιας
Τον θαλλον τρωγοντι τα δυσσοα· ———

and whilſt he is uttering the firſt words, he and Corydon both *ſet a running* together; and when he has uttered the remaining words, both *ſet a hooting* together:

——— Σιθ', ο Λεπαργος·
Σιθ', α Κυμαιθα, &c.*

Whity goes away before Battus gets to the olives: he therefore ſtops running, and ſtands ſtill. Cymætha ſtays where ſhe is, and *ſtirs not an inch.* Corydon therefore continues running towards her; and ſwears *he will be the death of her*, if ſhe does not *take herſelf* ſomewhere elſe:

——— κ' εσαχεις;
Ηξω, ναι τον Πανα, κακον τελος αυτικα δωσων,
Ει μη απει τυτωθεν· ———

Whilſt he is ſaying this, ſhe runs away: he follows her; both whilſt he is ſaying it, and after he has ſaid it. Having followed her, as far as he thinks neceſſary, he returns; and goes to the place, where Battus is ſtanding. But ſcarce is he there, when he ſees her coming to the plants again:

——— Ιθ', αυ παλιν αδε πωθιεπει·

Upon this Battus ſets out; determined to drive her *to ſome purpoſe*, and by a good drubbing *give her enough* of meddling with olive-trees, &c.'

* 'Our Poet is ſuch an excellent painter here, that one cannot read

——— Σιτθ', ο Λεπαργος·
Σιτθ', α Κυμαιθα, ποτι τον λοφον· ———

without *ſeeing* the hurry and buſtle, the two ruſtics are in.'

It

It is ſurely ſomething ſingular, that a Writer who ſeems ſo intimately acquainted with the niceties of a dead language ſhould pay ſo little attention to the delicacy of his own!

Among other reſpectable names, we frequently meet with that of Mr. TOUP, ſo juſtly celebrated for his conſummate knowledge in Greek literature, as a contributor to the improvement of the preſent work. An obſervation, however, of this Gentleman's has been admitted, in which we can by no means agree with him. His words are theſe:

"Idem χίμαρος et χειμαῤῥος, ut χίμετλον et χείμετλον. Utrumque ἀπὸ τῦ χείματος ſcilicet. Atque hinc notandus luſus Theocriti Idyl. I. 5.

Αἴκα δ' αἶγα λάβῃ τῆνος γέρας, ἤς τε ΚΑΤΑΡΡΕΙ
Α ΧΙΜΑΡΟΣ. ——— ———

Nam verbum καταῤῥεῖν de *lapſu aquarum* ſive χειμαῤῥῳ dicitur. Sed Theocritus ſemper feſtivus eſt."

Though it be poſſible that χίμαρος and χείμαῤῥος may have, according to Mr. TOUP, the ſame derivation, and though there can be no doubt of the primary uſe of the word καταῤῥεῖν, yet ſurely there can be nothing forced or unnatural in the metaphorical ſenſe in which Theocritus has hitherto been ſuppoſed to apply it. Had he intended ſuch a play upon the words as Mr. TOUP imagines, he muſt have been guilty of a moſt unmeaning and miſerable pun.

At the end of the volume are two *Appendiculæ*; one containing the Editor's reaſons for not prefixing the accentual marks to his own and Mr. Warton's notes, which are judicious and ſatisfactory. In the other are given hints at a new method which the Doctor has diſcovered, of ſcanning Greek and Latin hexameters, the uſual method being, as he tells us, erroneous. For a fuller explanation of his ſyſtem we are to wait for the publication of the *Miſcellanea Critica*; a work which will ſome time or other ſee the light. This new ſyſtem of proſody will then not only be illuſtrated and explained, but alſo the objections which he thinks are likely to be made to it will be conſidered.

ART. II. *Conſiderations on the preſent State of the Church Eſtabliſhment, in Letters to the Right Reverend the Lord Biſhop of London.* By John Sturges, M. A. Prebendary of Wincheſter, and Chaplain in Ordinary to his Majeſty. 8vo. 3 s. ſewed. Cadell. 1779.

IN theſe Letters, Mr. Sturges conſiders how far our eccleſiaſtical eſtabliſhment, as it now ſubſiſts in this country, is an inſtitution fit for the purpoſes it was meant to anſwer, both with reſpect to religion and ſociety; how far the clergy of England are worthy miniſters of the religion of Chriſt, and uſeful members of our civil community.

The principles, on which eſtabliſhments in general, and our own in particular, are founded; the tolerating ſpirit of the Church of England, with reſpect to Chriſtians of other denominations; the juriſdiction aſſigned to it by the laws of our country; the proviſion made for its clergy; their learning and freedom of inquiry; our public forms in which they officiate, their duties, and their manners, are the particulars which naturally offer themſelves to his conſideration.

Mr. Sturges does not enter into a long diſcuſſion of the different parts of his ſubject, and there are ſome tender points, which he only touches in a very ſoft and gentle manner; but it would be the higheſt injuſtice to him, indeed, not to acknowledge, that he writes with great candour and liberality of ſentiment, with a ſpirit of moderation that well becomes his profeſſion; in a word, in ſuch a manner as will make thoſe, who may differ from him in ſome points, entertain a very favourable opinion of his temper and diſpoſition.

He introduces his ſecond Letter, wherein he treats of *Eſtabliſhments in general, and that of the Church of England in particular*, by obſerving, that, with ſome perſons, the word *Eſtabliſhment* is itſelf criminal; that they reprobate all human authority, all human opinions, which reſpect religion, as unlawful; as infringing their own liberty, and derogating from the ſupremacy of Chriſt. He proceeds to ſtate the principles on which, according to his conceptions, all religious ſocieties muſt be founded, and endeavours to ſhew, that all, which are deſigned for any permanency, muſt in effect admit, whatever they may profeſs to do, human authority for their regulation; that they muſt concur in human opinions as a bond of union; and that eſtabliſhments, as ſuch, are not, on that account, unlawful, inconſiſtent with our liberty as men, or with our allegiance to Chriſt as his followers.

Such authority, he ſays, may be ill employed, ſuch opinions may be ill founded, and improperly impoſed; violence may be exerted by the one, in order to inforce the other; by their abuſe they may both become pernicious; but it no more follows from thence, that the principle on which they are uſed is unlawful, than that, becauſe there are in the world many bad civil laws, therefore all legiſlation is unjuſt.

'If religion were to ſubſiſt only in the hearts of individuals, continues he, without the concurrence of others, or any external profeſſion of it; if God had not meant, that in this inſtance, as well as in all others, we ſhould be Social Creatures, the Truths and Precepts, which we collect by our reaſon, and which are delivered to us by revelation, would then in their naked ſtate be ſufficient to make us in this manner religious: we might certainly think of God as we pleaſed, and offer to him in what manner we pleaſed our ſolitary worſhip. But if we are not ſatisfied with that, if we are prompted

prompted by our nature to unite with others in the adoration of the Supreme Being, and feel our religion imperfect without doing ſo, we muſt in ſome reſpects agree with thoſe others; there muſt be ſome mutual compliances; and certain regulations muſt be admitted, both with reſpect to the Outward Form of Worſhip, and the Opinions conveyed by it.

'Without ſome regulations of the Outward Form in which the Worſhippers are agreed, it is impoſſible that Public Worſhip can ſubſiſt even in its ſimpleſt ſhape; and as the reaſon of this worſhip, the manner of our addreſſing God, and the duties which we ſuppoſe him to require from us, ariſe from the Opinions we form concerning him, concerning his attributes and government, it is plain, that without a certain agreement in theſe opinions it is impoſſible for different perſons to join in the worſhip of God, and in giving or receiving Religious Inſtruction, which uſually makes part of it. A Jew or a Chriſtian could not join with an old Heathen in worſhipping his numerous and imaginary deities. A Proteſtant cannot concur with a Papiſt in offering his prayers to the Virgin Mary, to Angels, and to Saints. The ſame prayers alſo, and the ſame inſtruction, cannot well ſuit thoſe Proteſtants, who differ about the Object of their worſhip, or about the Neceſſity of good works to ſalvation.

'Every United Set of Worſhippers muſt therefore agree in certain Forms and Opinions; and they muſt make ſuch Agreement the condition, on which others may be admitted to their Society. They muſt preſcribe, like all other ſocieties, theſe conditions for themſelves; and thoſe, who do not chuſe to comply with them, muſt either not enter into ſuch a ſociety, or retire from it.

"But this, it is ſaid, is an infringement of our Liberty, an oppreſſion of Conſcience; it is uſurping the Supremacy of Chriſt; and giving Human Opinions that authority, which is only due to Divine Revelation."

'That Abſolute Liberty is inconſiſtent with every ſpecies of ſociety, whether civil or religious, is moſt certain; it can only belong to detached, inſulated individuals. The moment we begin to act in concert with any of our fellow-creatures, this liberty is narrowed; we muſt ſubmit to ſome rules, and be content to lie under certain reſtraints with reſpect to others, which it is neceſſary for our own good that they ſhould lie under with reſpect to ourſelves. The Liberty of the Freeſt States never was and never can be more than this; it can only be a Qualified Liberty, as great as is conſiſtent, not with the good of any one citizen, but of all taken together. And when in any ſort of ſociety this is poſſeſſed in ſuch a degree, every wiſe man knows, that he poſſeſſes all which can from the nature of things be had. If there be any, who chuſe to prefer to it the Abſolute Liberty of a ſolitary State of nature, with them I will not reaſon; but leave them to find in that ſtate an equivalent for all the bleſſings of Society.

"But Conſcience is oppreſſed by ſuch conditions." What, if it be in the power of him, who diſlikes them, not to oblige himſelf to the obſervance of them? if he be at liberty not to make part of that ſociety, which requires it? Can any injury be done; can the conſcience of any be wounded, where the contract is voluntary; where this alternative is offered, either enter into ſuch a ſociety and

accept the conditions of it; or abſtain from the one, and be exempt from the other?

"The interpoſition alſo of Human Authority in matters of Religion is uſurping the Supremacy of Chriſt." But without certain Regulations no Societies can exiſt; as the Societies are Human, the regulations made for them muſt be by Human Authority. We find in the Scriptures the doctrines and precepts of our religion; they are there offered to the reader, who may make what uſe of them he pleaſes; who will underſtand them in that ſenſe, which ſhall approve itſelf to his mind. But if many perſons chuſe to join in an external Profeſſion of this religion, this profeſſion muſt be adminiſtered in a certain form, and by certain perſons; the naked Doctrines and Precepts will not adminiſter themſelves any more, than the abſtract Idea of Juſtice will be ſufficient to anſwer the purpoſes of a State, without applying it, making it effectual, and giving as it were a body to it, by laws.

'Whatever Regulations are made for Chriſtian Churches, are ſuppoſed and profeſſed by thoſe who make them, to be agreeable to the commands of Chriſt, to be the means of carrying thoſe commands into execution. Is this uſurping Chriſt's authority? We all, I preſume, acknowledge God to be the Supreme Governor of the world. We are all I ſuppoſe ready to allow, that it is from him we derive our notions of Juſtice; that it is his will we ſhould exerciſe this virtue towards our fellow-creatures. But did any reaſonable man ever conclude from hence, that making Laws for the purpoſes of Practical Juſtice amongſt men was impious with reſpect to God, was intrenching on his ſovereignty? The truth is, that without the interpoſition of Human Authority, in its different degrees, Public Religion and Public Juſtice could not ſubſiſt.

'There remains another charge on Eſtabliſhments, "that they impoſe on men Human Opinions, and give them an Authority, which is only due to Divine Revelation." It has been ſaid before, and is indiſputable, that a certain Agreement of Opinions with reſpect to God is neceſſary for thoſe, who would join in religious worſhip. Now, who is to be judge for any given Society, what thoſe opinions ſhall be? The Society muſt undoubtedly judge for itſelf. The warmeſt advocates for Religious Liberty plead for the right of Private Judgement; that men ſhould be permitted to judge for themſelves. Nothing is more inconteſtible. And ſhall not a Society have the ſame right of judging for itſelf? Is this commendable in an individual, and unlawful in a Society? They may both be miſtaken in forming their opinions; this is the conſequence of human infirmity; but they are both the only and the proper judges for themſelves.

'And this Judgment on Religious Subjects muſt be exerciſed; for men will differ about them, and the Scriptures, which we all allow to be the Revelation of God, will no more interpret themſelves, than the doctrines contained, teach; or the duties preſcribed in them, execute themſelves. Each Society therefore will adopt thoſe Opinions, which ſeem to them true; and they will be, like all other concluſions of our minds on the ſubjects propoſed to them, Human Opinions; they muſt and can be no other.'

Mr.

Mr. Sturges goes on to obſerve, that without toleration no eſtabliſhment can be lawful or defenſible. But as the tolerating ſpirit of our Church is a matter of great importance in the preſent inquiry, and as toleration has been enjoyed in this country ſo completely in the preſent age, he makes it the ſubject of a ſeparate letter, and goes on, towards the cloſe of his ſecond, to give us his ſentiments concerning the forms, ceremonies, and opinions of our Church.

It is undoubted, he thinks, that the members, and eſpecially the miniſters of a Church, muſt, to a certain degree, concur in their opinions; but a public collection of theſe opinions, for the purpoſe of uniformity ſhould be as ſhort, he ſays, as plain, and as comprehenſive, as the end propoſed will admit; that the members of a Church may not be loaded with unneceſſary conditions, or others be unneceſſarily excluded from it. What he advances on this important ſubject appears to us ſo ſenſible, candid, and judicious, that we cannot deny ourſelves the pleaſure of inſerting, or our Readers that of peruſing it.

'In a large collection of Speculative Opinions, ſays he, obſcure and diſputable by their nature, it is impoſſible, that great numbers of perſons can perfectly agree; agree I mean after full inquiry and examination; ſome will acquieſce without making ſuch inquiry, others will diſſemble, and all perhaps will think themſelves entitled to uſe a latitude, that is not ſo much authoriſed by the terms in which their Aſſent is expreſſed, as by the general principles of our nature and the conſtitution of our mind. In the mean time the end propoſed will not be anſwered; and it is probably unneceſſary that it ſhould: unanimity in that degree will never in fact be produced.

'As Chriſtianity alſo ſhould be made as much as poſſible in the public profeſſion of it, what it is in itſelf, a Religion of benevolence and concord, Chriſtians ſhould be invited by every conciliating, every accommodating meaſure to join in one profeſſion; all invidious diſtinctions, all unneceſſary impediments ſhould be removed; ſmaller differences ſhould be dropped by all parties, provided that in greater things they can be made to agree. Now to multiply the Public Opinions, by which one Church is diſtinguiſhed from others, on thoſe ſubjects eſpecially which are difficult and diſputable, is to multiply the conditions required from thoſe who would accede to it, and to make their union with it leſs practicable.

'I confeſs, my Lord, that our Articles appear liable to theſe objections; the particulars of them are too numerous; the ſubjects of ſome of them of a moſt obſcure and diſputable kind, where it may ſeem unneceſſary and perhaps improper to go ſo far in defining; on both theſe accounts the Aſſent required from our Clergy may appear too ſtrict, and other Chriſtians may be diſcouraged from joining in communion with us.

'That ſuch Objections ſhould now lie to our Articles, is what might reaſonably have been expected, notwithſtanding all the abilities of the perſons who compiled them, notwithſtanding all their me-

rits in the common cauſe of Proteſtant Chriſtianity. Men were at that time in ſome meaſure new to the ſubject of Church-Eſtabliſhments; they had not formed juſt notions of Religious Liberty; and Toleration was neither underſtood or practiſed. Theſe topics have been ſince diſcuſſed with freedom and ability; religious prejudices have worn off, and the preſent modes of thinking are become more liberal and tolerant. They did as much as could be expected from them; and if their Syſtem be compared with thoſe of other Reformers in the ſame age, the compariſon would probably turn out much to their advantage; but this is no reaſon, why their work ſhould not be corrected and improved at a ſubſequent period, when we are poſſeſſed of great advantages, and furniſhed with conſiderable means of improvement.

'Such a Reviſion, my Lord, both of our Articles and Forms, undertaken at a proper time, when the public ſituation of our country will admit of attention to theſe internal concerns of it, under the authority of the State, by the Governors of our Church, the Succeſſors of theſe venerable Reformers, and conducted as it would then be with ſobriety and good ſenſe, would much contribute to her intereſts and honour; the eaſe of her own Miniſters would be conſulted by it, many objections removed, and the good opinion of reaſonable and moderate men of all parties conciliated.

'Might I preſume, my Lord, to ſtate, what appears to me the proper ground for forming a Confeſſion of Faith, for drawing the line of Separation between one Chriſtian Society and another? Every Church will, as ſhe has a right, judge for herſelf with reſpect to her own Opinions. But whatever thoſe Opinions are, the leading and moſt important only, what ſhe judges *eſſential* to True Chriſtianity, ſhould be ſelected and brought forth for Public Uſe; where to diſtinguiſh and ſubdivide is unfit and pernicious. Speculative men in private may do this as they pleaſe; in public it only marks out and multiplies differences. The Baſis of every Eſtabliſhment ſhould be made as broad as poſſible, that all, who agree in great points, may be comprehended in it. Theſe ſtriking features, theſe leading principles of our Religion are all that ſhould be expreſſed in Forms of Public Worſhip; they compriſe all the neceſſary Subjects of Public Inſtruction.

'Now as the reaſon of requiring from Miniſters an approbation of the Opinions of their Church, is to obtain aſſurance from them, of their being qualified to officiate in the preſcribed Forms of Public Worſhip, and of their conforming to thoſe Opinions in their Public Inſtruction; whatever makes no part either of the one or the other, ſhould alſo make no part of a Confeſſion of Faith; it has nothing to do with the object of it. The Forms indeed of Public Worſhip will neceſſarily contain in them, either expreſſed or implied, all the Doctrines, which are meant to be the ſubjects of Public Inſtruction. The Confeſſion of Faith therefore and the Liturgy of a Church ſhould be Counter-parts to each other; their relation is mutual; if the former contain leſs than the latter, it is deficient; if more, it is redundant; and it is from this redundancy, that reaſonable objections are moſt likely to ariſe.

'If

'If therefore that Form of Public Worſhip be the beſt, which, conſiſtently with the Opinions of the Church who preſcribes it, is the moſt ſimple, the moſt intelligible, the moſt comprehenſive; that Confeſſion of Faith, which moſt exactly correſponds to this Form, will be the beſt likewiſe.'

In regard to our forms, a reviſion of them by authority would, he acknowledges, do honour to our Church; would give it the true merit of being really more perfect, at the expence only of parting with an imaginary notion of perfection. If ever ſuch a reviſion ſhould take place, many alterations, he thinks, throughout the whole of our Liturgy would offer themſelves, which would undoubtedly render it more perfect, more approved by the judicious members of our own Church, and leſs exceptionable to thoſe who are diſpoſed to cenſure it.

It would give us pleaſure to accompany Mr. Sturges through the remaining part of his work; but we have ſaid enough to afford our Readers an idea of the rational entertainment they will meet with in his Letters, which do no ſmall credit both to his good ſenſe and to his moderation. We ſhall conclude, therefore, with the following paſſage from his laſt Letter:

'I am not more deſirous, ſays he, that candid, liberal, and intelligent readers ſhould be ſatisfied with thoſe parts of our Church-Eſtabliſhment, which appear to me good and unexceptionable, than I am, that their attention ſhould be directed to thoſe parts, which are capable of improvement, and which call for it. Though it muſt be expected, that all Human Inſtitutions will have their defects; this is no reaſon, why endeavours ſhould not be uſed to leſſen and correct them; to render their proportion to what is good as ſmall as poſſible. Length of time and change of circumſtances produce of themſelves unforeſeen inconveniences in things, which were planned at firſt with the greateſt wiſdom; they make what was originally well adapted to the purpoſes intended, unfit and inapplicable; they produce improvements in knowledge, which in juſtice to ourſelves we ſhould adopt; ſo that Human Inſtitutions of every kind will grow, from theſe cauſes only, leſs perfect and leſs uſeful, except they are from time to time refitted and re-adjuſted.

'This muſt be the caſe of every National Church, which has long ſubſiſted; and it ſeems reaſonable to uſe the ſame conduct with reſpect to that, as all wiſe nations do in other parts of legiſlation; to make ſuch alterations and amendments in Eccleſiaſtical regulations, as any improvements in religious knowledge, or change of circumſtances may require. That this ſhould be done not wantonly or unneceſſarily, will readily be admitted; but we ſurely ſeem too tender, too much afraid of moving a ſtone of our Church, as if on being touched, though ever ſo gently, the whole fabric would fall to pieces: I truſt there is in it more ſtrength and ſolidity. There might be reaſon for this exceſſive caution, if the Church were now, as it once was, an inſtrument of party, and the very name of it ſufficient to ſet half the nation in a flame; but now, my Lord, bad conſequences are very little to be apprehended on account of any wiſe and

and uſeful alterations, which ſhould be recommended to the Legiſlature by the Governors of our Church; they would be well received by the moderation and good ſenſe of the better part of the nation, to the inattention and indifference of moſt others they would be unintereſting. Such improvements may be made, without affecting the great principles, on which our Eſtabliſhment is founded, or changing its eſſential parts; by being ſo improved, its virtues would be more acknowledged, its utility more apparent.'

ART. III. *The Church of England vindicated; or, a Defence of the Viſible Church of Chriſt, as eſtabliſhed by the Legiſlative Authority of this Realm:* In Anſwer to all Objections, which have been offered by Diſſidents of every Denomination. With a prefatory Addreſs to the Pious and Learned Prelates of Great Britain and Ireland. 8vo. 5 s. Boards. Exeter, printed by Thorn; and ſold by Wallis in London. 1779.

WE have here an advocate for the church of England, of a very different temper and character indeed from Mr. Sturges, whoſe Letters we reviewed in the preceding article. Mr. Sturges is a candid, liberal, judicious writer; the Author of this Defence of our religious eſtabliſhment, is a moſt illiberal intolerant.——*But*, as the old Juſtice in the play ſays, *we won't put ourſelves in a paſſion.*——The objects of this *Gentleman*'s abuſe are, the Proteſtant Diſſenters, the Author of the Confeſſional, Dr. Prieſtley, Dr. Price, Mr. Lindſey, &c. &c. and he does little elſe but rail at them from the beginning of his Defence to the end. But our Readers ſhall judge for themſelves.

His Defence is introduced with a long addreſs, of eighty-ſeven pages, to the Prelates of Great Britain and Ireland, all of whom, we are perſuaded, will look upon the cauſe which he undertakes to defend, as but little honoured by ſuch an advocate. In this addreſs, we have the following obſervations on the ſubject of *licentiouſneſs*.

'The Monthly Reviewers,' ſays this Writer, for *we*, too, are honoured with a ſhare of his notice, 'with the whole body of proteſtant diſſenters, may be ſaid to be fully repreſented at preſent, and to have been ſo for many years paſt, by a logarithmetical Price, and a chimerical Prieſtley, who are the perpetual ſitting members of our diſſenting congreſs.

'When the legiſlative authority of this realm had declared the Americans to be in a ſtate of rebellion, one Price was *permitted* to write a book, in which, in a comparative view of the moral and literary deſerts of the inhabitants of America and of Great-Britain, he gives the preference to the former, and obſerves, that they are more deſerving of the higheſt honours, dignity, and emoluments of government, than any on whom they are legally conferred in this our mixed monarchial ſtate of royalty: This was not only one of the higheſt poſſible inſults to the determining powers of legiſlation, but

but to his country at large; and, in any other part of the globe, inſtead of being honoured with a freedom and a gold box, it had been juſtly compenſated with an halter or a dungeon. In this book it is alſo rebelliouſly written, that the Americans are, and ought to be, diſpoſed to ſacrifice their heart's blood, rather than live in a ſtate of ſubjection to the legiſlative authority of this realm; but to a cool-headed politician what is the great difference between the heart, head, or finger blood of an American. And whatever opinion ſome people may be inclined to entertain of this man's recondite erudition, he is abundantly more adroit in the unprofitable buſineſs of rhapſody and enthuſiaſm, than in the uſeful arts of ſound reaſoning and juſt philoſophy.

'In the next place, the doctrine of the bleſſed trinity is ſanctioned and eſtabliſhed by the legiſlative authority. So that whoever ſhall publiſh a book, in which our bleſſed Saviour's divinity is expreſsly denied, and in which it is alſo peremptorily declared to have no ſanction from the Holy Scriptures, is guilty of a licentiouſneſs, which is made puniſhable by an eſtabliſhed ordinance of government. And when any diſſenting or monthly reviewing Arian ſhall hereafter take up his puritaniſm, which is not inferior in wonderful achievements to infallibility itſelf, and ſhall impiouſly affirm, as did the old Will Whiſton, that Jeſus Chriſt was a mere man, the ſon of Joſeph and Mary, in the ſame manner as he was the natural product of a male and female Whiſton; ſince nineteen out of twenty amongſt the Diſſenters do not qualify according to law, an Archbiſhop of Canterbury, in a neceſſary and juſt reſentment, ſhould receive informations, and ſuffer the law to be executed with ſeverity; and not to do ſo is an unjuſtifiable puſillanimity. And on this point, let me here inform our Jebbite and Lindſeyan abettors of groſs arianiſm, that three divine perſons in one ſpiritual, immenſe, and eternal nature, can make but one ſpiritual, immenſe, and eternal God: So that to charge the trinitarian church of England with a tritheiſtical ſpecies of idolatry, is manifeſtly untrue; becauſe this our chriſtian doctrine of the bleſſed trinity is evidently and perfectly conſiſtent with the unity of theiſm. And whoever will read what the almoſt unparalleled, towering, and Shakeſpeare genius of the great Biſhop Beveridge has written in proof of the ſcriptural rectitude of our trinitarian faith, will be eaſily inclined to hold the doctrine of old Arius in no higher eſteem than the noſtrum of a quack, or a fable of the bees. Nature indeed declares, and therefore it muſt be true, that atheiſts, deiſts, and arians, muſt, and can be determined by nothing elſe than by private opinion and judgment, and have a right to a protection of perſon and property, whilſt they behave as peaceable and dutiful ſubjects: Yet ſtill, if the rights and privileges, liberty and powers, of legiſlation ſhall be allowed an exiſtence, theſe gentry have no right from or in nature to any ſettled and particular places of religious convention, and to public ſchools in a chriſtian country, and within the bounds of an eſtabliſhed trinitarian church; nor can they have a right to publiſh and propagate their ſentiments in a ſpirit of infallibility, declaring every diſſentient to be abſolutely in the wrong, that their arguments carry with them an irreſiſtible conviction, and of conſequence, that theiſts, chriſtians, and trinitarians, muſt

muſt be wilful and unconſcientious ſacrificers of the intereſt of truth.'———

This may ſerve as a ſpecimen of our Author's Chriſtian and tolerating ſpirit—hear now part of what he farther ſays of us Reviewers:

'The Monthly Reviewers have wantonly aſſerted, that any number of diſſenting families have a right, by the plain documents of chriſtianity, to chooſe any perſon to be their miniſter. But the Holy Scriptures of the New Teſtament were never underſtood by theſe lunary ſcribes; and in matters of religion, they may juſtly be ſaid to be lunatic ſcribes; becauſe, as Mr. Pope has obſerved of my Lord Bolingbroke, in things of religious concernment, they are rank triflers; nor during the whole controverſy, have they produced any argument ſuperior to the fanciful pomp and ſuperſtition of a Ruſſian exorciſt.'

The Confeſſional, the Monthly Reviewers, Lindſey, and Jebb, he ſays, *are juſtly entitled to a ſuſpicion of not poſſeſſing any of the common ſenſes of an human body, nor any of the common qualities of an human underſtanding.*

The doctrine of the Trinity, he tells us, is naturally and pertinently deducible from the reaſon and nature of things, and from the Holy Scriptures of the New Teſtament. Part of what he advances on this ſubject is as follows:

'Whatever is equal to two muſt be two, whatever is equal to three muſt be three, and whatever is equal to four muſt be four; and the ſame may juſtly be ſaid of any ſeries of numerical denominators or repreſentatives. And, in conſequence of this poſition, to be conceded from the reaſon and nature of things, ſince the Holy Scriptures of the New Teſtament have declared the Son and Holy Ghoſt equal to God, each of them muſt be God, and therefore we are obliged to believe, acknowledge, and adore, the three different perſons of the holy, bleſſed, and glorious trinity, God the Father, God the Son, and God the Holy Ghoſt. In another view of things, in whatever perſons ſhall be allowed to exiſt all ſuch excellencies or perfections as are commonly aſcribed to God, each of them muſt be God; and the conſequence muſt naturally return to confirm the truth of the three different perſons of the holy trinity, Father, Son, and Holy Ghoſt.'

His notion of *Original Sin*, he gives us in the following words.———'By original ſin, I mean the ſeed of inclinations, which is ſuppoſed to commence with the firſt period of our exiſtence, to impure and unlawful pleaſures, and conſidering ourſelves as ſubjects of the ſupreme government of God, in various inſtances, to act wickedly and diſobediently. And this ſeed of inclinations, or ſuch inclinations themſelves, are declared objects of divine diſpleaſure and wrath; and in the ſenſe of a word which is more harſh and ſevere, they are declared objects of damnation.'

He concludes his Defence in the following manner.——

'The learned Mr. Jortin, in his preface to Remarks on Eccleſiaſtical Hiſtory, has honoured the moſt literate or ſcientific part of Diſſenters, ſuch as a Taylor, Abernethy, Chandler, and a Foſter, with

with this Latin compliment, *Cum tales ſint, utinam eſſent noſtri*; but the important and ſincere duty which I owe to the preſervation of the eccleſiaſtical and civil eſtabliſhments of my country, obligeth me thus to invert the compliment, and no doubt but it will be eſteemed highly uncomplaiſant by the whole fraternity of ſeparatiſts, *——Cum tales ſint, gaudeo non eſſe noſtros.*'

We need ſay no more, ſurely, of this noble Defence; the extracts we have given will ſpeak for themſelves.

ART. IV. *An Elegy on the Ancient Greek Model.* Addreſſed to the Right Reverend Robert Lowth, Lord Biſhop of London. Cambridge printed; and ſold by T. Payne, London. 4to. 1 s. 6 d. 1779.

WHATEVER be the modern idea of elegy, it was anciently applied to very different purpoſes than at preſent. Originally appropriated neither to love or lamentation, it was equally extended to every ſubject that was conſidered as ſerious or important: and ſo far from being confined to the trifling diſplay of amorous impatience, or to reiterate the complaints of funeral ſorrow, the elegiac muſe not unfrequently

—— mares animos in martia bella
Verſibus exacuit.

In ſhort, whatever related to the conduct of human life, or the intereſts of ſociety, was looked upon to come within her province. Hence, the ſtrains of elegy, accordingly as the occaſion demanded, were political, patriotic, or prudential. Such are the elegies of Solon, and Tyrtæus, and the γνωμαι of Theognis. In imitation of theſe models is written the Elegy before us.

The Writer's object will be beſt ſeen by the following introductory lines:

' Mourn! Son of Amos, mourn! in accent ſharp
Of angry ſorrow ſtrike thy heav'nly harp.
Mourn! thou ſublimeſt of the ſainted choir!
Thoſe lips, that, touch'd with thy cœleſtial fire,
Clear'd, from the gather'd clouds of many an age,
The bright'ning flame of thy prophetic rage;
Thoſe lips, thro' Learning's ſacred ſphere renown'd,
Have ſtain'd their glory by a ſervile ſound.
Envy with ranc'rous joy theſe accents heard,
And dwells with triumph on the fatal word;
Waging againſt Renown eternal wars,
Thus ſhe inſults the merit ſhe abhors:
* " How has the radiance of the mitre ceas'd!
Oblivion's poppy ſhades the proſtrate prieſt:
In dark ſervility's expanding cave
Forgotten prelates hail thee from the grave;

---

* See Iſaiah, chap. xiv.

Ó Lucifer!

O Lucifer! of prophecy the ſtar,
Rolling through Hebrew clouds thy radiant car
Art thou too fall'n as we? Can Flatt'ry's tide
Drown thy free ſpirit and thy Attic pride?
Is this the man who ſpoke, in language ſtrong,
The praiſe of Liberty's Athenian ſong?
Bleſt are her notes, but curſt the ſordid things
That prieſtcraft offers to the pride of Kings;
For never, never ſhall fair Freedom's hand
Enroll one prelate in her ſacred band!"
Peace! Envy, peace! nor deem, with bigot rage,
Long labours cancell'd by a haſty page.'

He then digreſſes in praiſe of thoſe *mitred ſages*, who have approved themſelves the friends of freedom and the people; though not without an oblique glance at ſuch, as

' fond of dull repoſe,
Without a dream of Learning's friends or foes,
Enjoy their table, or from thence withdrawn,
Sink in ſoft ſlumber on their ſleeves of lawn.'

The names that are mentioned with peculiar approbation, are Langton and Hoadley amongſt the dead, and amongſt the living Shipley and Law.

Reſuming his ſubject, he proceeds:

' O Lowth! we ſaw thy radiant name on high
Amid the pureſt lights of Learning's ſky;
And long, if true to Freedom's guiding voice,
Long in thy ſplendor ſhall that ſphere rejoice;
One paſſing vapour ſhall diſſolve away,
And leave thy glory's unobſtructed ray.
But while on Fame's high precipice you ſtand,
Be nobly firm! nor bend the virtuous hand,
Fill'd with rich ſweets from Freedom's flow'ry mead,
To pluck Servility's oblivious weed!
High in the Court's rank ſoil that creeper winds,
And oft with dark embrace the Croſier binds;
While ſqueez'd from thence the ſubtle Prelate flings
Its luſcious poiſon in the ear of Kings.'

After juſtifying the motive of his addreſs, and doing juſtice alſo in the moſt ample manner to the very reſpectable character to whom it is directed, he adds:

' Shall Lowth adapt no more his Attic ſtyle
To the Meridian of my fav'rite iſle?
But feebly ſpeak, in France's languid tone,
Faint as beneath Oppreſſion's burning zone?
Or, blazing only with a bigot's fire,
Awake the ſlumb'ring flames of regal ire;
Stretch the ſtate-theoriſt on Prieſthood's rack,
And from the pulpit † aim the perſonal attack?
Far other precepts ſuit the hallow'd ſage.'

† See the late ſermon by the Biſhop of London, and his note on Dr. Price.

He

He then takes occaſion to compliment a late attempt to reſtrain the practice of adultery, and accounts for the treſpaſſes of woman, by ſuppoſing that,

——— 'When her guard, in Luxury's venal hour,
Yields his chaſte ſoul a proſtitute to Pow'r,
Heav'n, in juſt vengeance on the abject ſlave,
Corrupts the pureſt gifts its bounty gave.'

Whether this theory be *altogether* true or not, we ſhall not at preſent, take upon us to determine. To 'correct the rank abuſes of the time,' he calls upon the diſtinguiſhed prelate, to whom his poem is particularly directed, in the following animated lines.

'Riſe, then, O riſe! with Hoadley's ſpirit fir'd,
But in thy richer eloquence attir'd:
Teach us to guard from ev'ry mean controul
That manly vigour of the judging ſoul,
Which Faith approves, which Loyalty allows!
Teach us, while Honour to thy doctrine bows,
That Duty's praiſe in no blind worſhip lies,
But Reaſon's homage to the juſt and wiſe!
So to thy Country, to thy God endear'd,
By Heav'n protected as on earth rever'd,
May thy mild age in pureſt fame rejoice;
In fame, where Envy hears no jarring voice!
So may Religion, with divine relief,
Drop her rich balm on thy parental grief!
May that ſweet comforter, the heav'nly Muſe,
Who fondly treaſures Sorrow's ſacred dews,
In Glory's vaſe preſerve the precious tear
Shed by paternal Love on Beauty's bier!
And O! when thou, to Learning's deep regret,
Muſt pay at Nature's call our common debt;
While life's laſt murmurs ſhake the parching throat,
And Pity catches that portentous note;
While in it's hollow orb the rolling eye
Of Hope is turn'd convulſive to the ſky,
May holieſt viſitants, each ſainted ſeer
Whoſe well known accents warble in thine ear,
Deſcend, with Mercy's delegated pow'r,
To ſoothe the anguiſh of that awful hour:
With lenient aid releaſe thy ſtruggling breath,
Guide thy freed ſpirit through the gates of Death,
Shew thee, emerging from this earthly ſtorm,
Thy lov'd Maria in a ſeraph's form,
And give thee, gazing on the Throne of Grace,
† To view thy mighty Maker face to face.'

† This bold expreſſion of exalted piety was borrowed from St. Paul, by the great Condè, the ſublime and enviable circumſtances of whoſe death are thus deſcribed by the eloquent Boſſuet.——"Oui, dit-il, nous verrons Dieu comme il eſt, face à face, il repetoit en Latin,

After the ample extracts we have given of this truly liberal and manly performance, to add any further commendation, might ſeem ſuperfluous.

ART. V. *The Duty of univerſal Benevolence enforced*; in Three Sermons: To which is prefixed a ſhort Addreſs to the Lincolnſhire Clergy. By the Rev. H. Hodgſon, B. A. of Peterhouſe College, Cambridge, Curate of Market Raſen. 8vo. 1s. Printed at Gainſborough, and ſold by Rivington. 1778 *.

'VANITY of vanities, ſays the preacher, all is vanity!' The church is no ſanctuary from it, and 'Sunday is no Sabbath-day to it.' It will force its way even to the pulpit, and 'play ſuch phantaſtic tricks before high heaven as make the angels weep.' As for beings of a lower ſphere, and of a groſſer compoſition, they will be more inclined to laugh at the farcical exhibition; for when the queſtion is put, whether Man had better be merry, mad, or melancholy, he will prefer the former: becauſe life itſelf, without the vanity of coxcombs, both in and out of the church, will furniſh him with too many materials for the exerciſe of the two laſt.

This Rev. H. Hodgſon of Peterhouſe College, Cambridge, hath unfortunately taken it into his head that he is a genius! —'Some Demon whiſpered' it to him: and ſince that fatal moment, the poor man hath been in a delirium: and like others of his brethren, the curate of Raſen ſtalks abroad with the fancied majeſty of a king, and waving his ſceptre while he nods his laurelled head, he ſurveys his work with ſilent rapture: till ſwelling with the great idea, he gives it utterance: and like another Nebuchadnezzar, before he was driven from among men to graze with the beaſts of the field, he proclaims what he hath done 'by the might of his power.'

This Curate of Raſen muſt certainly think himſelf capable of——

"Things unattempted yet in proſe or rhyme;"

for it is a maxim with him, that 'an ounce of a perſon's own reaſon is worth a tun of any other's.' He adopts this maxim principally for his own ſake: for though the expreſſion is general, the meaning is undoubtedly particular; and it is the Rev. H. Hodgſon's *ounce* that carries all the weight in his ſcale.

Latin, avec un gout merveilleux, ces grands mots: Sicuti eſt: facie ad faciem, et on ne ſe laſſoit point de le voir dans ce doux tranſport."
Oraiſon Funebre de Louis de Bourbon.

* An earlier account would have been given of theſe Sermons, and of the Author's 'Effuſions of the Heart, &c.' but we were unable, till very lately, to procure copies of them.

This Author tells us, that he hath 'a quarrel with the word *faith*, and for that reason he always carefully avoids using it.' And the cause why he hath picked this quarrel with that poor word is, he informs us, 'from its having been *prostituted* by divines, so that it seldom or never raises an idea of its scriptural signification in the unenlightened mind.' 'Thence,' says he, 'arose my quarrel with it.' *My* quarrel!—Yes, Mr. Hodgson's!—and 'who, or what can stand when HE is angry?' Faith, from henceforth and for ever, must be kicked out of door, to wander like a battered *prostitute*, to be picked up by some poor cull of methodism, till it hath lost its influence over the grossest fool amongst them, and is left to rot and perish on a dunghill!—Alas! poor faith! what hast thou got by keeping company with divines!

Mr. Hodgson is not sufficiently acquainted with critics and commentators on the bible, to have a quarrel with such sort of folks. No! in truth. 'They are a race of men (says he) to whom I pay little regard.' He may have heard of the names of a few of them: but the rest are huddled together in an heap with people that nobody knows; and if he had perchance heard of their existence, his high rank would not have suffered him to remember their names, had they been announced by his valet.

But we have made our introduction so long that, as John Bunyan says of a certain episode, which he wrote, that it was like to swallow up the whole of the performance; so we may say of our exordium, that it will contain much more than the doctrine, the argument, the illustration, and the inference; for in one word, if we are asked, what is our opinion of Mr. Hodgson's Sermons and Address, we can only say, even by the help of candour itself, that they treat of *something about being good and doing good.* And now having said this we have said all.

ART. VI. *Effusions of the Heart and Fancy:* in Verse and Prose. By the Rev. Henry Hodgson, B. A. of Peterhouse College, Cambridge; and Curate of Market Rasen, Lincolnshire. 8vo. 3s. 6d. Sewed. Rivington. 1779.

'IT is a matter of the highest concern,' says this Writer, 'to a periodical essayist, to endeavour to preserve the literary taste, as well as the morals of his *cotemporaries* from contamination: and therefore, he ought to keep a watchful eye over the press.'—Now, this is one part of the HIGH CONCERN of us Reviewers: and such Authors as Mr. Hodgson shall be convinced of our vigilance. We will 'endeavour to preserve the literary taste, as well as the morals, of our *cotemporaries* from contamination,' by warning them not to come too near

the crude 'Effuſions' of a fickly fancy, whether they are caſt out——' in Verſe or Proſe.'

This Author hath choſen for his motto,—'Ut merear.' And he *ſhall* have his due. But we could have helped him to one that would have exactly characteriſed his 'Effuſions,'——and the effuſions of all thoſe weak-ſtomached ſentimentaliſts,——mere infants of genius,

* "Mewling and *puking* in the nurſe's arms,"

which of late have been poured out like a flood; and by their quantity, if not by their force, have carried away the light heads of all the *petit maitres* of literature: and moreover, theſe abundant 'Effuſions' have quite overwhelmed a large proportion of the reading part of the *ſofter* ſex, who are of their own accord ready to 'melt, thaw, and diſſolve into a dew,' through native ſenſibility.

The motto we have choſen for the Rev. H. Hodgſon's 'Effuſions,' is taken from the firſt Satire of Perſius (the old enemy of *Labeo* and *Polydamas*, and "all the race of *maſter-miſſes.*")

——Summâ delumbe ſalicâ
Hoc natat in *labris*: et in *ado* eſt.——

Which, for the ſake of ſentimental readers,---yea, and *writers* too, we beg leave to tranſlate as literally as poſſible:

Not from the brain, but from the mouth it came;
And puking and 'Effuſions' mean the ſame.

The Rev. H. Hodgſon's 'Effuſions,' though they flow from the ſame ſource, and will ſoon be ſwallowed up in the ſame "oblivious pool," yet they branch into ſeveral ſtreamlets, and take a different courſe to their common end. Some in

† "The *flux* of elegy infeſt our ears."

Others, caſt out in the ſhape of ſongs and paſtorals, gurgle along 'the groves and the lawns,' where (ſays Mr. Hodgſon)

'My *calves* peaceful ſleep 'midſt the flowers.'

Pity it was to have diſturbed their repoſe. But to adopt our Songſter's own prayer——

'Lord grant, we cry, ſuch deeds ben't done again!'

Some of Mr. Hodgſon's 'Effuſions' take an *under-ground* courſe, and mingling with the waters of *damnation*,

——'ſeek the deſerted domes,
Where witch and wizard hold the midnight feaſt,
Serv'd by their vaſſals, forc'd from yawning tombs,
And *Phlegethonian* vipers gorge every gueſt;
Spending in helliſh revels half the night,
On broomſticks then, thro' air, they take their flight.
Thence to the room where ſpirits nightly yell,
And midnight terrors all their glooms betray:
Where pallid, frantic fear beſt loves to dwell,
And black deſpair would rage her hours away;

* Shakeſpear. † Brewſter.

Whence

Whence madneſs with ten thouſand varied cries
Would rend the dome and *ptrmeat* the ſkies.'

† " *Torva Mimalloneis implerunt cornua bombis.*——
Evion ingeminat !"——

The laſt runnings of the Rev. H. Hodgſon's ' Effuſions,' trickle through the ' ſhades ;' and either ſink into ' Dialogues on the Stygian Banks,' or are ſquirted into ' Viſions.'—— Viſions ! by which ' he could not ſee' (as he informs us,---and *for once* we give him credit) ' many yards before him : for the future part of his journey was *hidden in thick, dark fogs and clouds* ; and therefore he knew not but a few ſteps might plunge him into one of the lakes, down a precipice, and bring him under a prominent rock, which falling, might cruſh him to pieces—into the lion's, the tyger's jaw !'——

" Oh ! that men were wiſe ! that they would conſider their latter end !" But in ſpite of the viſion, Mr. Hodgſon would write—yea, and publiſh too !

We thought it high time to leave this Writer to his fate:—becauſe he ruſhed on it without fear or ſhame ; but for a moment, we will ſnatch him out of the lion's—the tyger's jaw, for the ſake of ſhowing a little ſlice of crude wit, which, in the fulneſs of his ' Effuſions,' had like to have been carried down unnoticed and loſt for ever !—He ſtrained very hard to bring it up !

' WHEREAS the Rev. Henry Hodgſon here offers to the public, a miſcellany volume in verſe and proſe, entitled, Effuſions of the Heart and Fancy, ſeveral parts of which are delivered under " the ſimilitude of a dream :"——He, the ſaid Henry Hodgſon, declares, that he received from nature, not only the privilege of dreaming, but alſo of ſleeping too, as well as his brother authors, and the critics, reviewers, and poets of the age ; with whom, he partakes of no other of nature's gifts or privileges : for the *three* latter claſs of animals, how reſpectable ſoever the *two* firſt once were, have lately given, and are ſtill giving proofs, that their taſte and genius is only a dream. He, the Deponent aforeſaid, affirmeth, that critics, reviewers, and poets, will only prove his aſſertion by wretched criticiſms on the words, ſleep and dream, &c. &c.'

Solomon hath inſtructed us, to " anſwer a fool *according* to his folly, leſt he be wiſe in his own conceit :" and though a fool of a poet is the laſt of all poſſible fools that we can form any hopes of " converting from the error of his way, that his *name*

† Lines preſerved by Perſius as a ſpecimen of the bombaſt. Mr. Hodgſon appears to have had an intimate communication with the ſpirit of this nameleſs bard of antiquity.—" *Reparabilis adſonat* ECHO." See Dr. Brewſter's excellent tranſlation of Perſius.

may be ſaved from *contempt*;" yet, taking ſanctuary in the goodneſs of our intentions, we muſt (as divines frequently obſerve with reſpect to the converſion of other ſinners) "do our duty and leave the event."

ADVERTISEMENT.

WHEREAS MARTINUS SCRIBLERUS and his ſons have, for upwards of thirty years, been encouraged in offering to the public a periodical work of miſcellaneous criticiſm, entitled, the Monthly Review, one department of which Review, being deſigned to chaſtiſe bad poets, and the whole tribe of coxcomb-ſcribblers, commonly called ſentimental writers,—HE, the ſaid MARTINUS SCRIBLERUS, by and with the advice of his ſons, thus publicly declareth, that he received it in ſtrict and poſitive command from the ghoſt of Addiſon (juſt come from drinking nectar with Swift, Pope, and Arbuthnot), that how reſpectable ſoever poets and authors of eſſays and allegories were in his days, yet, that the ſervile herd of modern imitators, who write without learning, and frequently without thinking, are become a ſcandal to good letters, as well as to good manners: and that it would have been more for their own credit, and ſtill more for the benefit of ſociety, if theſe "unreal mockeries"—theſe unſubſtantial ſhadows of taſte and genius, had been aſleep when they ſat down to write, and dreaming when they took it into their heads to complete their folly, by expoſing their 'Effuſions' to the public eye.—HE, the aforeſaid MARTINUS, by and with the advice of his ſons aforeſaid, further affirmeth, that though the name of one Henry Hodgſon, of Peterhouſe, Cambridge, Curate of Market-Raſen, was not expreſsly mentioned in the aforeſaid charge; probably, becauſe it had never been heard of beyond his college or his curacy; yet, as he verily believeth, that the ſaid Hodgſon cometh literally within the deſcription, and under the denomination of a *ſervile imitator of modern date—an unreal mockery—an unſubſtantial ſhadow of taſte and genius*, he thinketh it a duty indiſpenſably owing to the high authority of the ghoſt aforeſaid, to expoſe him to public ridicule; and in him, all other *coxcomb ſcribblers*, whoſe 'Effuſions', if permitted to flow on without reſtraint, would overwhelm the little ſenſe which is left among us; and ſettle in one dull and ſtagnant pool of ſentimental inſipidity.—THEREFORE,

"*He'll* have the current in this place *damm'd* up †."

† Shakeſpeare's Henry VIth, 2d part.

ART.

ART. VII. *Obſervations on the Blood.* By William Hey, F. R. S. Surgeon to the General Infirmary at Leeds, and Member of the Corporation of Surgeons in London. 8vo. 1s 6d. Wallis. 1779.

MR. Hey begins his pamphlet, by ſome remarks on the great ignorance, or inattention, obſervable in writers, with reſpect to ſome of the plaineſt facts relative to blood drawn from the body; and of this, he gives ſome extraordinary inſtances. He declares, however, that he ſhall confine his preſent diſcuſſions to the ſentiments of thoſe eminent perſons, Dr. Heberden, and the late Mr. Hewſon, on this ſubject.

Phyſicians have, in general, ſuppoſed, that the increaſed action of the blood-veſſels in inflammatory diſeaſes, increaſes the tendency to concretion in the craſſamentum. A contrary doctrine was, however, publiſhed, for the firſt time, as Mr. Hey ſuppoſes, by Dr. George Fordyce, in his *Elements of the Practice of Phyſic.* If, however, he had conſulted the *ſecond* edition of Mr. Hewſon's *Experimental Inquiry*, he would have found, that the author (*note* to p. 51.) aſſerts, that moſt of the facts contained in his book, were mentioned publicly at his anatomical lectures ever ſince the year 1767, and ſome of them before that time. The new doctrine, therefore, belongs of right to Mr. Hewſon. This doctrine is, that inflammation, inſtead of increaſing, leſſens the diſpoſition of blood to coagulate, and inſtead of thickening, thins it, at leaſt its coagulable part. And Mr. Hey, inſtead of controverting this fundamental principle, admits as a fact, that the ſurface of blood which is about to form a cruſt of ſize, remains much longer fluid, than that of blood in different circumſtances. So far, then, they agree; but Mr. Hewſon ſuppoſes, that what floats on the ſurface of ſuch blood is coagulable lymph, attenuated by the increaſed action of the blood-veſſels: whereas Mr. Hey contends, that it is the coagulable lymph diluted with ſerum. We muſt own, that the ſet of experiments which Mr. Hey produces here, to prove (what nobody would doubt) that the ſizy cruſt of blood really contains a watery or ſerous part, does not ſeem to us at all concluſive againſt the opinion of Mr. Hewſon, who, by uſing the term *attenuated*, certainly meant to convey the idea of its being of a dilute or aqueous conſiſtence. The *cauſe* here may be different; but the *effect*, as far as diſcoverable by experiment, will certainly be the ſame; dilution and attenuation being qualities not diſtinguiſhable, as we imagine, by common ſenſible teſts.

That Mr. Hey himſelf has not the cleareſt ideas on this ſubject, we are apt to ſuſpect, by comparing two paſſages at a ſmall diſtance in his pamphlet. He ſays, p. 13. "I allow, that the

blood upon which a ſizy cruſt is found, generally looks thinner, as it flows from the vein, than the blood of a healthy perſon, on which there is no ſize; but this thinneſs, I apprehend, is chiefly owing to the *increaſed quantity of ſerum*, which ſuch blood contains.' At p. 21. we find him ſaying, 'It ſeems ſtrange to me, that Mr. Hewſon ſhould have taken no notice of the *increaſed quantity of coagulable lymph*, found in the blood of perſons labouring under inflammatory diſorders, though this is one of the moſt ſtriking circumſtances attending the ſubject.' How theſe two oppoſite principles in the blood (one giving it denſity, and the other tenuity) can both be augmented at the ſame time, and from the ſame cauſe, we own ourſelves at a loſs to conceive.

The moſt important and direct attack upon Mr. Hewſon's accuracy in experiment, is the relation of the phenomena obſerved by Mr. Hey, in blood caught in different cups, during the dying ſtate of ſlaughtered animals. Mr. Hey almoſt conſtantly found (and of the fidelity of his narration we cannot doubt) that the blood firſt received 'was more fluid as it flowed, and more florid than the reſt; yet coagulated in the leaſt time, had the moſt firm craſſamentum, and threw off the greateſt quantity of ſerum. That which was laſt received, flowed the moſt ſlowly, appeared the moſt viſcid and dark coloured during flowing, was the lateſt in coagulating completely, had the ſofteſt craſſamentum, and threw off the leaſt quantity of ſerum.' Theſe reſults are directly contrary to thoſe related by Mr. Hewſon. In the *ſecond edition* of the *Experimental Inquiry*, however, ſome variation in the appearances on this experiment is acknowledged, though not enough to account for ſo oppoſite a general reſult. One cauſe of fallacy, indeed, we diſcern, in the different idea annexed to the term *coagulation*. Mr. Hey obſerves, that the laſt blood was more viſcid as it flowed, though it was the longeſt in coagulating completely. Now viſcidity differs only in degree from coagulation, and therefore this might appear to Mr. Hewſon as a very ſpeedy, though incomplete, coagulation.

We have entered more particularly on the defence of Mr. Hewſon, than we uſually do of a party in a controverſy, merely becauſe he is no longer living to defend himſelf; and we will venture to aſſert, that experimental philoſophy ſuſtained a loſs in him, which, amidſt the number who purſue a ſimilar path, will not ſoon be repaired.

Mr. Hey goes on, to make ſome obſervations on the changes in the appearance of blood drawn at different ſtages of inflammatory diſeaſes—on the various appearances of blood drawn at one operation, and the circumſtances which occaſion this variety—on the effects of ligature; of pregnancy, &c. With reſpect

to

to Dr. Heberden's query, "Is the fizy covering which is often ſeen upon blood, of any uſe in directing the method of cure?" He anſwers; that though a mere appearance of fize alone gives no certain direction, yet this, together with the thickneſs and denſity of the fizy covering, and the tenacity of the craſſamentum, conjointly, affords uſeful information.

On the whole, there are many detached obſervations in this ſhort publication, which may be attended to with advantage by practitioners: at the ſame time, we are obliged to obſerve, that a want of method and connexion in its ſeveral parts, and a degree of inaccuracy and confuſion in ſome of the leading ideas, render it much leſs ſatisfactory, in a philoſophical view, than we ſhould have expected from the character of the writer, and the apparent perſpicuity of his narrations.

ART. VIII. *Dialogues concerning Natural Religion.* By David Hume, Eſq; 8vo. 4s. Sewed. Robinſon. 1779.

WE have here a very elaborate performance. It treats on the moſt important and intereſting ſubject that can poſſibly employ the thoughts of a reaſonable being. It is written with great elegance; in the true ſpirit of ancient dialogue; and, in point of compoſition, is equal, if not ſuperior, to any of Mr. Hume's other writings. Nothing new, however, is advanced on the ſubject. The Author, indeed, has attempted little more than to throw the moſt exceptionable parts of his philoſophical works into a new form, and to preſent them in a different dreſs.

The converſation is ſupported by CLEANTHES, DEMEA, and PHILO.—Cleanthes, to uſe Mr. Hume's own words, is a perſon of an accurate philoſophical turn; Philo, a careleſs ſceptic; and Demea, a rigid, inflexible, orthodox divine. Cleanthes, however, defends a good cauſe very feebly, and is by no means entitled to the character of an accurate philoſopher. Demea ſupports the character of a ſour, croaking divine, very tolerably; but PHILO is the hero of the piece; and it muſt be acknowledged, that he urges his objections with no inconſiderable degree of acuteneſs and ſubtlety.

We ſhall endeavour to give our Readers a conciſe, but clear view, of what is advanced by each of the ſpeakers; and, not to weaken the force of their arguments, we ſhall give their own words.

'No man; no man, at leaſt,' ſays Demea, 'of common ſenſe, I am perſuaded, ever entertained a ſerious doubt of the being of a God. The queſtion is not concerning the BEING, but the NATURE of GOD. This I affirm, from the infirmities of human underſtanding, to be altogether incomprehenſible and unknown to us. The eſſence of that ſupreme mind, his attributes, the manner of his

exiſtence, the very nature of his duration; theſe, and every particular, which regards ſo divine a Being, are myſterious to men. Finite, weak, and blind creatures, we ought to humble ourſelves in his auguſt preſence, and, conſcious of our frailties, adore in ſilence his infinite perfections, which eye hath not ſeen, ear hath not heard, neither hath it entered into the heart of man to conceive. They are covered in a deep cloud from human curioſity: it is profaneneſs to attempt penetrating through theſe ſacred obſcurities; and next to the impiety of denying his exiſtence, is the temerity of prying into his nature and eſſence, decrees and attributes.——

'The ancient Platoniſts were the moſt religious and devout of all the Pagan philoſophers: yet many of them, particularly Plotinus, expreſsly declare, that intellect or underſtanding is not to be aſcribed to the Deity, and that our moſt perfect worſhip of him conſiſts, not in acts of veneration, reverence, gratitude, or love; but in a certain myſterious ſelf-annihilation, or total extinction of all our faculties. Theſe ideas are, perhaps, too far ſtretched; but ſtill it muſt be acknowledged, that, by repreſenting the Deity as comprehenſible, and ſimilar to a human mind, we are guilty of the groſſeſt and moſt narrow partiality, and make ourſelves the model of the whole univerſe ——

'It is my opinion, that each man feels, in a manner, the truth of religion within his own breaſt; and from a conſciouſneſs of his imbecility and miſery, rather than from any reaſoning, is led to ſeek protection from that Being, on whom he and all nature is dependent. So anxious, or ſo tedious, are even the beſt ſcenes of life, that futurity is ſtill the object of all our hopes and fears. We inceſſantly look forward, and endeavour, by prayers, adoration, and ſacrifice, to appeaſe thoſe unknown powers, whom we find, by experience, ſo able to afflict and oppreſs us. Wretched creatures that we are! what reſource for us amidſt the innumerable ills of life, did not religion ſuggeſt ſome methods of atonement, and appeaſe thoſe terrors, with which we are inceſſantly agitated and tormented?——The miſeries of life, the unhappineſs of man, the general corruptions of our nature, the unſatisfactory enjoyment of pleaſures, riches, honours; theſe phraſes have become almoſt proverbial in all languages. And who can doubt of what all men declare from their own immediate feeling and experience?——Look round this library of Cleanthes. I *ſhall* venture to affirm, that, except Authors of particular ſciences, ſuch as chymiſtry or botany, who have no occaſion to treat of human life, there is ſcarce one of thoſe innumerable writers, from whom the ſenſe of human miſery has not, in ſome paſſage or other, extorted a complaint and confeſſion of it. At leaſt, the chance is entirely on that ſide; and no one Author has ever, ſo far as I can recollect, been ſo extravagant as to deny it.——The whole earth, believe me, Philo, is curſed and polluted. A perpetual war is kindled among all living creatures. Neceſſity, hunger, want, ſtimulate the ſtrong and courageous; fear, anxiety, terror, agitate the weak and infirm. The firſt entrance into life gives anguiſh to the new born infant and to its wretched parent: weakneſs, impotence, diſtreſs, attend each ſtage of that life: and 'tis at laſt finiſhed in agony and horror.—Though the external inſults from animals, from men,

men, from all the elements, which assault us, form a frightful catalogue of woes, they are nothing in comparison of those, which arise within ourselves, from the distempered condition of our mind and body. How many lie under the lingering torment of diseases? And the disorders of the mind, though more secret, are not perhaps less dismal and vexatious. Remorse, shame, anguish, rage, disappointment, anxiety, fear, dejection, despair; who has ever passed through life without cruel inroads from these tormentors? How many have scarcely ever felt any better sensations? Labour and poverty, so abhorred by every one, are the certain lot of the far greater number: and those few privileged persons, who enjoy ease and opulence, never reach contentment or true felicity. All the goods of life united would not make a very happy man: but all the ills united would make a wretch indeed; and any one of them almost (and who can be free from every one?) nay often the absence of one good (and who can possess all?) is sufficient to render life ineligible.———

'Nothing can be more surprising than to find a topic like this, concerning the wickedness and misery of man, charged with no less than atheism and profaneness. Have not all pious divines and preachers, who have indulged their rhetoric on so fertile a subject; have they not easily, I say, given a solution of any difficulties which may attend it? This world is but a point in comparison of the universe: this life but a moment in comparison of eternity. The present evil phenomena, therefore, are rectified in other regions, and in some future period of existence. And the eyes of men, being then opened to larger views of things, see the whole connection of general laws; and trace, with adoration, the benevolence and rectitude of the Deity, through all the mazes and intricacies of his providence.'

Such are the sentiments of the rigid, inflexible, orthodox DEMEA; such are the arguments which he employs to prove the mysterious, incomprehensible nature of the Deity, and by which he endeavours to shew, that the infirmities of our nature do not permit us to attain any ideas, which in the least correspond to the ineffable sublimity of the divine attributes. Let us now hear what the 'accurate' philosopher CLEANTHES says.

Demea asserts, as we have already mentioned, that the present evil phenomena are rectified in some future period of existence.———'No! replied Cleanthes, No! These arbitrary suppositions can never be admitted, contrary to matter of fact, visible and uncontroverted. Whence can any cause be known but from its known effects? Whence can any hypothesis be proved but from the apparent phenomena? To establish one hypothesis upon another is building entirely in the air; and the utmost we ever attain, by these conjectures and fictions, is to ascertain the bare possibility of our opinion; but never can we, upon such terms, establish its reality.

'The only method of supporting divine benevolence (and it is what I willingly embrace), is to deny absolutely the misery and wickedness of man. Your representations are exaggerated: your melancholy views mostly fictitious: your inferences contrary to fact and experience. Health is more common than sickness; pleasure than pain; happiness than misery. And for one vexation, which we

we meet with, we attain, upon computation, a hundred enjoyments.———

'I have been apt to ſuſpect,' ſays this *accurate philoſopher*, 'the frequent repetition of the word *infinite*, which we meet with in all theological writers, to favour more of panegyric than of philoſophy, and that any purpoſes of reaſoning, and even of religion, would be better ſerved, were we to reſt contented with more accurate and more moderate expreſſions. The terms, *admirable, excellent, ſuperlatively great, wiſe, and holy*; theſe ſufficiently fill the imaginations of men; and any thing beyond, beſides that it leads into abſurdities, has no influence on the affections or ſentiments. Thus, in the preſent ſubject, if we abandon all human analogy, as ſeems your intention, Demea, I am afraid we abandon all religion, and retain no conception of the great object of our adoration. If we preſerve human analogy, we muſt for ever find it impoſſible to reconcile any mixture of evil in the univerſe with infinite attributes; much leſs, can we ever prove the latter from the former. But ſuppoſing the Author of Nature to be finitely perfect,' (a ſtrange ſuppoſition, ſurely!) 'though far exceeding mankind; a ſatisfactory account may then be given of natural and moral evil, and every untoward phenomenon be explained and adjuſted. A leſs evil may then be choſen, in order to avoid a greater; inconveniences be ſubmitted to, in order to reach a deſirable end; and, in a word, benevolence, regulated by wiſdom, and limited by neceſſity may produce juſt ſuch a world as the preſent.'

The principal points which Cleanthes endeavours to eſtabliſh are,—that the works of nature are ſimilar to thoſe of art; that the Deity is ſimilar to a human mind and underſtanding, and that our ideas of his attributes, as far as they go, are juſt and adequate, and correſpondent to his real nature.

'Look round the world, ſays he, contemplate the whole and every part of it; you will find it to be nothing but one great machine, ſubdivided into an infinite number of leſſer machines, which again admit of ſubdiviſions, to a degree beyond what human ſenſes and faculties can trace and explain. All theſe various machines, and even their moſt minute parts are adjuſted to each other with an accuracy, which raviſhes into admiration all men, who have ever contemplated them. The curious adapting of means to ends, throughout all nature, reſembles exactly, though it much exceeds, the productions of human contrivance, of human deſign, thought, wiſdom, and intelligence. Since therefore the effects reſemble each other, we are led to infer, by all the rules of analogy, that the cauſes alſo reſemble; and that the Author of Nature is ſomewhat ſimilar to the mind of man; though poſſeſſed of much larger faculties, proportioned to the grandeur of the work, which he has executed. By this argument *a poſteriori*, and by this argument alone, do we prove at once the exiſtence of a Deity, and his ſimilarity to human mind and intelligence.'

In regard to the argument *a priori*, as it is called, Cleanthes endeavours to ſhew its fallacy, and that it is of very little conſequence to the cauſe of true piety or religion.

'I ſhall

'I ſhall begin, ſays he, with obſerving, that there is an evident abſurdity in pretending to demonſtrate a matter of fact, or to prove it by any argument *a priori*. Nothing is demonſtrable, unleſs the contrary implies a contradiction. Nothing, that is diſtinctly conceivable, implies a contradiction. Whatever we conceive as exiſtent, we can alſo conceive as non-exiſtent. There is no being, therefore, whoſe non-exiſtence implies a contradiction. Conſequently there is no being, whoſe exiſtence is demonſtrable. I propoſe this argument as entirely deciſive, and am willing to reſt the whole controverſy upon it.'

Cleanthes, our Readers have already ſeen, is of opinion that the aſcribing of *infinite* perfections to the Deity leads into abſurdities, and has no influence on the affections or ſentiments; and that, if we ſuppoſe the Author of Nature to be *finitely* perfect, we may give a ſatisfactory account of natural and moral evil, explain and adjuſt every untoward phenomenon.

Now, if the Author of Nature be *finitely* perfect, his perfections are limited, or, in other words, he is an imperfect Being; and yet Cleanthes, in another paſſage, ſays that he is a Being perfectly good, wiſe, and powerful.

'The moſt agreeable reflection, ſays he, which it is poſſible for human imagination to ſuggeſt, is that of genuine Theiſm, which repreſents us as the workmanſhip of a Being perfectly good, wiſe, and powerful; who created us for happineſs, and who, having implanted in us immeaſurable deſires of good, will prolong our exiſtence to all eternity, and will transfer us into an infinite variety of ſcenes in order to ſatisfy thoſe deſires, and render our felicity complete and durable. Next to ſuch a Being himſelf (if the compariſon be allowed) the happieſt lot which we can imagine, is that of being under his guardianſhip and protection.'——O SI SIC OMNIA!

It is not our buſineſs to anſwer Mr. Hume, but it is obvious to remark, that a Being *finitely* perfect, cannot be *perfectly* wiſe and good. The character of Cleanthes, therefore, is not conſiſtent; nor is it properly ſupported; for an accurate philoſopher ſhould have ſhewn, clearly and diſtinctly, upon philoſophical principles, by what ſteps he roſe to the idea of a perfectly wiſe and good Being, and what reaſons he had for concluding that this Being would prolong our exiſtence to all eternity, and make us completely happy.

But we now proceed to lay before our Readers Mr. Hume's own ſentiments in the character of the 'careleſs ſceptic,' PHILO.—He acknowledges that a purpoſe, an intention, a deſign, ſtrikes every where the moſt ſtupid thinker, the moſt careleſs obſerver of nature, that no man can be ſo hardened in abſurd ſyſtems, as at all times to reject it; that in many views of the univerſe, and of its parts, particularly the latter, the beauty and fitneſs of final cauſes ſtrike us with ſuch irreſiſtible force, that all objections appear (what he believes they really are)

mere cavils and ſophiſms; and that we cannot then imagine how it was ever poſſible for us to lay any ſtreſs on them. But there is no view of human life, he tells us, from which, without the greateſt violence, we can infer the moral attributes, or learn infinite benevolence, conjoined with infinite power and infinite wiſdom, which we muſt diſcover by the eyes of faith alone. He thinks it extremely unreaſonable to form our ideas of the Author of Nature from our experience of the narrow productions of human deſign and invention, and ſays that it is impoſſible for us to tell, from our limited views, whether the preſent ſyſtem of things deſerves any conſiderable praiſe, if compared to other poſſible, and even real ſyſtems.

'Could a peaſant, ſays he, if the ÆNEID were read to him, pronounce that poem to be abſolutely faultleſs, or even aſſign to it its proper rank among the productions of human wit, he, who had never ſeen any other production?

'But were this world ever ſo perfect a production, it muſt ſtill remain uncertain, whether all the excellencies of the work can juſtly be aſcribed to the workman. If we ſurvey a ſhip, what an exalted idea muſt we form of the ingenuity of the carpenter, who framed ſo complicated, uſeful, and beautiful a machine! And what ſurprize muſt we feel, when we find him a ſtupid mechanic, who imitated others, and copied an art, which, through a long ſucceſſion of ages, after multiplied trials, miſtakes, corrections, deliberations, and controverſies, had been gradually improving! Many worlds might have been botched and bungled, throughout an eternity, ere this ſyſtem was ſtruck out: much labour loſt: many fruitleſs trials made: and a ſlow, but continued improvement carried on during infinite ages in the art of world making. In ſuch ſubjects, who can determine, where the truth, nay, who can conjecture where the probability, lies, amidſt a great number of hypotheſes which may be propoſed, and a ſtill greater number, which may be imagined?——

'In a word, CLEANTHES, a man, who follows your hypotheſis, is able, perhaps, to aſſert, or conjecture, that the univerſe, ſometime, aroſe from ſomething like deſign: but beyond that poſition he cannot aſcertain one ſingle circumſtance, and is left afterwards to fix every point of his theology, by the utmoſt licence of fancy and hypotheſis. This world, for aught he knows, is very faulty and imperfect, compared to a ſuperior ſtandard; and was only the firſt rude eſſay of ſome infant Deity, who afterwards abandoned it, aſhamed of his lame performance: it is the work only of ſome dependent, inferior Deity; and is the object of deriſion to his ſuperiors: it is the production of old age and dotage in ſome ſuperannuated Deity; and ever ſince his death, has run on at adventure, from the firſt impulſe and active force, which it received from him. You juſtly give ſigns of horror, DEMEA, at theſe ſtrange ſuppoſitions: but theſe, and a thouſand more of the ſame kind, are CLEANTHES's ſuppoſitions, not mine.——

'There occurs to me another hypotheſis, which muſt acquire an air of probability from the method of reaſoning ſo much inſiſted on by

by CLEANTHES. That like effects arise from like causes: this principle he supposes the foundation of all religion. But there is another principle of the same kind, no less certain, and derived from the same source of experience; that where several known circumstances are observed to be similar, the unknown will also be found similar. Thus, if we see the limbs of a human body, we conclude, that it is also attended with a human head, though hid from us. Thus, if we see, through a chink in a wall, a small part of the sun, we conclude, that were the wall removed, we should see the whole body. In short, this method of reasoning is so obvious and familiar, that no scruple can ever be made with regard to its solidity.

'Now if we survey the universe, so far as it falls under our knowledge, it bears a great resemblance to an animal or organized body, and seems actuated with a like principle of life and motion. A continual circulation of matter in it produces no disorder; a continual waste in every part is incessantly repaired: the closest sympathy is perceived throughout the entire system; and each part or member, in performing its proper offices, operates both to its own preservation and to that of the whole. The world then, I infer, is an animal, and the Deity is the SOUL of the world, actuating it, and actuated by it.———

'Were I obliged to defend any particular system (which I never willingly should do), I esteem none more plausible, than that which ascribes an eternal, inherent principle of order to the world; though attended with great and continual revolutions and alterations. This at once solves all difficulties; and if the solution, by being so general, is not entirely complete and satisfactory, it is, at least, a theory, that we must, sooner or later, have recourse to, whatever system we embrace.———

'Our friend CLEANTHES asserts, that since no question of fact can be proved otherwise than by experience, the existence of a Deity admits not of proof from any other medium. The world, says he, resembles the works of human contrivance: therefore its cause must also resemble that of the other. Here we may remark, that the operation of one very small part of nature, to wit man, upon another very small part, to wit, that inanimate matter lying within his reach, is the rule, by which CLEANTHES judges of the origin of the whole; and he measures objects, so widely disproportioned, by the same individual standard. But to wave all objections drawn from this topic; I affirm that there are other parts of the universe (besides the machines of human invention) which bear still a greater resemblance to the fabric of the world, and which therefore afford a better conjecture concerning the universal origin of this system. These parts are animals and vegetables. The world plainly resembles more an animal or a vegetable, than it does a watch or a knitting loom. Its cause, therefore, it is more probable, resembles the cause of the former. The cause of the former is generation or vegetation. The cause, therefore, of the world, we may infer to be something similar or analogous to generation or vegetation.

'But how is it conceivable, said DEMEA, that the world can arise from any thing similar to vegetation or generation? Very easily, replied

plied PHILO. In like manner as a tree ſheds its ſeed into the neighbouring fields, and produces other trees; ſo the great vegetable, the world, or this planetary ſyſtem, produces within itſelf certain ſeeds, which, being ſcattered into the ſurrounding chaos, vegetate into new worlds. A comet, for inſtance, is the ſeed of a world; and after it has been fully ripened, by paſſing from ſun to ſun, and ſtar to ſtar, it is at laſt toſt into the unformed elements, which every where ſurround this univerſe, and immediately ſprouts up into a new ſyſtem.———

'I have all along aſſerted, and ſtill aſſert, that we have no *data* to eſtabliſh any ſyſtem of coſmogony. Our experience, ſo imperfect in itſelf, and ſo limited both in extent and duration, can afford no probable conjecture concerning the whole of things. But if we muſt needs fix on ſome hypotheſis; by what rule, pray, ought we to determine our choice? Is there any other rule than the greater ſimilarity of the objects compared? And does not a plant or an animal, which ſprings from vegetation or generation, bear a ſtronger reſemblance to the world, than does any artificial machine, which ariſes from reaſon and deſign?———

'In this little corner of the world alone, there are four principles, *Reaſon*, *Inſtinct*, *Generation*, *Vegetation*, which are ſimilar to each other, and are the cauſes of ſimilar effects. What a number of other principles may we naturally ſuppoſe in the immenſe extent and variety of the univerſe, could we travel from planet to planet, and from ſyſtem to ſyſtem, in order to examine each part of this mighty fabric? Any one of theſe four principles above mentioned (and a hundred others which lie open to our conjecture) may afford us a theory, by which to judge of the order of the world; and it is a palpable and egregious partiality, to confine our view entirely to that principle, by which our own minds operate. Were this principle more intelligible on that account, ſuch a partiality might be ſomewhat excuſable; but reaſon, in its internal fabric and ſtructure, is really as little known to us as inſtinct or vegetation; and perhaps even that vague, undeterminate word, *Nature*, to which the vulgar refer every thing, is not at the bottom more inexplicable. The effects of theſe principles are all known to us from experience: but the principles themſelves, and their manner of operation are totally unknown: nor is it leſs intelligible, or leſs conformable to experience to ſay, that the world aroſe by vegetation from a ſeed ſhed by another world, than to ſay that it aroſe from a divine reaſon or contrivance, according to the ſenſe in which CLEANTHES underſtands it.———

'That vegetation and generation, as well as reaſon, are experienced to be principles of order in nature, is undeniable. If I reſt my ſyſtem of coſmogony on the former, preferably to the latter, 'tis at my choice. The matter ſeems entirely arbitrary. And when CLEANTHES aſks me what is the cauſe of my great vegetative or generative faculty, I am equally intitled to aſk him the cauſe of his great reaſoning principle. Theſe queſtions we have agreed to forbear on both ſides; and it is chiefly his intereſt on the preſent occaſion to ſtick to this agreement. Judging by our limited and imperfect

fect experience, generation has ſome privileges above reaſon: for we ſee every day the latter ariſe from the former, never the former from the latter.'———

PHILO proceeds to inform us that he could, in an inſtant, propoſe various other ſyſtems of coſmogony, which would have ſome faint appearance of truth; though it is a thouſand, a million to one, he ſays, if any one of them were the true ſyſtem.—Motion, we are told, in many inſtances, from gravity, from elaſticity, from electricity, begins in matter, without any known voluntary agent, and to ſuppoſe always, in theſe caſes, an unknown voluntary agent, is mere hypotheſis; and hypotheſis attended with no advantage; the beginning of motion in matter itſelf being as conceivable *a priori* as its communication from mind and intelligence.

'All religious ſyſtems, it is confeſſed, ſays he, are ſubject to great and inſuperable difficulties. Each diſputant triumphs in his turn; while he carries on an offenſive war, and expoſes the abſurdities, barbarities, and pernicious tenets of his antagoniſt. But all of them, on the whole, prepare a complete triumph for the *Sceptic*; who tells them, that no ſyſtem ought ever to be embraced with regard to ſuch ſubjects: for this plain reaſon, that no abſurdity ought ever to be aſſented to with regard to any ſubject. A total ſuſpenſe of judgment is here our only reaſonable reſource. And if every attack, as is commonly obſerved, and no defence, among theologians, is ſucceſsful; how complete muſt be *his* victory, who remains always, with all mankind, on the offenſive, and has himſelf no fixed ſtation or abiding city, which he is ever, on any occaſion, obliged to defend?'

PHILO, in a word, is of opinion, that as no ſyſtem of coſmogony ought ever to be received from a ſlight analogy, ſo neither ought any to be rejected on account of a ſmall incongruity; ſince that is an inconvenience, from which we can juſtly pronounce no one to be exempted.

The object of that curious artifice and machinery, which nature has diſplayed in all animals, PHILO tells us, is the preſervation alone of individuals and propagation of the ſpecies. It ſeems enough for her purpoſe, he ſays, if ſuch a rank be barely upheld in the univerſe, without any care or concern for the happineſs of the members that compoſe it. No reſource for this purpoſe: no machinery, in order merely to give pleaſure or eaſe; no fund of pure joy and contentment: no indulgence without ſome want or neceſſity, accompanying it. At leaſt, the few phenomena of this nature, we are told, are overbalanced by oppoſite phenomena of ſtill greater importance.

'Allowing, ſays he, what never will be believed, at leaſt, what can never poſſibly be proved, that animal, or at leaſt, human happineſs in this life exceeds its miſery; we have yet done nothing; for this is not, by any means, what we expect from infinite power, infinite wiſdom, and infinite goodneſs. Why is there any miſery at all

all in the world? Not by chance ſurely. From ſome cauſe then. Is it from the intention of the Deity? But he is perfectly benevolent. Is it contrary to his intention? But he is almighty. Nothing can ſhake the ſolidity of this reaſoning, ſo ſhort, ſo clear, ſo deciſive; except we aſſert, that theſe ſubjects exceed all human capacity, and that our common meaſures of truth and falſehood are not applicable to them; a topic, which I have all along inſiſted on, but which you have, from the beginning, rejected with ſcorn and indignation.

'But I will be contented to retire ſtill from this intrenchment! for I deny, CLEANTHES, that you can ever force me in it: I will allow, that pain or miſery in man is *compatible* with infinite power and goodneſs in the Deity, even in your ſenſe of theſe attributes: what are you advanced by all theſe conceſſions? A mere poſſible compatibility is not ſufficient. You muſt *prove* theſe pure, unmixt, uncontrollable attributes from the preſent mixt and confuſed phenomena, and from theſe alone. A hopeful undertaking! Were the phenomena ever ſo pure and unmixt, yet being finite, they would be inſufficient for that purpoſe. How much more, where they are alſo ſo jarring and diſcordant?'

There ſeem to be *four* circumſtances, PHILO ſays, on which depend all, or the greateſt part of the ills, that moleſt ſenſible creatures, none of which appear to human reaſon, in the leaſt degree, neceſſary or unavoidable; nor can we ſuppoſe them ſuch, without the utmoſt licence of imagination.

The *firſt* circumſtance which introduces evil, we are told, is that contrivance of œconomy or the animal creation, by which pains as well as pleaſures are employed to excite all creatures to action, and make them vigilant in the great work of ſelf-preſervation. Now pleaſure alone, in its various degrees, ſeems to human underſtanding ſufficient to this purpoſe.—The *ſecond* circumſtance is, the conducting of the world by general laws; and this ſeems no way neceſſary to a very perfect being.—The *third* circumſtance is, the great frugality, with which all powers and faculties are diſtributed to every particular being. Nature, 'tis ſaid, ſeems to have formed an exact calculation of the neceſſities of her creatures; and like a *rigid maſter*, has afforded them little more powers or endowments, than what are ſtrictly ſufficient to ſupply thoſe neceſſities. An *indulgent parent* would have beſtowed a large ſtock, in order to guard againſt accidents, and ſecure the happineſs and welfare of the creature, in the moſt unfortunate concurrence of circumſtances. Every courſe of life would not have been ſo ſurrounded with precipices, that the leaſt departure from the true path, by miſtake or neceſſity, muſt involve us in miſery and ruin. Some reſerve, ſome fund would have been provided to enſure happineſs; nor would the powers and the neceſſities have been adjuſted with ſo rigid an œconomy.

The *fourth* circumſtance, whence ariſes the evil and miſery of the univerſe, is the inaccurate workmanſhip of all the ſprings

and principles of the great machine of nature. One would imagine, PHILO ſays, that this grand production had not received the laſt hand of the maker; ſo little finiſhed is every part, and ſo coarſe are the ſtrokes with which it is executed.

'On the concurrence, then, continues he, of theſe *four* circumſtances does all, or the greateſt part of natural evil depend. Were all living creatures incapable of pain, or were the world adminiſtered by particular volitions, evil never could have found acceſs into the univerſe; and were animals endowed with a large ſtock of powers and faculties, beyond what ſtrict neceſſity requires; or were the ſeveral ſprings and principles of the univerſe ſo accurately framed, as to preſerve always the juſt temperament and medium; there muſt have been very little ill in compariſon of what we feel at preſent. What then ſhall we pronounce on this occaſion? Shall we ſay, that theſe circumſtances are not neceſſary, and that they might eaſily have been altered in the contrivance of the univerſe? This deciſion ſeems too preſumptuous for creatures, ſo blind and ignorant. Let us be more modeſt in our concluſions. Let us allow, that, if the goodneſs of the Deity (I mean a goodneſs like the human) could be eſtabliſhed on any tolerable reaſons *a priori*, theſe phenomena, however untoward, would not be ſufficient to ſubvert that principle; but might eaſily, in ſome unknown manner, be reconcilable to it. But let us ſtill aſſert, that as this goodneſs is not antecedently eſtabliſhed, but muſt be inferred from the phenomena, there can be no grounds for ſuch an inference, while there are ſo many ills in the univerſe, and while theſe ills might ſo eaſily have been remedied, as far as human underſtanding can be allowed to judge on ſuch a ſubject. I am ſceptic enough to allow, that the bad appearances, notwithſtanding all my reaſonings, may be compatible with ſuch attributes as you ſuppoſe: but ſurely they can never prove theſe attributes. Such a concluſion cannot reſult from ſcepticiſm; but muſt ariſe from the phenomena, and from our confidence in the reaſonings, which we deduce from theſe phenomena.'

In regard to the influence of religious principles on the conduct of mankind, PHILO ſays, it is certain from experience, that the ſmalleſt grain of natural honeſty and benevolence has more effect on men's conduct, than the moſt pompous views, ſuggeſted by theological theories and ſyſtems. And when we have to do with a man who makes a great profeſſion of religion and devotion; this, we are told, has no other effect upon ſeveral, who paſs for prudent, than to put them on their guard, leſt they be cheated and deceived by him. He further ſays, that the ſteady attention alone to ſo important an intereſt as that of eternal ſalvation, is apt to extinguiſh the benevolent affections, and beget a narrow, contracted ſelfiſhneſs; and that when ſuch a temper is encouraged, it eaſily eludes all the general precepts of charity and benevolence. In regard to the worſhip of the Deity, hear what he ſays:

'*To know God*, ſays SENECA, *is to worſhip him.* All other worſhip is indeed abſurd, ſuperſtitious, and even impious. It degrades

him to the low condition of mankind, who are delighted with intreaty, ſolicitation, preſents, and flattery. Yet is this impiety the ſmalleſt of which ſuperſtition is guilty. Commonly, it depreſſes the Deity far below the condition of mankind; and repreſents him as a capricious demon, who exerciſes his power without reaſon, and without humanity. And were that divine Being diſpoſed to be offended at the vices and follies of ſilly mortals, who are his own workmanſhip; ill would it ſurely fare with the votaries of moſt popular ſuperſtitions. Nor would any of the human race merit his *favour*, but a very few, the philoſophical theiſts, who entertain, or rather indeed endeavour to entertain, ſuitable notions of his divine perfections: as the only perſons, intitled to his *compaſſion* and *indulgence*, would be the philoſophical ſceptics, a ſect almoſt equally rare, who, from a natural diffidence of their own capacity, ſuſpend, or endeavour to ſuſpend, all judgment with regard to ſuch ſublime and ſuch extraordinary ſubjects.'

Such are the ſentiments, ſuch the doctrines contained in the Dialogues before us; and it is natural now, ſurely, to aſk, what gratitude is due to Mr. Hume for this legacy to the public? If the principles which he has laboured with ſo much zeal and earneſtneſs to eſtabliſh be true, the wicked are ſet free from every reſtraint but that of the laws; the virtuous are robbed of their moſt ſubſtantial comforts; every generous ardor of the human mind is damped; the world we live in is a fatherleſs world; we are chained down to a life full of wretchedneſs and miſery; and we have no hope beyond the grave.

Mr. Hume had been long floating on the boundleſs and pathleſs ocean of ſcepticiſm; it is natural, therefore, to imagine that, in the evening of his day, he would have been deſirous of getting into ſome peaceful harbour; of breathing a pure air; of viewing a clear and unclouded ſky, free from thoſe unwholeſome miſts that hang over the gloomy regions of darkneſs and uncertainty; and of paſſing through the cloſing ſcenes of life with tranquillity and pleaſing hopes. But his love of paradox, his inordinate purſuit of literary fame, continued, whilſt life continued; it is ſcarce poſſible, indeed, with the utmoſt ſtretch of candour and charity, to aſſign any other motives for publiſhing what muſt ſhock the ſenſe and virtue of his fellow-mortals, or to reconcile it with the character of a good citizen, and a friend to mankind.

We know it will be ſaid, that Mr. Hume, notwithſtanding his principles, was a very benevolent and a very amiable man; we *know* he was, and are as ready to allow him all the praiſe he is intitled to, on account of his good qualities, as the warmeſt of his admirers. But, ſurely, it cannot be inferred from this, that principles have little or no effect on human conduct. A man, who is naturally of a cool diſpaſſionate turn of mind; of a ſtudious diſpoſition; whoſe education, fortune, and other accidental

cidental circumſtances, connect him with the upper ranks of life, may not only have faſhionable manners, be an agreeable companion, but may, by the mere force of natural temper, be a benevolent, good-humoured man, and act his part in life with great decency. But ſuppoſe that Mr. Hume's principles are let looſe among mankind, and generally adopted, what will then be the conſequence? Will thoſe who think they are to die like brutes, ever act like men? Their language will be, *let us eat and drink, for to-morrow we die.* When men are once led to believe that death puts a final period to their exiſtence, and are ſet free from the idea of their being accountable creatures, what is left to reſtrain them from the gratification of their paſſions but the authority of the laws? But the beſt ſyſtem of laws that can be formed by human wiſdom, is far from being ſufficient to prevent many of thoſe evils which break in upon the peace, order, and welfare of ſociety. A man may be a cruel huſband, a cruel father, a domeſtic tyrant; he may ſeduce his neighbour's wife or his daughter, without having any thing to fear from the law; and if he takes pleaſure in the gratification of his irregular appetites, is it to be ſuppoſed that he will not gratify them? What, indeed, is to reſtrain him?

But we leave it to our Readers to purſue theſe reflexions,—into which we were naturally led, and for which, we hope, we need make no apology.——Mr. Hume's Dialogues cannot poſſibly hurt any man of a philoſophical turn, or, indeed, any man of common ſenſe; and it is only the high reputation which the Author of them has ſo juſtly acquired by his other writings, and the influence of this reputation, that give them any claim to notice. They may ſerve, indeed, to confirm the giddy, the profligate, and the unprincipled in their prejudices againſt religion and virtue, but muſt be deſpiſed by every man who has the ſmalleſt grain of ſeriouſneſs and reflection. No virtuous father will ever recommend them to the peruſal of his ſon, except in point of compoſition; and every impartial judge muſt pronounce them unworthy of a writer of ſuch diſtinguiſhed abilities as Mr. HUME.

PAMPHILUS, a young man, who relates to HERMIPPUS the converſation which paſſed between Cleanthes, Philo, and Demea, concludes the Dialogues in the following manner.—— 'Upon a ſerious review of the whole, ſays he, I cannot but think, that Philo's principles are more probable than Demea's; but that thoſe of Cleanthes approach ſtill nearer to the truth.'—Our Readers will make their own comment upon this, and with them we leave it.

ART. IX. *A Supplement to Dr. Swift's Works:* Being a Collection of Miſcellanies in Proſe and Verſe; by the Dean, Dr. Delaney, Dr. Sheridan, Mrs. Johnſon, and others, his intimate Friends. Vol. II*. with Notes, and an Index by the Editor. Large 8vo. 6s. Printed for Nichols, and ſold by H. Payne, &c. 1779.

IT is the province of true wit to cultivate the barren and beautify the deformed. Nor doth it ſtop here. Its plaſtic hand forms worlds of its own, and moulds them into whatever ſhape it pleaſeth. It commands the deep abyſs of vacuity itſelf; —calls up new and unknown creations, and (as the firſt Lord of this ideal empire beautifully expreſſes it) 'gives to airy *nothings* a local habitation and a name.' Few writers have better illuſtrated this remark than Swift. He was a man of native genius. His fancy was inexhauſtible. His conceptions were lively and comprehenſive: and he had the peculiar felicity of conveying them in language equally correct, free, and perſpicuous. His penetration was as quick as intuition: and he was indeed the critic of nature. The high rank he holds in the republic of letters was owing, not to the indulgence of the times in which he wrote, but entirely to his own inconteſtable merit. Nothing could ſuppreſs his genius. Nothing could hinder the world's ſeeing it. The oppoſition of an unrelenting party in church and ſtate, and the perſonal enmity that was borne him by ſeveral of high rank and great influence, could not eclipſe the luſtre of his name, nor ſink in the ſmalleſt degree, that authority in literature which he claimed, and the world granted, as his right. By ſuch oppoſers, a genius of leſs force would have been totally cruſhed. But from him they were ſhaken, "like dew-drops from a lion's mane."

As his genius was of the firſt claſs, ſo were ſome of his virtues. He hath been accuſed of avarice, but with the ſame truth as he hath been accuſed of infidelity. In *detached* views, no man was more liable to be miſtaken. Even his genius and good ſenſe might be queſtioned, if we were only to read ſome paſſages of his writings. To judge fairly, and pronounce juſtly of him, as a man, and as an author, we ſhould examine the uniform tenor of his diſpoſition and conduct, and the general nature and deſign of his productions. In the latter, he will appear great—and in the former, good—notwithſtanding the puns and puerilities of the one, and the abſurdities and inconſiſtencies of the other. We had before formed our opinion of Dean Swift. This Supplement to his works hath confirmed it. We have read it with particular ſatisfaction: and though many things might have been omitted, yet, on the whole, we

* For a ſhort account of the firſt volume of this ſupplemental collection, ſee Review, vol. lv. p. 163.

think

think it a curious and valuable repoſitory of critical obſervations and biographical anecdotes.

The induſtrious and ingenious Editor hath inſerted ſeveral pieces in this collection, which, if not Swift's, bear ſo near a reſemblance to his pen, that they were generally aſcribed to him at the time of their firſt publication, or were at leaſt ſuppoſed to have been written with his concurrence, and under his eye. The 'Narrative of the ſeveral Attempts which the Diſſenters of Ireland have made for a Repeal of the Sacramental Teſt,' bears ſtrong internal marks of its author: Swift's hatred to the Diſſenters was indeed exceſſive. Doubtleſs his indignation tranſported him too far in his invectives againſt them. But he could not diſguiſe his ſentiments: and when he conceived an averſion, he generally expreſſed it in the moſt acrimonious terms. His perſonal and party prejudices made a capital part of his characteriſtic infirmities. He conſidered the Preſbyterians—eſpecially in Ireland, as a very formidable ſect: and he thought it his duty, as an avowed friend of the Church of England, to keep a ſtrict eye over their meaſures, and warn his friends, and the nation in general, of any inroads, which his jealouſy conceived they might at any time make, on the prerogatives and conſtitution of the hierarchy. Of their abilities he entertained the moſt deſpicable opinion. But he thought they had a great deal of that low cunning which the wiſeſt are not at all times properly guarded againſt. This idea was aſſociated in his mind, ſo conſtantly with Preſbyterianiſm, that he never could ſpeak or write about it, or whatever had connection with it, without a mixture of indignation and contempt. The perſon who is pointed out by name in this narrative, as the chief hero of the diſſenting intereſt in Ireland, at the time when the pamphlet was written, was a celebrated preacher in Dublin, who diſtinguiſhed himſelf by a Treatiſe on Epiſcopacy, and a diſpute with Archbiſhop King. He was called Boyſe, and was the father of Samuel Boyſe, the poet—of unfortunate memory!

This Supplement derives its chief value from the anecdotes which the Editor hath collected, to illuſtrate the character and writings of Dean Swift, and to throw light on ſome circumſtances that would have remained obſcure without them. We ſhall ſelect ſome that may be deemed the moſt curious and entertaining—beginning with an anecdote of his filial piety.

'His mother died in 1710, as appears by a memorandum in one of the account books, which Dr. Swift always made up yearly, and on each page entered minutely all his receipts and expences in every month, beginning his year from November 1. He obſerved the ſame method all his lifetime till his laſt illneſs. At the foot of that page, which includes his expences of the month of May, 1710, at the glebe houſe of Laracor, in the county of Meath, where he was then reſident, are thoſe remarkable words, which ſhow, at the ſame time, his filial piety, and the religious uſe which he thought it his

duty to make of that melancholy event. "*Mem.* On Wednesday, between ſeven and eight in the evening, May 10, 1710, I received a letter in my chamber at Laracor (Mr. Percival and Jo. Beaumont being by) from Mrs. F—— dated May 9, with one incloſed, ſent by Mrs. Worral at Leiceſter to Mrs. F——, giving an account that my dear mother, Mrs. Abigail Swift, died that morning, Monday, April 24, 1710, about ten o'clock, after a long ſickneſs: being ill all winter, and lame; and extremely ill about a month or ſix weeks before her death. I have now loſt my barrier between me and death. God grant I may live to be as well prepared for it as I confidently believe her to have been! If the way to heaven be through piety, truth, juſtice, and charity, ſhe is there. J. S."

'He always treated his mother, during her life, with the utmoſt duty and affection: and ſhe ſometimes *came* to Ireland to viſit him after his ſettlement at Laracor. She lodged at Mr. Brent's, the printer, in George's Lane, Dublin. She aſked Mrs. Brent, the landlady, "Whether ſhe could keep a ſecret?" She replied, "ſhe could very well." Upon which ſhe enjoined her not to make the matter public, which ſhe was now going to communicate to her. "I have a ſpark in this town, that I carried on a correſpondence with whilſt I was in England. He will be here preſently to pay his addreſſes, for he hath heard by this time of my arrival. But I would not have the matter known." Soon after this a rap was heard at the door, and Dr. Swift walked up ſtairs. Mrs. Brent retired: but after a little time ſhe was called, and then Mrs. Swift introduced her to her ſon, and ſaid, "This is my ſpark, I was telling you of. This is my lover: and indeed the only one I ſhall ever admit to pay their addreſſes to me." The Doctor ſmiled at his mother's humour, and afterwards paid his duty to her every day, unſuſpected by Mrs Brent, whom he invited ſome years afterwards to take care of his family affairs, when he became Dean of St. Patrick's: and when Mrs. Brent died, he continued her daughter, a poor widow, in the ſame office.'

Mr. Nichols hath preſerved a curious letter, addreſſed by Alderman Faulkner (the celebrated Peter Paragraph of one of Foote's comedies) to the late Earl of Cheſterfield. It contains ſome ſtriking anecdotes of Dean Swift, which his former biographers were unacquainted with. One of them reſpects Dr. Sacheverel; and ſeems to ſhow in what light he was privately held by the perſons who, in public, were the warmeſt partiſans of his cauſe. Dr. Sacheverel, in conſequence of a moſt impudent and inflammatory ſermon, preached before the Lord Mayor, on Nov. 5, 1709, was impeached at the bar of the Houſe of Lords, in the name of the Commons of Great Britain, for high crimes and miſdemeanors, &c. Having been tried before the Lords, and found guilty, he was ſilenced for the ſpace of three years,—and his ſermon was condemned to be burned by the hands of the common hangman, which ſentence was rigidly executed.

'When this affair was over (ſays Mr. Faulkner) the miniſtry took very little notice of him, and treated him with great indifference: but upon the Rectory of St. Andrew's, Holborn, being vacant, the Doctor

Doctor applied to them for that living: but they had no regard to his ſolicitation. Upon which he wrote to Dr. Swift, with whom he had a very ſlender acquaintance, to requeſt his intereſt with the Government for that pariſh: and ſet forth, how much he had ſuffered for them, and their cauſe. Dr. Swift immediately carried this letter to Lord Bolingbroke, then ſecretary of ſtate, who railed much at Sacheverel, calling him a buſy, intermeddling fellow, a prig, and an incendiary, who had ſet the kingdom in a flame, which could not be extinguiſhed, and therefore deſerved cenſure inſtead of a reward. To which Swift replied, "True, my Lord;—but let me tell you a ſhort ſtory. In a ſea-fight in the reign of Charles II. there was a very bloody engagement between the Engliſh and the Dutch fleets; in the heat of which, a *Scotch* ſeaman was very ſeverely bit by a louſe in his neck, which he caught, and ſtooping down to crack it between his nails, many of the ſailors near him, had their heads taken off by a chain ſhot from the enemy, which ſcattered their brains and blood about him. On this he had compaſſion on the poor louſe, returned him to his place, and bid him live there at diſcretion: for as he had ſaved his life, he was bound in gratitude to ſave his.' The recital of this put my Lord Bolingbroke into a fit of laughter; who, when it was over, ſaid, "The louſe ſhall have the living for your ſtory:" and ſoon after Sacheverel was preſented to it.'

This is generally the caſe with the tools of a party: they think themſelves lions: but their ſecret employers, who give them all their conſequence, regard them no better than lice!

The liberality of Dean Swift hath been a topic of juſt encomium with all his admirers: nor could his enemies deny him this praiſe. In his domeſtic affairs, he always acted with ſtrict œconomy. He kept the moſt regular accounts: and he ſeems to have done this chiefly with a view to increaſe his power of being uſeful. Mr. Faulkner informs us, that 'his income was 900*l. per annum*, which he endeavoured to divide into three parts, for the following purpoſes. Firſt, to live upon one third of it. Secondly, to give another third in penſions and charities, according to the manner in which perſons who received them had lived: and the other third he laid-by, to build a hoſpital for the reception of ideots and lunatics.'——'What is remarkable in this generous man, is this, (ſays Mr. F.) that when he lent money upon bond or mortgage, he would not take the legal intereſt, but one *per cent.* below it.'——'Fires have ſometimes happened in Dublin, by which people of all denominations have been ſufferers: upon which melancholy occaſions, the Dean always exerted himſelf, not only in perſon, by going from houſe to houſe, to make collections for them; but wrote and recommended their melancholy caſes to the public. He would go to the afflicted ſufferers, offer them his ſervice, and would be the firſt to ſubſcribe in a moſt princely and generous manner to their relief; which worthy example of his, the benevolent citizens of Dublin would imitate.'

His charity appears to have been a ſettled principle of duty, more than an inſtinctive effort of good nature: but as it was thus founded and ſupported, it had extraordinary merit, and ſeldom failed to exert itſelf in a manner that contributed moſt to render it beneficial. He did not laviſh his money on the idle and the worthleſs. He nicely diſcriminated characters, and was ſeldom the dupe of impoſition. Hence his generoſity always turned to a uſeful account: while it relieved diſtreſs, it encouraged induſtry, and rewarded virtue.

We dwell with great pleaſure on this truly excellent and diſtinguiſhing part of the Dean's character: and for the ſake of his charity, we can overlook his oddities, and almoſt forgive his faults. He was a very peculiar man in every reſpect. Some have ſaid, "What a man he would have been, had he been without thoſe whims and infirmities which ſhaded both his genius and his character!" But perhaps the peculiarities complained of were inſeparable from his genius. The vigor and fertility of the root could not fail now and then of throwing out ſuperfluous ſuckers. What produced theſe, produced alſo the more beautiful branches, and gave the fruit all its richneſs.

It muſt be acknowledged, that the Dean's fancy hurried him into great abſurdities and inconſiſtencies, for which, nothing but his extraordinary talents and noble virtues, diſcovered in other inſtances, could have atoned. The rancour he diſcovered towards the Diſſenters, we have already taken notice of. No ſect could have merited it in the degree in which he always ſhowed it to them: for in ſome inſtances, it bordered on downright perſecution. He doubtleſs had his reaſons for expoſing their principles to ridicule: and might perhaps have ſufficient grounds for ſome of his accuſations againſt their principal leaders in Ireland: but nothing could juſtify his virulence againſt the whole body. Indiſcriminate reflections on a community at large, are generally the offspring of ignorance or malice. It is impoſſible for us to put down his prejudices to the account of the former; and we ſhould be ſorry to impute them to a worſe principle.

In the biographical anecdotes, collected by the Editor of this Supplement, we are informed, ſuch was the Dean's chagrin, on the choice which the corporation of Dublin had made of a Diſſenter, for a phyſician to an hoſpital in that city, that he immediately altered a will, in which he had nominated them truſtees to a public charity of his own. This action ſtrongly marked his temper; but he ſhould have conſidered, that the corporation had acted, not in a religious, but a civil capacity; and that it was at leaſt poſſible, that a man might be a very ſkilful phyſician, without being an orthodox churchman. The prejudices of party, carried into *common life*, are only fit for the vulgar.

When Swift's reſentment was excited, it generally aroſe to indignation. Amidſt the conſtellation of virtues which ſhed a diſtinguiſhing luſtre on his character, he wanted one that a miniſter of chriſtianity ought to be ambitious of numbering amongſt the chief ornaments of his profeſſion; and that was FORGIVENESS. This is a virtue that requires a great ſhare of humility: and Swift ſeemed to conſider himſelf as having a preſcriptive right to haughtineſs. His pride gave a dignity indeed to ſome parts of his conduct; but it frequently tranſgreſſed all the bounds of common civility, and chriſtian condeſcenſion. His pride was not gratified with lowering on thoſe he hated, with a ſupercilious brow: it muſt trample them under his feet. He could not *laugh away* his reſentment. "It ſtuck to his laſt ſand:" and gained ſtrength by its duration.

Of Dr. Sharp, the Archbiſhop of York, who hindered his promotion in the church, by inſinuating ſomething to the prejudice of his religion, he never ſpoke but with a tone of indignation, that marked a ſettled rancour. Dr. Teniſon, the Archbiſhop of Canterbury, he calls, for the ſame good reaſon, 'the moſt good-for-nothing prelate that ever lived.'——Mr. Nichols hath tranſcribed, from an authentic MS. in the poſſeſſion of Thomas Aſtle, Eſq; a ſort of a counterpart to Macky's 'Characters,' [annexed to the 'Memoirs of Secret Services,'] in which the Dean hath diſcovered his keenneſs of obſervation, and ſeverity of reſentment, againſt ſome of the moſt diſtinguiſhed characters of the court of George I. In ſome few inſtances he agrees with Macky. But in a far greater number, he totally differs from him, and with a daſh of his pen damns a character that Macky had exerted all his talents to emblazon and recommend. We ſhall ſelect ſome of the moſt ſtriking and characteriſtic.

Lord Wharton *. 'He is one of the completeſt gentlemen in England: hath a very clear underſtanding and manly expreſſion; with abundance of wit. MACKY. "The moſt univerſal villain I ever ſaw." SWIFT. MS.

Earl of Galway. He is one of the fineſt gentlemen in the army, with a head fitted for the cabinet as well as the camp: is very modeſt, vigilant, and *ſincere:* a man of honour and honeſty: without pride or affectation." MACKY. "In all directly otherwiſe. A deceitful, hypocritical, factious knave: a damnable hypocrite: of no religion." SWIFT. MS.

Of John Duke of Argyle, Swift ſays in his MS. "Ambitious, covetous, cunning *Scot:* has no principles but his own intereſt and greatneſs: A true *Scot* in his whole deportment."

* In one of his poems, he expreſsly ſays—'he hated Wharton like a toad.'

Earl

Earl of Derby. "He never will make any great figure in the houſe of peers, the ſword being moſt his profeſſion. He is a fair complexioned man, well ſhaped, taller than the ordinary ſize, and a man of honour." MACKY. "As arrant a ſcoundrel as his brother." SWIFT. MS.

Duke of Grafton. "A very pretty gentleman." MACKY. "Almoſt a ſlobberer: without one good quality." SWIFT. MS.

Secretary Johnſton. "He is very honeſt, yet ſomething too credulous and ſuſpicious. He would not tell a lie for the world." MACKY. "A treacherous knave. One of the greateſt knaves even in Scotland." SWIFT. MS.

Here follow ſome of Swift's characters in the groſs. Lord Cholmondley. "Good for nothing, as far as ever I knew." Lord Guildford. "A mighty ſilly fellow." Duke of Marlborough. "Deteſtably covetous." Earl of Sandwich. "As much a puppy as ever I ſaw: very ugly, and a fop." Speaker of the Houſe of Commons. "A heavy man."

Swift's particular averſion to Lord Wharton is well accounted for, by a curious anecdote, communicated to Mr. Nichols by the late Dr. Salter.

'Lord Somers recommended Dr. Swift, at his own earneſt requeſt, to Lord Wharton, when that Earl went as Lord Lieutenant to Ireland, in 1708; but without ſucceſs: and the anſwer his Lordſhip is ſaid to have given, was never forgotten, or forgiven by Swift, but ſeems to have laid the foundation for that peculiar rancour, with which he always mentions Lord Wharton. I ſaw and read (ſays Dr. Salter) two letters of Jonathan Swift, then Prebendary of St. Patrick's, Dublin, to Lord Somers: the firſt earneſtly entreating his favour, pleading his poverty, and profeſſing the moſt unalterable attachment to his Lordſhip's perſon, friends, and *cauſe:* the ſecond, acknowledging Lord Somers's kindneſs, in having recommended him, and concluding with the like ſolemn profeſſions; not more than a year before Swift deſerted Lord Somers, and all his friends, writing avowedly on the contrary ſide, and (as he boaſts himſelf) *libelling all the junto round* I ſaw alſo the very letters which Lord Somers wrote to the Earl of Wharton, in which Swift is very heartily and warmly recommended; and I well remember the ſhort and very ſmart anſwer that Lord Wharton is ſaid to have given, which, as I have obſerved, Swift never forgave or forgot. It was to this purpoſe, "Oh, my Lord! *we* muſt not prefer, or countenance theſe fellows; we have not character enough *ourſelves.*"

The natural acrimony of Swift's temper was increaſed by repeated diſappointments. This gave a ſplenetic tincture to his writings; and amidſt the duties of private and domeſtic life, it too frequently appeared to ſhade the luſtre of his more eminent virtues. A pre-ſentiment which he had long entertained of that wretchedneſs which would inevitably overtake him towards the cloſe of life, by the failure of his intellects, clouded his mind with the moſt melancholy ideas, and tinged every object around

around him. How far this gloomy ſentiment prevailed, we learn from a very remarkable anecdote, preſerved by Dr. Young, in his 'Conjectures on original Compoſition.' Mr. Faulkner, in his letter to Lord Cheſterfield, hath given one of a very ſimilar nature; which we will tranſcribe. 'One time, in a journey from *Drogheda* to *Navan*, the Dean rode before the company, made a ſudden ſtop, diſmounted his horſe, fell on his knees, lifted up his hands, and prayed in the moſt devout manner. When his friends came up, he deſired and inſiſted on their alighting, which they did, and aſked him the meaning. Gentlemen, ſaid he, "pray join your hearts in fervent prayers with mine, that I may never be like this oak-tree, which is decayed and withered at the top, whilſt all the other parts are ſound."

The concluding ſcene of his life was truly affecting, and afforded a ſtriking leſſon to check the pride of human genius. Mr. Faulkner's account of it is well worth notice;

'Swift never was very outrageous, but his memory failed him by degrees, for ſeveral years together, inſomuch that he forgot all his friends and domeſtics. He could not call any of them by their names; nor for cloaths, food, or any neceſſaries that he wanted. In ſhort, his forgetfulneſs grew ſo much upon him, he could not remember any one paſſage of his life, nor read, nor even tell his letters for near two years before his death. He likewiſe loſt the uſe of his ſpeech, excepting now and then uttering ſome incoherent, rambling words, being incapable of aſking any queſtions, or of returning anſwers; nor could he aſk for one neceſſary of life. During this melancholy ſituation great care was taken of his perſon and his food, as he was incapable of dreſſing, undreſſing, or helping himſelf to cloaths or victuals; and ſo totally was he deprived of all rational faculties, that he was treated like a new-born infant, being taken out of bed, undreſſed, and put into bed like the youngeſt child; and had the actions of one, being fond of gold and ſilver toys, which he would play with, or put into his mouth.—When he was dead, Mr. Whiteway, an eminent ſurgeon, nearly related to him, opened the ſkull, and found much water in the brain.'

This Supplement is enriched with ſome valuable anecdotes concerning ſeveral perſons of diſtinguiſhed name in the political and literary world. The Editor hath had acceſs to ſome MSS. in the poſſeſſion of Lord Corke, whoſe father (generally known by the prior title of Earl of Orrery) was an intimate acquaintance of Dean Swift, and condeſcended to be his biographer too, in a ſeries of letters to his ſon, the Hon. Mr. Hamilton Boyle. In the MSS. before mentioned, we have an account of the celebrated Dr. Delaney, who hath been accuſed of the moſt atrocious crimes relating to ſome pecuniary matters that were brought before the Chancery of Ireland, and decided againſt him. But the Engliſh Houſe of Lords reverſed the decree, and, in the opinion of Lord Orrery, "did themſelves great honour, and the Doctor great juſtice. He is certainly

(ſays

(ſays his Lordſhip) an honeſt man. He means well. He acts ill. His heart is not under his head; but his head is under his heart. When the head is kindled into an extraordinary heat, the heart boils over and froths forth gall, ſtuff, and all the compoſitions of *Hecate*'s cauldron. I am glad he will be eaſy in his fortune the remaining part of his life. It will be his own fault if he is not eaſy in his writings; for who would diſturb a paralytic, wrong-headed old man, eſpecially when his own good qualities more than compenſate his bad ones?"

This teſtimony to the merit of Dr. Delaney, does great honour to the noble Lord: for he forgot his own injuries in order to pay it. Delaney had treated the Earl of Orrery with a petulance and acrimony that would never have been forgiven by a perſon of a leſs amiable and Chriſtian diſpoſition than his Lordſhip was. In the midſt of the abuſe which Delaney threw on him, this excellent man was the firſt to find an apology for it in the impetuoſity of 'an overheated brain.' 'But (ſays he) the Doctor hath great and good qualities, and of thoſe I will bear teſtimony to my grave.' In another letter his Lordſhip ſays, 'With all his faults he is a good man, and incapable of acting thoſe baſeneſſes of which his numerous enemies accuſe him. His higheſt rage may make him act a fooliſh part: but it will never make him act a knaviſh one. I have lately had a letter from him, as if nothing had ever happened to make me think ſtrangely of him. It is in his uſual ſtyle, only more complimental. Good God! What is this world! I am a real Chriſtian, and therefore moſt heartily forgive.—I pity him, and lament his infirmities, which indeed are great.'

Many things are admitted into this Supplement which add little to its value, and reflect no honour on Dean Swift. Though we approve of the induſtry of the ingenious Editor, and heartily recommend this work to the curious reader, yet the impartiality of criticiſm obliges us, though reluctantly, to acknowledge, that Mr. Nichols employed his time to a purpoſe unworthy of his abilities, when he ſearched the *Britiſh Muſeum* for ſome originals to complete his uſeleſs liſt of omiſſions and corrections. The *Journal to Stella*, in the ſtate in which it was firſt written, deſerved all that correction and alteration which the Editor complains of. It was not fit to appear before the public eye in its original form. Witneſs the following ridiculous and childiſh paſſage, to paſs over a hundred others, which the Editor hath taken the pains to tranſcribe and print, by way of enriching, as he thought, his catalogue of omiſſions. 'I am to dine to-day with *Lewis* and *Dartenent* at *Somers*'s, the Clerk of the Kitchen at court. *Dartenent* loves good bits and good ſups. Good morrow, little ſirrahs [*viz. Mrs. Dingley, and Mrs. Johnſon, his beloved Stella.*] At night—I dined as I ſaid

ſaid: and it coſt me a ſhilling for a chair. It has rained all day, and is very warm. Lady Maſham's young ſon, my nephew, is very ill: and ſhe is ſick with grief. I pity her mightily. I am got home early, and am going to write to the Biſhop of Clogher, but have no politics to ſend him. Night, my own two deareſt, ſaucy, dear ones.' Another *principal* omiſſion, 'in the former edition of the Journal to Stella,' is now reſtored by the Editor to its proper place, for it were a pity to loſe ſuch an important piece of intelligence. 'I have taken my breeches in above two inches: ſo I am leaner, which anſwers one queſtion in your letter. I ſtill itch terribly, and have ſome few pimples. I am weak and ſweat: and then the flannel makes me mad with itching. I muſt purge and clyſter.'—Faugh! Dr. Swift! who would tell a delicate lady all this?—or rather faugh! Mr. Nichols, for telling the whole world of matters and things that Swift only intended to communicate to his Stella—though, if Mr. Nichols's conjecture be true, ſhe had as little to do with the Dean's breeches as any woman; either by right or by favour. We know our ingenious Editor will plead the *relative* importance of things that are trifling in themſelves. There is ſomething in this plea. But we ſcarcely ever met with a poſthumous work in which this plea was not ſtretched beyond all moderate bounds. Dr. Delaney hath ſaid, and the Editor hath adopted his aſſertion, as a motto for the preſent work, that 'he verily thought that there were few things that Swift ever wrote that he did not wiſh to have publiſhed at one time or other.' If this was his whim, there was no need of complying with it, when neither *he* could be gratified nor the world entertained or inſtructed by it. But we are perſuaded that Dr. Delaney's aſſertion was too general, and admitted of much qualification to be true. The Dean hath himſelf given us his idea of poſthumous publications, in a letter to Mr. Pope, concerning Gay's. 'I had rather (ſays he) ſee his ſiſters hanged, than ſee his works ſwelled by any loſs of credit to his memory. I would be glad to ſee the moſt valuable printed by themſelves; thoſe which ought not to be ſeen, burnt immediately, and others that have gone abroad, printed ſeparately like *Opuſcula*, or rather ſtifled and forgotten.' Here Swift diſcovered an honeſt concern for the reputation of his friend Gay; and was willing to prevent any loſs of it by the mercenary diſpoſition or poverty of his ſiſters, who might be tempted, for the ſake of getting a little money, to collect the ſweepings of their brother's ſtudy, without conſidering the effect it might have on his fame. If our Editor had paid more attention to this remark of Dr. Swift, his Supplement, though of leſs bulk, would not have loſt one grain in real value.

ART.

ART. X. *An Inquiry into the Belief of the Chriſtians of the firſt three Centuries, reſpecting the one Godhead of the Father, Son, and Holy Ghoſt.* Being a Sequel to a Scriptural Confutation of the Rev. Mr. Lindſey's late Apology. By William Burgh, Eſq. 8vo. 6s. 6d. Boards. York printed; ſold by W. Nicoll, London. 1778.

THE ſubject of this Inquiry was amply diſcuſſed in the courſe of the controverſy relating to the Trinity, which followed the publication of Dr. Clarke's *Scripture Doctrine*. It is not to be thought that Mr. Burgh, who "at the time of publiſhing the Scriptural Confutation of Mr. Lindſey's Apology, was an entire ſtranger to the Fathers," ſhould have been able to throw any additional light upon it. Indeed the preſent publication is no proper inquiry into the belief of the Chriſtians of the firſt three centuries reſpecting the Father, Son, and Holy Spirit, but a formal attempt to prove that their belief was the ſame with that of the Church of England, as profeſſed in the Nicene and Athanaſian Creeds. The conduct and ſucceſs of the attempt are ſuch as might be expected from the known ſentiments and prejudices of the Author. Inſtead of comparing different paſſages of the ſame writer with each other, and thence inferring the ſenſe and meaning of particular words and phraſes, he has contented himſelf with ſelecting ſuch paſſages as by their ſound, or by the help of a little miſconſtruction, might appear to favour his deſign, and then triumphing in his ſucceſs. Whatever be the language and meaning of the paſſages alleged, even though they contain a declaration in expreſs terms of the ſubordination and inferiority of the Son and Spirit to the Father, we are ſure to hear at the cloſe that the writer was not an Unitarian: ſo that in the end, inſtead of the Fathers of the three firſt centuries being generally Unitarians, as Mr. Lindſey has aſſerted, and as, we think, Dr. Clarke and Dr. Whitby have proved, we are told that there did not ſubſiſt among them a ſingle Unitarian, and even Origen and Euſebius himſelf are declared orthodox Trinitarians.

Where Mr. Burgh himſelf appears as a Writer, we meet with little elſe than confuſed ideas, perplexed argumentation, and harſh and uncharitable language; and we ſcruple not to pronounce the whole work a tiſſue of miſrepreſentation and miſconſtruction, obſcure and intricate reaſoning, and unſupported concluſions.

Mr. Burgh ſets out with a groſs miſrepreſentation of the ſenſe and meaning of a paſſage in Mr. Lindſey's Apology. 'The ſcriptures,' ſays he, 'had afforded to me all that was neceſſary to eſtabliſh my belief. Mr. Lindſey has ſought to eſtabliſh his upon another foundation. For their ſatisfaction who may concur with him in thinking that farther authority is requiſite, I mean,

mean, in the ſubſequent ſheets, to produce that authority to which he has appealed.

'In the courſe of his work this Gentleman has made the following aſſertion, "If the matter is to be put to the vote as it were, it is abſolutely neceſſary that the leſs learned ſhould be told what, upon inquiry, will be found undeniably true, viz. *That the Fathers of the firſt three centuries, and conſequently all Chriſtian people for upward of three hundred years after Chriſt till the Council of Nice, were generally Unitarians.*" Apology, p. 23.'

We ſhall give our Readers the whole paragraph in Mr. Lindſey's Apology, from which this ſentence is extracted, that they may learn what ſtreſs is to be laid upon Mr. Burgh's quotations from other writers, and his remarks on their ſentiments.

"A very general perſuaſion," ſays Mr. Lindſey, "hath been entertained, though nothing can be farther from the truth, that thoſe who have been diſſatisfied from the firſt with the doctrine of a Trinity in Unity, and have objected to it, have been only a few whimſical, conceited, obſtinate perſons, the followers of one Arius, who lived near 1500 years ago; or of Socinus, who was only of yeſterday in the time of our forefathers. Authorities of men are nothing: it is holy ſcripture alone which can decide this important point, and to that we muſt make our final appeal. But if the matter is to be put to the vote as it were, it is abſolutely neceſſary that the leſs learned ſhould be told, what upon inquiry will be found to be undeniably true, viz. that the Fathers of the firſt three centuries, and conſequently, *all Chriſtian people, for upwards of three hundred years after Chriſt, till the Council of Nice, were generally Unitarians, what is now called either Arian or Socinian*, i. e. ſuch as held our Saviour Chriſt to derive life, and being, and all his powers from God, though with different ſentiments concerning the date of his original dignity and nature."

In the courſe of his work Mr. Burgh uniformly tranſlates Θεος without the Article, *God*, in the abſolute ſenſe of that term; and θεοτης, and, Divinitas, *Godhead*. There are many other inſtances of miſtranſlation; ſome of which appear to be owing to ignorance or inattention, while others can ſcarcely be imputed to ſo innocent a cauſe. We have ſelected the following:

P. 21. Ἡνωμενος τῳ πατρι, is tranſlated, *one with the Father*, though the connection, as well as obvious meaning of the words required it to be, *united to the Father*. P. 79. μετα του θεου, is rendered, *with God*. P. 90. προσκυνητον και θεον, *the God of our Worſhip*. The verb, προσκυνεω, is always rendered, to worſhip, or adore, in the higheſt ſenſe of thoſe terms, though it evidently intends in many paſſages, merely to reverence or honour. P. 166. Λογος Θεος ὁ ων τῳ Πατρι, ὁ ἐκ δεξιων του Πατρος

Πατρὸς σὺν καὶ τῷ σχήματι Θεος, is tranſlated, *the Word which was God in the Father, deſcending from the right hand of the Father, is yet God in the faſhion of man.* P. 254. Demus operam, is rendered, *Let us then aſſiſt ourſelves.* P 286. Incarnatus eſt cum Deus eſſet, et homo manſit quòd Deus erat, *when he was God he became incarnate;—becauſe he is God, the manhood has obtained eternity.* P. 294. Filii excelſi omnes, quoted by Origen from Pſ. lxxxii. Mr. B. tranſlates, *Ye are all exalted ſons.* P. 345. Clauduntur terræ, *the earth is ſhut out.* P. 349. n. *from whom they hoped for eternal ſalvation*, has nothing to anſwer it in the original. What dependance can be placed upon ſuch a tranſlator?

Mr. B. throughout his work confounds Unitarianiſm with Socinianiſm; ſo that if a writer ſpeaks of the pre-exiſtence of the Son, or conſiders the Son and Spirit as objects of worſhip, even though in the very paſſages quoted he aſſert their inferiority to the Father, and repreſent them as deriving their powers and their being from God, he is boldly declared not to be an Unitarian, and Mr. Lindſey is inſultingly aſked, whether he can adopt ſuch language.

Among other arts of controverſy Mr. B. has not forgotten to load the perſon and the cauſe that he oppoſes with opprobrious epithets, and to throw out groundleſs inſinuations againſt them. We ſcarcely remember a writer who has indulged himſelf in the uſe of ſuch acrimonious language, or betrayed ſuch an unchriſtian ſpirit. Speaking of Unitarians, he ſays, P. 23, "This their reaſon working upon premiſes of its own making is pronounced competent to the knowledge of a God, with whoſe nature a Trinity is altogether inconſiſtent; the deiſm of their own imagination is acquieſced in, and revelation rejected by wholeſale—the utter extirpation of Chriſtianity is viſibly the conſequence, and I muſt go ſo much farther as to ſay that it is viſibly the object. But let it be obſerved that their very rejection of the Bible is a proof of my point. They reject it only becauſe it teaches the trinal unity of God." P. 109. He ſpeaks of "the ſtratagems of a modern apoſtate," meaning the author of Remarks on his former work. Unitarians in general are, p. 144, prieſts of infidelity; and p. 372, modern God-denying apoſtates. P. 295, he ſays, "my Remarker, with the renunciation of Chriſt, renouncing every degree of Chriſtian moderation, has, in terms of the moſt virulent obloquy, reproached me."—And p. 236, 237, he thus labours to deprive all who agree in ſentiment with Mr. Lindſey of the title of Chriſtians, and even of Unitarians.

"I have throughout, becauſe I think mere words but a trifling ground of difference, admitted Mr. Lindſey and his ſect to call themſelves Unitarians. But as it ſeems to throw a charge of

of polytheism upon all who differ from them, I now deny their exclusive right to this denomination: we also are Unitarians.———

"But this is not all; for I do not mean to rest contented with a joint possession of this title, I demand the entire resignation of it to us exclusively. Nothing less than the absolute renunciation will satisfy me. Shall they who concur with a Jew, "who crucified the Lord of Glory," and with the Mussulman, to whom the name of our Redeemer is an abomination, make pretensions to the title of Christians? shall they pretend that they worship the Father, and are therefore Unitarians? Our Lord himself shall put them down, who says, "He that hateth me, hateth my Father also." John xv. 23."

Surely Mr Burgh, of all men, has no right to complain of *virulent obloquy*. The abuse that he has thrown upon Mr. Lindsey, Mr. Temple, and Unitarians in general, and the disingenuous manner in which he has conducted his Inquiry, betray a mind filled with prejudice and partiality, are a discredit to himself and to his cause, and can be pleasing to none but the more bigotted and violent of those who hold the same opinions with himself. Yet the university of Oxford has thought proper to compliment him with an honorary degree. Of so great account, in the estimation of that celebrated body, is a blind and furious zeal for established tenets, as to compensate for the want, not only of clear ideas, and just reasoning, but also of ingenuity, candour, and charity. How prudent the advice of Bishop Hare to a young clergyman *: "Whatever therefore you do, be *orthodox*: *orthodoxy* will cover a *multitude of sins*, but a *cloud of virtues* cannot cover the want of the minutest particle of *orthodoxy*."

* Difficulties and Discouragements, &c. Eighth Edit. p. 20.

ART. XI. *Letters to the Rev. Thomas Randolph*, D. D. President of C. C. C. and Lady Margaret's Professor of Divinity in the University of Oxford. Containing a Defence of Remarks on the Layman's Scriptural Confutation. By A. Temple, M. A. With an Appendix, in which the Tendency and Merits of Dr. Burgh's Publications are more particularly considered. 8vo. 3 s. 6 d. sewed. Cadell, &c.

THIS is a sensible and judicious reply to Dr. Randolph's animadversions upon Mr. Temple's Remarks, in which the Doctor is fairly convicted of misrepresentation, and justly reproved for the want of that candour and charity which equally become the Gentleman and the Christian.

In such an hacknied controversy as that of the Trinity, it cannot be expected that much new matter should be advanced

on either ſide: old arguments will be continually revived, and old anſwers muſt be repeated. Mr. Temple has, accordingly, many extracts from former writers on the ſubject, by whom the arguments alleged by Dr. Randolph have been particularly conſidered and refuted; and he refers, on ſeveral occaſions, to *An Inquiry into the Opinions of the learned Chriſtians, both ancient and modern, concerning the Generation of Jeſus Chriſt*, by the Editor of Ben Mordecai's Letters; a writer whom our modern advocates for the doctrine of the Trinity appear loth to attack. That they have permitted his publications to remain ſo long unanſwered, is a proof that they feel the ſuperiority of his abilities, and the ſtrength of his argument. Our ſentiments on the ſubject of the Trinity are well known: and we ſcruple not to affirm, that the more we read and reflect upon it, the more firmly we are convinced of the falſehood and abſurdity of the Athanaſian doctrine. Mr. Temple has, in our opinion, undeniably proved that "the *Supreme* God, he who was before all things, beings, or perſons; and was himſelf the cauſe of every thing, being, or perſon, of which no one could exiſt, but as it pleaſed him to give him exiſtence, muſt be *underived* and *ſelf-exiſtent*; and conſequently that Jeſus Chriſt, whoſe attributes and eſſence, according to Dr. Randolph himſelf, are derived to him from the Father, cannot be the *Supreme* God." In his fourth Letter he has ſhewn, in a maſterly manner, that upon the Athanaſian ſcheme it is not poſſible to vindicate our Saviour from the charge of prevarication, when he declared, Mark xiii. 32, *Of that day and hour knoweth no man* (according to our tranſlation; but in the original it is οὐδεὶς, *none, no perſon) no, not the angels in heaven, neither the Son, but the Father; the Father only*, Matth. xxiv. 36: and has pointed out, in particular, the weakneſs and inſufficiency of Dr. Randolph's evaſions on this ſubject. The reader will find many critical remarks and ingenious reflections on paſſages of ſcripture, the ſenſe in which the term Θεος is applied to Chriſt, John i. 1, and in which it is ſaid that all things were created by him, and for him (according to that which is termed the Arian hypotheſis), the worſhip due to Chriſt, and other important topics, ſcattered throughout the work; which we think cannot but give ſatisfaction, as far as relates to the inferiority of the Son to the Father, to every one who dares to think in oppoſition to the creed of his nurſe *, and the deciſions of authority.

The Appendix contains ſome juſt and pointed obſervations on three paſſages extracted from Dr. Burgh's Scriptural Confutation, and on the conduct of the Univerſity of Oxford in con-

* See Dr. Burgh's Scriptural Confutation, p. 199.

ferring an honorary degree upon ſuch a Writer. The paſſages are the following:

'Firſt; "Reaſon is incapable of forming any idea of God: from whatever ultimate maxims Reaſon may proceed with relation to ſcripture truth, ſhe is debarred of any appeal to God himſelf, or to any imagination ſhe may conceive herſelf able to entertain of him." Page 28.

'Secondly; "God (Dr. B. means the *one living* and *true* God) took manhood on him, in order to give a ſenſible object of worſhip to mankind.—And to this object of ſenſe worſhip may be preferred without the imputation of idolatry." Page 150.

'Thirdly; "All that it (holy ſcripture) contains, was as perſpicuous to thoſe who firſt peruſed it after the rejection of the Papal yoke, as it can be to us now, or as it can be to our poſterity in the fiftieth generation." Page 220.

'If it was thought neceſſary, ſays Mr. Temple, to compliment Dr. B. for any part of his performances, it can never be ſufficiently lamented, that a mark of reprobation was not ſet on the above-cited paſſages; and much is it to be wiſhed, on account of the reſpectable authority which, one would hope, has unwarily recommended them, that the moſt explicit deteſtation of the doctrines they contain may no longer be delayed. They are not ſlight and trivial miſtakes, but capital falſities, which though charity may pardon on account of the peculiar prejudices of the writer, yet it is every man's duty to expoſe; becauſe they are ſubverſive of every thing rational and valuable in religion; and he who maintains them, is endeavouring, however undeſignedly, to blow up the very rock on which true Proteſtantiſm, and true Chriſtianity, is founded.'

Mr. Temple has added ſome general remarks on Dr. Burgh's laſt publication, of which we have given an account in the preceding Article; and has produced a number of paſſages from the writers of the firſt three centuries, which are altogether irreconcilable with the Athanaſian doctrine of the Trinity. It is obſervable, that ſome of theſe paſſages are the ſame that Dr. Burgh, in his haſty zeal, had produced to prove that they were not Unitarians.

Art. XII. *A Journal of the Life, Travels, and Labours in the Work of the Miniſtry of John Griffith.* 8vo. 4s. Phillips. 1779.

THIS honeſt man was an itinerant preacher among the Quakers. He appears to be a ſtaunch friend to his ſect, and thoroughly to have imbibed the ſpirit of George Fox. He will not bate an ace to the *ſteeple-houſe*; and would conſider it as a ſpecies of Anti-chriſtian profanation to ſacrifice the diſtinguiſhing prerogatives of THEE and THOU. 'The fleſh (ſays our Journaliſt) warreth againſt the ſpirit. Its language is quite

oppoſite thereunto. The fleſh ſays, "there is little in dreſs: religion doth not conſiſt in apparel: there is little in language: there is little in paying tythes, &c. to the prieſts: there is little in carrying guns in our ſhips to defend ourſelves in caſe we are attacked by an enemy."—To which I think it may be ſafely added, that there is little or nothing in people who plead as above hinted, pretending to be of our ſociety: for if they can eaſily let fall the before-mentioned branches of our Chriſtian teſtimony, they will maintain the other no longer than they apprehend will ſuit their temporal intereſt. I have often wondered why ſuch continue to profeſs with us at all.'

Mr. Griffith was born in Radnorſhire, in South Wales, in the year 1713. He 'was favoured, he ſays, with the heart-melting viſitations of God's love, when he was about ſeven or eight years old: but like the prophet Samuel, he did not know from whence his precious conſolations came.' He proceeds to give an account of his awakenings, convictions, relapſes, horrors, recoveries, &c. &c. till he brings us to his converſion—'the Lord, ſays he, teaching my hands to war, and my fingers to fight under his banner, through whoſe bleſſing and aſſiſtance I found ſome degree of victory over the *beaſt*, viz. *that part* which hath its life in *fleſhly* gratifications.' When Mr. Griffith had *broke in* his own Beaſt, he thought he could not be better employed than to aſſiſt others in performing the ſame kind office on theirs. 'As I remember, ſays he, I was twenty-one years of age the very day I firſt entered into this great and awful work of the miniſtry, which was the 21ſt of the fifth month, old ſtile, 1734.' A matter of ſuch conſequence undoubtedly deſerved to be recorded in the moſt particular manner, to prevent debates in future times! We have heard that ſeven cities were together by the ears about the birth-place of Homer: and all this contention aroſe from a deficiency in biography that cannot be charged to the account of Mr. Griffith.

His conflicts with the beaſt, indeed, were not at an end, 'notwithſtanding the Lord had committed to him the diſpenſation of the goſpel, with the incomes of peace and joy in the Holy Ghoſt. Great, ſays he, were my temptations, and various the combats I had for divers years after, with my ſoul's enemies. Oh! how hard I found it to keep from being defiled, more or leſs, with the polluting floods which were almoſt continually poured out of the great red dragon's mouth, in order to carry away my imagination into unlawful delights, from which I did not always wholly eſcape!'

But amidſt the actings of ſin he found the counter-actings of grace. It was frequently hot work; for he informs us, 'that he often found, that when the Judge of all hath been pleaſed to ariſe, and to find him out with his fig-leaf covering on

on (having very imprudently, by giving way to wrong things, in a great meaſure loſt the garment of innocence), the furnace hath been made very hot, that ſo his droſs might be done away.'

At length Mr. Griffith 'found his mind pretty ſtrongly drawn, as he expreſſeth himſelf, and much inclined to enter into a marriage ſtate with a young woman, whoſe name was Rebekkah. We took each other, ſays he, in marriage the 30th of the tenth month, 1737, at a large and ſolemn meeting, under the precious over-ſhadowing of the power of divine love——I think to a larger degree than I had often, if ever felt before; which was no ſmall confirmation of our being rightly joined together.'

Mr. Griffith proceeds to journalize it through upwards of 400 pages; in which we have an account of his perils by ſea and land—perils amongſt falſe brethren—perils of the fleſh and perils of the ſpirit. The poor man, in company with a few friends, were moved to viſit their brethren and ſiſters in New England: but after encountering the dangers of the Atlantic (for by the bye we ought to have remarked that the laſt ſcene of his *labours* was laid in America) he, with his companions, was taken by a privateer, and carried to France. Here he converſed with nuns, and diſputed with friars. 'Some of their queſtions, ſays he, were very enſnaring: however, I was enabled to anſwer them in ſuch a manner as that they could take no advantage thereof, to bring me into trouble.' Cunning enough!

From France Mr. Griffith and his companions were carried to Spain, and 'ſtaid at Sebaſtian ſeveral weeks for the cartel ſhip's ſailing. The Spaniards, ſays he, are much more diſagreeable to live amongſt than the French. The men appeared to us, in a general way, poor, proud, and exceeding lazy; filled with high conceits of themſelves, both in a civil and a religious ſenſe. They ſauntered about, walking with their cloaks over their ſhoulders, looking upon us with contempt, as we neither could bow to their pride, nor to their religion: nor could we look upon them in a favourable light when we obſerved what ſlaves they make of their wives, and of their women in general, who are employed in all or moſt of the drudgery, even in rowing their boats. I have ſeen in their ferries, and other buſineſs on the water, to ſpeak within compaſs, more than a hundred women thus employed; and ſcarcely is a man ſeen to touch an oar, unleſs he goes a fiſhing; and then his wife or ſome woman muſt bring his cloak and ſword to the water-ſide againſt he comes on ſhore, and carry the fiſh home on her head, while he walks in ſtate to the town.'

After congratulating Engliſh women on their privileges, he thus graphically deſcribes the ſtate of religion in that country.

'The darkneſs of Popery ſeems greater here than in France; although it may be ſeen and felt there beyond all expreſſion. Oh! the pain and diſtreſs of ſoul I was almoſt continually under by the muddy rivers of Babylon in thoſe lands of darkneſs; the harp being indeed, as it were, hung upon the willows. No ſweet melody nor ſong of Sion could be echoed forth (the Lord knoweth) under the power of the king of the bottomleſs pit, who rules in the myſtery of iniquity. Yet ſo it muſt remain until that almighty Arm that cut Rahab in pieces, and wounded the dragon *, is pleaſed to ariſe, and put on ſtrength, that he may turn and overturn: pouring forth the vials of his wrath upon the ſeat of the beaſt and falſe prophet, thereby making the ſcarlet whore of Babylon deſolate, and burning her fleſh with fire, that the nations may no more be intoxicated with the abominations of the wine of her fornications.'

The method in which the Author relates his meeting with Friends in public worſhip, is generally confined to a few ſingular expreſſions, ſuch as—'We had a cloſe, rouſing time of it—a trying laborious meeting—an open and comfortable opportunity—a heavy, afflicting ſeaſon.' We ſhall produce a ſpecimen of the Author's manner of relating the event of a meeting at Sunderland, together with a hint which he throws out to the Friends who are too often inclined to make hearty dinners on *firſt days*.

'We went to Sunderland, and attended their meetings on firſt day. That in the morning was very open and ſatisfactory; the teſtimony of truth going forth freely to the ſeveral ſtates of thoſe perſons who were much affected therewith. In the afternoon it was a heavy afflicting meeting: but little felt of that which crowned the meeting in the morning. We often find afternoon meetings are the moſt heavy and painful, occaſioned,

* Our poor Friend meets with this ſame dragon, not only in Spain, but in Ireland; and perhaps, where ſuch a terrible animal would not have been expected, viz. in a Quaker's meeting: 'I went, ſays he, to Meath-ſtreet [in Dublin] in the morning, where I had thorough ſervice to my own great comfort and eaſe, though my ſpirit was much grieved to view the havock made amongſt Friends in that great city by undue liberties: but moſt of all under a mournful ſenſe, that the dragon's *tail* had drawn down ſome of the ſtars again into earthly pollution, and cauſed a *bad ſavour*. This was *offenſive* to my ſoul—even as a *nuiſance* in that meeting.'—*Exhalans mephitim!*—This could not be the dragon of the Apocalypſe; for we read nothing of his *ſavour*. It muſt have been 'the dragon of Wantley,' whoſe *ſtink*, as well as whoſe terror, is recorded in the celebrated ballad of the Achievements of 'More of More-Hall.'

Vid. the DEAN of Carliſle's Collection of the 'Reliques of antient Poetry.'

no doubt, in part at leaſt, by anſwering the cravings of nature to the full: whereas they ſhould be denied a full gratification, as little ſuſtenance for that ſpace of time would anſwer much better. If any think this hint, by way of caution, impertinent, there is reaſon to doubt that they are yet too much ſtrangers to the nature of true worſhip, and the many impediments in the way of its performance: that abovementioned being none of the leaſt. I was quite *ſhut up* as to miniſtry in the afternoon.'——

Mr. Griffith hath not informed us whether he was ſhut up through a full belly that overpowered the ſpirit, and kept it down under a groſs load of fleſh; or that ſympathetic principle, which he frequently ſpeaks of, that anſwers to the ſituation of others, and feels, by a ſecret impulſe, the workings of a good or an evil ſpirit in the ſociety of Friends. This is the very quinteſſence of myſticiſm: and ſoars above the comprehenſion of all but Quakers indeed. This ſpiritual ſympathy—this interchange or reciprocal communication of ſecret feelings, is particularly deſcribed by the celebrated Robert Barclay in his Apology: and as it enters deeply into the *ancient* ſyſtem of Quakeriſm, we think it ſufficiently curious to be laid before our Readers:

"Such is the evident certainty of that divine ſtrength that is communicated by thus meeting together, and waiting in ſilence upon God, that ſometimes when one hath come in, that hath been unwatchful and wandering in his mind, or ſuddenly out of the hurry of outward buſineſs, and ſo not inwardly gathered with the reſt: ſo ſoon as he retires himſelf inwardly, this power being in a good meaſure raiſed in the whole meeting, will ſuddenly lay hold of his ſpirit, and wonderfully help to raiſe up the good in him, and beget him into the ſenſe of the ſame power, to the melting and warming of his heart; *even as the warmth would take hold upon a man that is cold coming into a ſtove*; or as a flame will lay hold upon ſome little combuſtible matter being near unto it. Yea, if it fall out, that ſeveral met together be ſtraying in their minds, though outwardly ſilent, and ſo wandering from the meaſure of grace in themſelves (which through the working of the enemy, and the negligence of ſome, may fall out), if either one come in, or may be in, who is watchful, and in whom the *life* is raiſed in a great meaſure; as that one keeps his place, he will feel a ſecret travail for the reſt in a *ſympathy* with the *ſeed*, which is oppreſſed in the other, and kept from ariſing by their thoughts and wanderings. And as ſuch a faithful one waits in the *light*, and keeps in the divine work, God oftentimes anſwers the ſecret travails and breathings of his own ſeed through ſuch a one; ſo that the reſt will find themſelves *ſecretly ſmitten* without words; and that one will be

as a *midwife* through the ſecret travail of his ſoul, to bring forth the life in them; juſt as a little water thrown into a pump brings up the reſt; whereby life comes to be raiſed in all, and the vain imaginations brought down: and ſuch a one is felt by the reſt to miniſter life unto them without words. Yea, finally, when there is not a word in the meeting, but all are ſilently waiting; if one come in that is rude and wicked, and in whom the power of darkneſs prevaileth much, perhaps with an intention to mock or do miſchief, if the whole meeting be gathered into the *life*, and it be raiſed in a good meaſure, it will ſtrike terror into ſuch a one, and he will feel himſelf unable to reſiſt; but by the ſecret ſtrength and virtue thereof, the power of darkneſs in him will be chained down; and if the day of his viſitation be not expired, it will reach to the meaſure of grace in him, and raiſe it up to the redeeming of his ſoul."

This learned Apologiſt produceth himſelf as an example of this ſurpriſing power of ſpiritual ſympathy: and Mr. Griffith relates, from his own experience, ſeveral inſtances of its effect on him in the public meeting. It ſerved both for eyes and ears. By it he could

'See and tell of things inviſible to mortal ſight.'

'I went, ſays he, to Wigton, and attended both their meetings on firſt day. It was an exceeding painful, exerciſing time. My mouth was as it were cloſed up in mournful ſilence: yet not without a pretty clear view and ſenſe of the ſorrowful ſtates of thoſe amongſt them who had been the principal cauſe of the death and miſery I felt. *I ſaw what they were doing in the dark, as it were, through the hole in the wall.*'—There would be no living in this world if all men were ſuch *peepers* as our Author: there are ſo many things done in the dark, that if men had the faculty of Mr. Griffith, they would ſurely find or make holes enough in the wall to peep through to ſee what is going forward—ſome to ſpoil ſport—others to blab it—and a third claſs to ſatisfy curioſity.—We may ſay of Mr. Griffith what Garrick ſaid of Shakeſpeare——

'No maid could live near ſuch a man.'

Another inſtance of uncommon ſagacity Mr. Griffith records of himſelf towards the latter part of his Journal. 'I had, ſays he, a large meeting at Gooſe Creek (viz. in Maryland). It was an exceeding dark, afflicting time. My mind was deeply impreſſed with a ſenſe of a corrupt, blaſting miniſtry being amongſt them: and the people having itching ears loved to have it ſo. This was ſo ſtrong upon my mind, that I feared for ſome time I ſhould have been under a neceſſity of declaring it publickly in the meeting. I was an *entire ſtranger*, and did not know by any *outward information* that they had *any* who appeared in public. After meeting I took ſome of my elderly

Friends aſide, and told them how it had been with me as above, for I was ſilent through the whole meeting. I was informed *afterwards* that there was a forward, unruly man who had given ſenſible Friends much trouble.' At Oſwego Mr. Griffith was in the ſame predicament of the ſpirit. 'I was quite a ſtranger, ſays he, and did not know by any outward information, that they had any one who uſually appeared in public; yet my mind was ſtrongly impreſſed with a ſenſe that the meeting had been much hurt by a wrong miniſtry: and for that reaſon chiefly my mouth was ſhut up there in that reſpect. It ſeemed as if the *very perſon* was ſhewn to me in the meeting, though I had *never* ſeen him before, that I know of: but I found *afterwards* it was a true ſenſe, and I told Friends in his hearing how things appeared to me in that meeting, which ſeemed to ſtrike him, and he ſtruggled a little. But I left it upon him.' Could an Apoſtle have ſpoken with greater authority? Could an inſpired *diſcerner of the ſpirits* have penetrated deeper into the hidden cloſet of the heart? So much then for Mr. Griffith's ſecond ſight. So much for that moſt ſenſible of all poſſible ſenſes that is 'tremblingly alive' all o'er, and received impreſſions from the moſt diſtant and minute of all poſſible impulſes, and aſſimilated his ſpirit to the ſpider, which, though lurking in its hole, perceives if a breath diſturbs the utmoſt extremity of its web, and (as Pope ſays) "lives along the line."

We ſhall be much wronged and miſunderſtood if, by the preceding remarks, any of our Readers ſhould imagine that we mean to throw any ridicule on the general body of the Quakers. Nothing is more foreign from our wiſhes or intentions. As a religious and civil ſociety, we hold them in particular reſpect: and numbers of its members would be an ornament to any church or any profeſſion. Religious ſects generally owe their origin to ſome ſpecies of enthuſiaſm. The earlier votaries of a new mode of worſhip, or a new ſyſtem of faith, are, for the moſt part, perſons of warm imaginations, and determined reſolution; but too ſeldom of correct judgment, or conſiſtent practice. Their hopes of reformation are ſanguine; but their method of conducting it generally precipitate, and frequently abſurd. This was the caſe with Quakeriſm in the days of George Fox. But in proceſs of time its harſhneſs was ſoftened: its irregularities were corrected: and the good that had been ſcattered amidſt a heap of abſurdity and fanaticiſm, was at length collected into a conſiſtent maſs, and, by degrees, modelled into ſome decency of form and order. Some of its original peculiarities indeed were retained by its moſt ſenſible and learned advocates. But we are convinced that they are held in little account by the more judicious part of its preſent profeſſors. Prudence may adhere to the form, but good ſenſe will diſpute

diſpute the power: and it is more than probable, that if the more enlightened and rational profeſſors of Quakeriſm were queſtioned about the doctrine of the Spirit, they would confeſs, that, diveſted of its myſtical dreſs, it in reality means nothing more than a virtuous and Chriſtian principle, which determines the mind to ſubdue all groſs and irregular affections, and to produce 'the peaceable fruits of righteouſneſs,'—humility towards God, and juſtice and charity to man.

ART. XIII. *Experiments and Obſervations on Animal Heat, and the Inflammation of Combuſtible Bodies. Being an Attempt to reſolve theſe Phenomena into a general Law of Nature.* By Adair Crawford, A. M. 8vo. 2s. 6d. Murray. 1779*.

TO one, who conſiders the great variety of talents, which are neceſſary for the ſucceſsful proſecution of natural knowledge, it will not appear ſurpriſing, that among the crowds who are daily occupied in philoſophical purſuits, we ſhould ſo ſeldom meet with a perſon, whoſe labours tend in any conſiderable degree to the improvement of ſcience. In ſome branches of literature, the cultivation of one particular endowment of the mind is ſufficient to confer diſtinction. But in phyſical and chymical enquiries, a combination of various and rare qualifications is requiſite; and the philoſopher who aſpires to eminence, muſt ſtudy to unite with an uncommon degree of ſagacity and ingenuity, a talent for obſervation, a ſcrupulous attention to minute and apparently trifling circumſtances, and a dexterity in performing manual operations; accompliſhments which are not always connected with the higher gifts of the mind.

The philoſophers who have applied themſelves to the ſtudy of nature, have in general been apt to run into extremes. Before the time of Lord Bacon, facts were almoſt entirely overlooked, and the advancement of ſcience was attempted by the force of genius alone. It may be queſtioned, whether ſome of the preſent race of enquirers are not in danger of falling into the oppoſite error of accumulating at random, experiments and obſervations, which add to the lumber of ſcience, without aſſiſting us in inveſtigating the laws of nature.

We make theſe remarks, not to introduce a cenſure of the performance before us, but to place its merit in a more advantageous light, by contraſting it with the common productions of chymical writers. The Author of it has evidently had in view

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* Certain circumſtances having prevented us from giving ſo early an account of this publication as we could have wiſhed, we have willingly adopted the following contribution from an unknown correſpondent; at the end of which, we have thought fit to ſubjoin only a few obſervations that occurred to us on the peruſal of it; marking by capital letters, the paſſages to which our obſervations refer.

that

that perfect model of philoſophical enquiry, which Newton has exhibited in his optics.—The experiments which he deſcribes, are numerous, and ſeem to have been made with uncommon induſtry, and with a proper attention to every circumſtance that could be ſuppoſed to affect their reſults. At the ſame time, the plan on which he has proceeded, and the inferences which he has deduced from his facts, bear marks of that ſagacity and ingenuity, which diſtinguiſh the enlightened and philoſophical enquirer from the empirical experimenter. How far his theory is juſt, it is impoſſible to determine, without a careful repetition of his experiments. In juſtice, however, to the Author, we muſt acknowledge, that he relates them with the appearance of accuracy and candour, and that the reaſoning which he founds upon them, ſeems to be ingenious and conſequential.

The firſt ſection of this Treatiſe contains ſome facts and obſervations on heat in general.—For the greater part of theſe, Mr. Crawford acknowledges himſelf indebted to the lectures read in the Univerſities of Edinburgh and Glaſgow, by Dr. Black and Dr. Irvine.—The following abſtract will give an idea of their reſult.

If equal quantities of the ſame fluid, at different temperatures, be mixed intimately together, the temperature of the mixture will be half the exceſs of the hotter above the colder. —If, for example, a pint of boiling water, at 212, be mixed with a pint of the ſame fluid at 32, the temperature of the mixture will be 122, the warm water will be cooled 90 degrees, and the cold water heated 90 [*A*].

But if this experiment be made with water and mercury in the ſame circumſtances, the reſult will be different. Thus, if you take equal bulks of mercury and water, and give the water a greater degree of heat than the mercury; the heat of the mixture will always be greater, than half the exceſs of the heat of the water above that of the mercury. If, on the other hand, the mercury be hotter than the water, the temperature of the mixture will always be leſs than half the exceſs of the heat of the mercury above that of the water. In general, if equal bulks of water and mercury, at different temperatures, be mixed together, the change produced on the temperature of the mercury, will be to that produced on the temperature of the water, in the proportion of 3 to 2.

In theſe experiments with water and mercury, a quantity of heat is communicated from one fluid to the other: the one gains whatever the other loſes. But the changes produced on their temperatures are different. The ſame quantity of heat, which, when communicated to water, produces a change as two, when communicated to mercury produces a change as three.

three. It appears therefore, that in the caſe of heterogeneous bodies, we can draw no concluſion concerning the comparative quantities of heat taken from them, or added to them, from the changes which take place in their temperatures, as indicated by the thermometer.

This reaſoning may be puſhed farther. Since the ſame quantity of heat produces unequal changes on the temperatures of different bodies, it follows, that two bodies which are at the ſame temperature, may contain unequal quantities of *abſolute* heat. Thus, when water and mercury are at the ſame temperature, the water contains a greater degree of heat than the mercury. For, ſuppoſe a pint of mercury and a pint of water to be both deprived wholly of their heat: ſince the ſame quantity of heat, which, when communicated to water, produces a change in its temperature as two, when communicated to mercury, produces a change in its temperature as three; it follows, that in order to produce equal changes on the temperature of mercury and water, we muſt communicate to them quantities of heat in the proportion of two to three; and therefore, if they are wholly deprived of heat, we muſt, in order to bring them to the ſame temperature, communicate to them quantities of heat in the proportion of theſe numbers. Hence it follows, that when a pint of mercury and an equal bulk of water are at the ſame temperature, we may conclude, that the quantity of heat in the water is to that in the mercury, in the proportion of three to two. It is proper to obſerve, that in the foregoing reaſoning, the water and mercury are ſuppoſed to continue in their fluid form, when deprived of their whole heat.

In order to prevent ambiguity, Mr. Crawford makes a diſtinction between the *abſolute* and *ſenſible* heat of a body [*B*]. By *abſolute heat*, he means the whole quantity of heat (or of the element of fire, as ſome philoſophers have expreſſed themſelves) which is contained in a body. By *ſenſible heat*, that part of the abſolute heat, which produces the expanſion of the mercury in the thermometer; and which is found partly to depend on the quantity of the abſolute heat, and partly on the nature of the body, in which this heat is contained.

The concluſions deduced from the reaſonings contained in this part of the work concerning heat in general, may be comprehended in the following propoſitions.

1. Equal weights of heterogeneous ſubſtances, having the ſame temperature, may contain unequal quantities of abſolute heat.

2. There are, therefore, certain differences in the nature of bodies, in conſequence of which, ſome have a greater *capacity* for collecting and containing heat than others.

3. The

3. The comparative quantities of abſolute heat in bodies, are reciprocally proportional to the changes which are produced on their ſenſible heats, when they are mixed together at different temperatures. It muſt, however, be obſerved, that this rule does not apply to thoſe ſubſtances, which, in mixture, produce ſenſible heat or cold by chymical action.

We thought it neceſſary, before giving any account of Mr. Crawford's doctrines concerning animal heat, and the inflammation of combuſtible bodies, to take notice of the doctrines contained in his introductory ſection, as it is from theſe that he deduces his method of eſtimating the abſolute heat of the different bodies, which are the ſubjects of his experiments.

It has been already obſerved, that bodies differ from each other, in their capacities for abſorbing and retaining heat. From a great variety of experiments, related by Mr. Crawford, it appears, that the capacities of bodies for containing heat are diminiſhed by the addition of phlogiſton, and increaſed by the ſeparation of this principle. Thus metals contain leſs abſolute heat than their calces, and ſulphur leſs than the vitriolic acid. The calx of antimony, for example, contains nearly three times as much abſolute heat as the regulus. Hence it follows, that if phlogiſton be added to a body, a quantity of the abſolute heat of that body will be extricated; and if the phlogiſton be ſeparated again, an equal quantity of heat will be abſorbed.

It is a conſequence of theſe experiments, that heat and phlogiſton, ſo far from being intimately connected, as moſt philoſophers have imagined, act in ſome meaſure in oppoſition to each other. By the action of heat on bodies, the force of their attraction to phlogiſton is diminiſhed, and by the action of phlogiſton a part of their abſolute heat is expelled.

It has been demonſtrated by Dr. Prieſtley, that in reſpiration, phlogiſton is ſeparated from the blood, and combined with the air. If therefore it be a general fact, that the ſeparation of the phlogiſton from bodies increaſes their capacity for containing heat, and that the addition of it has the contrary effect; it will follow, that in reſpiration, a quantity of heat muſt be diſengaged from the air by the union of the air with phlogiſton; while, at the ſame time, the ſeparation of the phlogiſton from the blood increaſes its capacity for containing heat, and diſpoſes it to abſorb that portion of it which the air has depoſited.

This concluſion is perfectly agreeable to Mr. Crawford's experiments, from which it appears, that atmoſpherical air contains a greater quantity of abſolute heat, than the air which is expired from the lungs of animals; in particular, that the *fixed air* which is exhaled by expiration, contains only the ſixty-ſeventh part of the heat which was contained in the atmoſpherical air, previous to inſpiration [*C*].

From

From Dr. Prieſtley's experiments, it alſo appears, that arterial blood has a ſtrong attraction to phlogiſton. During the circulation, therefore, the blood which had been dephlogiſticated by the proceſs of reſpiration, will imbibe the phlogiſton from thoſe parts which retain it with the leaſt force, that is, from the putreſcent parts of the ſyſtem. Accordingly, the venous blood, when it returns to the lungs, is found to be highly impregnated with phlogiſton. In proportion as the blood becomes again combined with phlogiſton in the courſe of the circulation, it will gradually give out that heat which it had received in the lungs, and diffuſe it over the whole ſyſtem.

Mr. Crawford endeavours to confirm this theory, by experiments made in order to determine the abſolute heat of the blood which paſſes from the lungs to the heart, by the pulmonary vein, and of that which paſſes from the heart to the lungs, by the pulmonary artery. In the fourth ſection, a very ingenious application is made of theſe principles, to explain the moſt remarkable facts relating to animal heat [*D*].

Before we leave this part of our Author's ſubject, it may not be improper to remark the difference between his theory, and that which has been lately publiſhed by Dr. Leſlie *. According to Dr. Leſlie, animal heat is produced by the evolution of the phlogiſton of the blood in the courſe of the circulation; according to Mr. Crawford, it is produced by the heat which the blood depoſits in conſequence of its being gradually impregnated with phlogiſton. The former ſeems to conceive heat and phlogiſton as connected together; the latter conſiders them as acting in ſome meaſure in oppoſition to each other. With reſpect to Dr. Leſlie's hypotheſis, it may be obſerved, that it is altogether inconſiſtent with thoſe experiments of Dr. Prieſtley's, from which it appears, that arterial blood has ſo ſtrong an attraction to phlogiſton, that it is capable of ſeparating it from fixed and phlogiſticated air. If this be the fact, how ſhall we account for the evolution of the phlogiſton of the blood, during the time of circulation?

Our Author's theory with reſpect to the inflammation of combuſtible bodies, is founded on the ſame principles as his doctrine concerning the heat of animals. According to him, the heat which is produced by combuſtion is derived from the air, and not from the inflammable body. In ſupport of this doctrine, he reaſons thus: 'Inflammable bodies abound with phlogiſton, and contain little abſolute heat; atmoſpherical air, on the contrary, abounds with abſolute heat, and contains little phlogiſton. In the proceſs of inflammation, the phlogiſton is ſeparated from the inflammable body, and combined with the

* See Review for May laſt, p. 385.

air;

air; the air is converted into fixed and phlogiſticated air, and at the ſame time gives off a very great proportion of its abſolute heat, which, when extricated ſuddenly, burſts forth into flame, and produces an intenſe degree of ſenſible heat. We have found by calculation, that the heat which is produced by the converſion of atmoſpherical into fixed air is ſuch, if it were not diſſipated, as would be ſufficient to raiſe the air ſo changed to more than twelve times the heat of red hot iron. It appears, therefore, that in the proceſs of inflammation, a very great quantity of heat is derived from the air.

'It is manifeſt, on the contrary, that no part of the heat can be derived from the combuſtible body; for the combuſtible body, during the inflammation, being deprived of its phlogiſton, undergoes a change ſimilar to that which is produced in the blood by the proceſs of reſpiration; in conſequence of which, its capacity for containing heat is increaſed. It therefore will not give off any part of its abſolute heat, but, like the blood in its paſſage through the lungs, it will abſorb heat. The calx of iron, for example, is found to contain more than twice as much abſolute heat as the iron in its metallic form; from which it follows, that in the proceſs of inflammation, the former muſt neceſſarily abſorb a quantity of heat, equal to the exceſs of its heat above that of the latter. Now, from whence does it receive this heat? It cannot receive it from the iron. For the quantity of heat in the calx is more than double of that which was contained in the iron, previous to the calcination. But in the burning of iron, the phlogiſton is ſeparated from the metal, and combined with the air; and it has been proved, that by the combination of phlogiſton with air, a very intenſe heat is produced. From hence it is manifeſt, that in the inflammation of iron the atmoſpherical air is decompoſed, a very great proportion of its abſolute heat is ſeparated, part of which is abſorbed by the calx, and the reſt appears in the form of flame, or becomes moving and ſenſible heat. We may conclude, therefore, that the ſenſible heat, which is excited in combuſtion, depends upon the ſeparation of abſolute heat from the air, by the action of phlogiſton.'

In this manner, our Author attempts to explain the principal phenomena of animal heat, and of the inflammation of combuſtible bodies, from the general fact, that the capacities of bodies for containing heat are diminiſhed by the addition of phlogiſton, and encreaſed by its ſeparation. Towards the concluſion of the Treatiſe, he applies the ſame principle to account for a variety of natural phenomena. From the obſervations made in this part of his work, it appears, that many important effects are produced in the univerſe, in conſequence of the mutual oppoſition of phlogiſton and fire.

After

After giving ſo full an account of the principal doctrines contained in this performance, it is unneceſſary for us to recommend it to the attention of our readers. The Author, whatever may be the fate of his theory, is evidently poſſeſſed of uncommon ingenuity; and if he be, as we are aſſured he is, a very young man, the public may form high expectations from his future labours.

[*A*] How right ſoever the *reſult* of the example, here given by the Author, may be, in making 122 the temperature of the two equal portions of water mixed together, at the reſpective temperatures of 32 and 212; it does not appear to us to agree with the rule which immediately precedes it, and which the Author quotes from Boerhaave; nor with the reſult of the ſame example given likewiſe by Boerhaave. The number 122 does not expreſs (as the rule requires) "*half the exceſs of the hotter above the colder fluid,*" which is only 90 degrees, and is the number aſſigned by Boerhaave*: but it is half the exceſs, or 90, *added to* the number expreſſing the temperature of the *colder* liquor, (32) or *ſubſtracted from* the number expreſſing that of the *hotter* (212) = 122: or, in other words, it is the arithmetical mean, or half the ſum, of the two numbers.—It appears remarkable to us, that the very ſame example is repeated at the end of this eſſay, from M. De Luc; but there the temperature of the ſame mixture is made to be 180, which *is ſaid* to be the arithmetical mean between 32 and 212.

[*B*] It is not merely "to prevent ambiguity," that Mr. Crawford makes a diſtinction between the *abſolute* and *ſenſible* heat of a body: for that diſtinction forms the *very baſis* of his whole theory. In order to underſtand his experiments, and his deductions from them, it is abſolutely neceſſary to attend to the eſſential diſtinction, which the experiments, already recited by our Correſpondent, prove to exiſt between the *ſenſible* and the *abſolute* heat of bodies. The firſt of theſe is *directly* indicated by the thermometer: whereas the abſolute heat of a body becomes known to us only by *inference* and calculation; or by mixing together heterogeneous bodies, which have no known chemical action on each other, and obſerving the changes produced in the ſenſible heat of the different mixtures, as ſhewn by the thermometer. By obſerving the difference between theſe reſults, and thoſe that occur when portions of the ſame fluid, of different temperatures, are mixed together, it is propoſed to detect the abſolute heat of bodies, or their different capacities for containing heat.

[*C*] It is rather ſingular that our ingenious Author, as well as ſome foreign philoſophers, ſhould have concurred in the opinion, which ſeveral of the latter, in particular, aſcribe to Dr. Prieſtley; that atmoſpherical air is *changed*, in reſpiration and other proceſſes, into *fixed air*: eſpecially as Dr. Prieſtley has more than once, we believe, taken notice of this miſapprehenſion of his meaning. This miſtake, in a certain degree, affects ſome of the Author's concluſions drawn from his experiments made on fixed air; on a ſuppoſition

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* Boerhaave's Chemiſtry, tranſlated by Shaw, vol. i. pag. 290.

that

that the atmoſpherical air expired from the lungs had been converted into fixed air. Air injured by reſpiration is principally *phlogiſticated* air, and not *fixed* air; though it certainly exhibits ſigns of its containing a portion of the latter principle. The Author therefore ſhould have made his experiments with phlogiſticated air; and particularly with the air that is phlogiſticated by animal reſpiration.

[D] The Author's theory relating to animal heat may perhaps be moſt compendiouſly and beſt explained as follows, in addition to the extracts given by our Correſpondent. From the experiments made to aſcertain the *abſolute* heat reſiding in bodies, Mr. Crawford infers that a large quantity of fire is contained in atmoſpherical air, as a conſtituent principle; that living animals acquire their heat from this ſtock contained in the air, by means of the phlogiſton contained in the blood; which combining with the air, cauſes the latter to part with a portion of its abſolute heat, or latent fire. In ſhort, a proceſs is ſuppoſed to go on, ſimilar to a chemical elective attraction. The air, in reſpiration, is received into the lungs, containing a great quantity of abſolute heat. The blood is returned from the extremities, highly impregnated with phlogiſton; and by this impregnation its capacity for containing heat is diminiſhed. The phlogiſton will leave the blood to combine with the air; becauſe the attraction of the air to the phlogiſton is greater than the attraction of the blood to that principle. On the combination of the phlogiſton with the air, the latter is obliged to depoſit a part of its abſolute heat; which immediately unites with the blood; the capacity of which to receive it is at the ſame time increaſed by the ſeparation of its phlogiſton.

The blood thus *dephlogiſticated*, or deprived of a part of its phlogiſton, by the proceſs of reſpiration, afterwards acquires freſh phlogiſton in the courſe of the circulation; and as its capacity for containing heat is diminiſhed by this combination, it will gradually part with the heat which it had received in the lungs, and diffuſe it over the whole ſyſtem.—Thus, in the lungs, the blood is continually diſcharging phlogiſton into the *air*, and abſorbing heat from it in return: and in the courſe of its circulation through the body, it is continually imbibing phlogiſton from the ſyſtem, and emitting heat into it. This heat being more than can be abſorbed by thoſe parts of the ſyſtem which communicate the phlogiſton to the blood; the remainder becomes redundant, or is converted into *moving* and *ſenſible* heat, or that heat which is the object of our ſenſes.

With reſpect to ſome of the Author's experiments, we think it expedient to offer an obſervation which has not been made by our Correſpondent. We allude to thoſe, particularly, from which the Author infers that the quantity of *abſolute* heat contained in air is very nearly in proportion to its purity, or to its power in ſupporting animal life.

Though the Author ſhews a minute attention to every circumſtance that can be ſuppoſed to influence the reſults in his experiments;—particularly to the temperature of the veſſel in which the mixtures are made; the time ſpent in mixing the ſubſtances together; the degree of agitation; the temperature of the atmoſphere at the time, &c.—yet, in ſome of them, it muſt be confeſſed, the *ſcale* is

ſo very ſmall, that doubts will probably be entertained whether they will juſtify his deductions from them.

It will be doubted, for inſtance, whether any deciſive concluſion may be drawn from obſerving the temperatures of a mixture of two fluids, differing in ſpecific gravity ſo very conſiderably as water, and common, or dephlogiſticated, air; though he gives to the latter 100 degrees of heat more than to the former. Thus a pint of atmoſpherical air, contained in a bladder, and raiſed to the temperature of 163 degrees, is immerſed in a pint of water at 63 degrees; that is, in a quantity of fluid containing above 800 times more matter than itſelf. Had the atmoſpherical air contained the ſame *abſolute* heat with water, the Author calculates that it would have communicated to the water nearly the *one-ſixteenth* part of a degree of heat: 'but it communicated to it *one intire degree* of heat.'—He concludes therefore, that aſmoſpherical air muſt contain at leaſt 16 times as much abſolute heat as water. From ſimilar experiments made with *dephlogiſticated* air, he calculates that it communicated *three* degrees of heat, &c.

Even the greateſt of theſe differences is ſo ſmall, that there is reaſon to ſuſpect, notwithſtanding all the Author's accuracy and care, that they may poſſibly have proceeded from cauſes different from thoſe here aſſigned. With reſpect to ſuch differences, there is ſome reaſon to apprehend that they may proceed either from cauſes wholly unknown and unſuſpected; or from others, the effects of which are too difficult, or minute, to be accurately aſcertained.

Notwithſtanding this remark, which cannot well have eſcaped the ſagacity of the Author himſelf; we hope he will proſecute his ingenious inquiries, for which he appears to be ſo well qualified. There are undoubtedly many phenomena in nature, well explained by this hypotheſis; which, as well as the Author's various and well imagined experiments, deſerve the attentive conſideration of philoſophers.

ART. XIV. *A Plan of the navigable Canals made, and now making, in England.* Lowndes.

THIS Plan (as we learn, by a new edition of *The Hiſtory of Inland Navigations*, publiſhed with it) is done from actual ſurveys, made and drawn by Mr. *Hugh Heniſhall*, engineer, and ſucceſſor to Mr. *Brindley*; it cannot, therefore, fail of proving very acceptable to the public. It gives a clear and diſtinct view of one of the moſt extenſive and important general improvements that this nation ever experienced; the conſequences of which muſt be as durable as the exiſtence of theſe valuable works. When a manufacturing and commercial nation, through exceſs of riches, luxury, and taxation, can no longer bring its productions to market at a moderate price; and when other countries, by reaſon of cheapneſs, begin to underſell it, the decay of ſuch rich nation would then be infallible, and extremely rapid, if this natural cauſe of declenſion were not retarded by the exertions of genius, in the application

plication of mechanical powers to the buſineſs of manufactures; —by which means alone the deſtructive effects of abundant riches, and high taxes, can be ſuſpended, and an induſtrious nation, in ſuch circumſtances, be preſerved from ruin. The manufactures of *Birmingham*, *Mancheſter*, *Sheffield*, &c. have long exiſted upon theſe principles; and the manufacturers have been enabled, by the ingenuity and variety of their mechanical inventions, to ſupport a rival trade againſt all Europe, and ſupply countries (where human labour is much cheaper than in this) with their commodities.

But among all theſe improvements, there are none ſo fundamental, ſo extenſive, and ſo powerful, as that amazing ſyſtem of water roads, exhibited in the plan now before us; and which realiſe all the advantages to this nation, long ſince foretold in various publications on this ſubject. All the central parts of the kingdom, and almoſt all the manufactures, now enjoy, or ſoon will enjoy, the unſpeakable advantage of a reduction of more than two-thirds of the price of carrying all heavy articles; many thouſands of devouring horſes will be rendered unneceſſary;—and if our public meaſures were conducted with as much wiſdom and ſpirit as the affairs of individuals, and thoſe who take upon them to protect and lead us, would pleaſe either to act their part well, or do nothing, there is no doubt but this nation might ſtill go on improving; and that its natural and artificial advantages might ſupport it in wealth, honour, and power, for many ages.

But before we take leave of the Plan under conſideration, we cannot help obſerving one capital defect in the execution of this great ſyſtem of canals, which, we are well informed, might eaſily have been prevented when the act for the Staffordſhire navigation, or the *Great Trunk*, as Mr. *Brindley* called it, was obtained. The Duke of Bridgewater's canal, the Staffordſhire canal, and conſequently, all thoſe that now do, or ever may fall into them, by a narrow and ſelfiſh policy, are made to terminate in the *Tide-way* of the river Merſey; when they ought to have been carried *over* that river by a grand aqueduct into Lancaſhire, and to the port of Liverpool; where they might have been joined by other canals and branches from different parts of Lancaſhire and Yorkſhire; and the whole ſyſtem of canals might reciprocally have communicated with each other, without going into a tide's way, or making it neceſſary to trans-ſhip the goods.—This noble plan was propoſed at the time, by a zealous and active friend to theſe undertakings; a meeting was had upon it at *Runcorn*, the place where the navigation ſhould have croſſed the river; all the parties declared, it would be the beſt plan for the public intereſt; Mr. *Brindley* approved of it, and declared it to be practicable, both

at this meeting and before the Houſe of Commons;—where he was very particularly examined upon this point;—and yet other views and intereſts prevailed, and this great work was left to be completed by poſterity, for whoſe ſake we leave this memorandum of a tranſaction in which they may be intereſted; at the ſame time, referring them for farther particulars to the Journals of the Houſe of Commons.

There is another obvious defect in this ſyſtem of canals, for want of an extenſion of the Staffordſhire canal from ſome part near Derby to Cheſterfield, which certainly will be removed when the proprietors of the Staffordſhire and Cheſterfield canals, and the land-owners between Derby and Cheſterfield come to underſtand their true intereſts; and to conſider the benefit that muſt ariſe to them and the public from the propoſed communication; by which means, the goods from Staffordſhire and the neighbouring counties, would be delivered above fifty miles lower upon the Trent than at preſent, and the county of Derby receive great advantages in the conveyance of its natural productions, and in many new manufactures and eſtabliſhments, which theſe improvements never fail to produce.

This new edition of the *Hiſtory of Inland Navigations* contains ſeveral uſeful tables of diſtances, rates of freight, &c.—and is, on the whole, a valuable collection of papers relative to the canals that have been projected, and executed, in this country. The laſt letter in this compilation takes notice of another great mechanical improvement, for which this nation is indebted to the philoſophic ſpirit of the age, and to the abilities of thoſe ingenious philoſophers and artiſts Meſſrs. *Watt* and *Boulton*, whoſe ſkill and activity we hope will be amply rewarded by their country *. The writer, after ſpeaking of the lime-kilns, near the Bridgewater Navigation, adds—'Nor can I paſs ſilently over the capital and new erected Salt-works, built upon the banks of the navigable canal at Thurlwood, in Cheſhire, the property of Meſſrs. Salmon and Purlington. In an adjoining valley, they have fixed a fire-engine, conſtructed by Meſſ. Watt and Boulton, which in the waſte of three hundred weight of coals (value nine-pence) does in twelve hours throw up, to the height of a hundred yards, not leſs than twenty-four thouſand gallons of brine; which is received in a very large reſervoir, and from thence conveyed to the ſalt-pans, where the ſalt is extracted and loaded into barges, in which it is carried into Staffordſhire, Derbyſhire, and the neighbouring counties.'

We have caſt up the lengths of the ſeveral canals included in the plan, and we find, that they amount to 556 miles, and

* See an account of Mr. Watt's great improvements on the invention of the *Steam* Engine, Rev. vol. lvi. p. 40.

a few

a few chains; and we apprehend, that they cannot have coſt leſs than one million ſterling: perhaps conſiderably more.

We have obſerved a miſtake or two in this plan; one of which ought, particularly, to be corrected, *viz. Burſlem*, in Staffordſhire, famous for its Earthenware Manufacture, is placed on the wrong ſide of the canal.

MONTHLY CATALOGUE, For NOVEMBER, 1779.

POLITICAL.

Art. 15. *A Letter from Lieutenant General Burgoyne to his Conſtituents, on his late Reſignation*; with the Correſpondences between the Secretaries of War and him, relative to his Return to America. 8vo. 1s. Almon. 1779.

GENERAL Burgoyne here (to uſe the words of one of his ANSWERERS) recapitulates his *ſervices*, his *endeavours*, his *expectations*, and his *diſappointments*; and he addreſſes his parliamentary conſtituents, the freemen of Preſton, in ſuch terms, as he may apprehend to be beſt ſuited to conciliate their regards, and ſecure their intereſts, at the next election. His ſtyle is ſuch as may be expected from a man whoſe feelings are unuſually irritated, and his reſentment warm. He conſiders the miniſtry as the plotters of his deſtruction; and he even goes ſo far as to declare, that 'the ruin of officers forms almoſt the whole of their military ſyſtem.'—But, ſurely, this is rather the language of *deſpair* and faction, than of a ſober and TRULY PATRIOTIC oppoſition to the meaſures of an incompetent or wicked adminiſtration!

Art. 16. *A Letter to General Burgoyne*, on his Letter to his Conſtituents. 8vo, 1s. Becket.

Contains many juſt ſtrictures on the General's letter, but is written with too much acrimony. Inſtead of the liberal manner of a gentleman, the Writer attacks Mr. Burgoyne with the ferocity of one of his own ſavages, reeking and hot from the murder of poor Miſs Macray.

Art. 17. *A Reply to Lieutenant General Burgoyne's Letter to his Conſtituents.* 8vo. 1s. Wilkie.

This anſwerer merits commendation for the decent and candid ſtrain in which he writes. He does not, like the General's antagoniſt above mentioned, aſſail with a blunted tomahawk. His weapons are of a finer poliſh, and keener edge. He does not hew and chop like a butcher. He *cuts up* like a ſkilful ſurgeon; and diſſects his ſubject with the dexterity of an able anatomiſt.—The following half of a parallel between the caſe of Regulus, the celebrated Roman General and *captive*, and that of General Burgoyne, may be extracted for the farther ſatisfaction of our readers:

'LIEUTENANT GENERAL BURGOYNE was entruſted with the command of an army deſtined to perform a material ſervice to the ſtate. His conduct was marked by zeal for the expedition upon which he was employed; and wherever he met the enemy he combated with valour. Victory for a time ſeemed to contend under his

ſtandard; but at length ſhe deſerted him, and he was expoſed to the malice of Fortune. The enemy collected a force greatly exceeding his in numbers; and he was compelled to yield to their ſuperiority. While a priſoner in the poſſeſſion of the enemy, he obtained permiſſion to return to his own country; but he continued engaged to redeliver himſelf up to the enemy upon due notice being given to him. Upon his arrival, he found himſelf precluded from the preſence of his Sovereign, upon pretence that an Inquiry was to take place into his conduct, and that it was unfit he ſhould appear at Court till the event of that Inquiry was known. He demanded a Court Martial; but this was denied him, upon a repreſentation from the heads of his profeſſion, that it could not be held upon him while he continued a priſoner. He complained loudly of both theſe meaſures, and joined himſelf to a party which acted upon a plan of general oppoſition to the Miniſters of their Sovereign. Lieutenant General Burgoyne was a member of the Senate. There he attempted to take the lead upon many important occaſions. It was obſervable, that his chief complaints were of the perſonal ill-treatment which he had received; and that he ſeemed to feel his own wrong more ſenſibly than the loſs of his country. He received an official order ſignifying to him, that it was the pleaſure of his Sovereign that he ſhould return to America and join his captive army, who were ſuffering under cruelty and diſgrace. He thought fit to repreſent what he ſuppoſed the ſeverity of this order. Again he was commanded; again he remonſtrated; and at length finding the matter firmly inſiſted upon, he reſigned all his civil and military employments, reſerving only his rank in the ſervice. He gave an account of his conduct to the Public in a letter which he addreſſed to his Conſtituents, and inveighed with bitter acrimony againſt the Miniſters of his royal maſter. This letter was received with a difference of opinion. Some thought it a pathetic repreſentation of unneceſſary ſeverity; ſome conſidered it as a juſtification of his conduct; and there were not wanting ſome who pronounced it A LIBEL UPON THE KING'S GOVERNMENT.'

MEDICAL.

Art. 18. *Caſes and Remarks in Surgery*; to which is ſubjoined an Appendix, containing the Method of curing the Bronchocele in Coventry. By B. Wilmer, Surgeon. 8vo. 5s. Boards. Longman. 1779.

From the miſcellaneous contents of this volume, we ſhall ſelect ſuch articles for the information of our readers, as appear moſt likely to be new and important.

The Author begins with ſome obſervations on ſtrangulated herniæ. The chief purpoſe of theſe is, to confirm the doctrine maintained by ſome late writers, of the ſuperior efficacy of cold and aſtringent applications, above warm and relaxing ones, in procuring the reduction of the hernial contents. Some caſes are related ſtrongly in favour of this opinion. The Author met with equal ſucceſs in the treatment of the hernia humoralis after the ſame method.

In the hiſtory of a fractured ſkull, the Author takes occaſion to plead againſt the neceſſity of removing a circular piece of ſcalp in all fractures; a practice cruel in the execution, and which greatly retards the ſubſequent cure. A ſingular caſe follows, of a large laceration

laceration of the right hemiſphere of the brain from external injury diſcovered on diſſection.

Scarification of the tunica conjunctiva of the eye, in inflammations of that organ and the eye-lids, is warmly recommended, and its good effects are proved by a deciſive caſe.

The hiſtory of a tumour proceeding from a blow, which thruſt the globe of the eye entirely out of its ſocket, deſerves notice, though it terminated fatally.

The ſucceſsful treatment of a cancerous diſeaſe of the mouth, in which corroſive ſublimate appeared to be the moſt efficacious remedy, may afford inſtruction and encouragement in a ſimilar caſe.

The account of a ſingular and fatal diſeaſe of the œſophagus, entirely deſtroying the power of ſwallowing even liquids, will be thought curious. On diſſection, the whole annular ſubſtance of the upper part of this canal, to the extent of three inches, was found converted into a tough viſcid rotten maſs, of a dark brown colour.

Some caſes are given, corroborating Sir John Pringle's account of the good effects of bliſters applied to the navel in the ileus. This remedy proved effectual, after the other means uſual in ſuch caſes had been employed without ſucceſs.

A remarkable caſe is related, in which, before delivery, of a dead child in a very putrid ſtate, an univerſal emphyſema aroſe, attended with great heat and thirſt. The patient was recovered by a liberal uſe of fruit and other antiſeptics.

This caſe is followed by that of a fatal retroverſion of the womb, in a woman about four months gone with child. Reduction was found impracticable; and the cleareſt proof of the nature of the diſeaſe was obtained on diſſection.

An uncommon and very perplexing caſe of lithotomy is given, where the ſtone, though frequently felt by the forceps, could not be laid hold of, nor extracted, till the fifteenth day from the operation, when a large purulent diſcharge from the bladder had taken place.

Some obſervations on compound factures cloſe the collection, in which the author brings ſeveral arguments againſt Mr. Pott's obſervations on the neceſſity of immediate amputation, in certain caſes of compound fractures and diſlocations. Theſe arguments are enforced by ſome hiſtories from the writer's own practice, of very dangerous and unfavourable accidents of this kind, which, according to Mr. Pott's doctrine, would have demanded amputation, but which were cured without this operation. Mr. W. imputes much of his ſucceſs in theſe inſtances, to the uſe of cold and aſtringent applications, inſtead of the greaſy cataplaſms and relaxing fomentations, ſo commonly employed.

The Coventry method of cure in the bronchocele, mentioned in the Appendix, contains ſeveral circumſtances of an empirical turn; but, when diveſted of theſe, appears to owe its ſucceſs principally to calcined ſponge, adminiſtered in a bolus, to be laid under the tongue, and ſwallowed ſlowly.

Art. 19. *Reports of the Humane Society, for the Recovery of Perſons apparently drowned.* For the Year 1778. 8vo. 1 s. Rivington, &c. 1779.

The good effects of this benevolent inſtitution evidently appear from the ſummary of the laſt year's ſucceſs.—Out of 159 caſes, 106

proved fortunate. Although, out of this number, there are ſeveral which required no medical aſſiſtance, and others in which the methods commonly known proved ſpeedily efficacious; yet, from the relation here given, it cannot be doubted, that the encouragement offered by the Society, in the firſt inſtance, to take the ſufferer out of the water, and afterwards to perſiſt in the proper means for recovery, has been the cauſe of reſtoring to life a number of our fellow-creatures who otherwiſe muſt have periſhed. With reſpect to the particular caſes, there are ſcarcely any of them which, now we are accuſtomed to inſtances of this ſort, are ſingular enough to be laid before our readers. The longeſt (even ſuppoſed) time of continuance under water, here mentioned, is a quarter of an hour; and the longeſt time of uſing the means for recovery before any ſigns of returning life appeared, half an hour. A pretty remarkable caſe is given of the recovery of a perſon apparently killed by lightning; but we cannot attribute much to the aſſiſtance of the gentleman who relates it, ſince, among other means, he thought proper to draw twenty ounces of blood from the arm, and to pour volatiles into the mouth, before there was any power of ſwallowing. We leſs wonder, that under ſuch treatment the patient was an hour before he ſhewed ſigns of life, than that he recovered at all.

It may be worthy the conſideration of the Society, how far it may be proper to continue the direction of throwing the fumes of tobacco into the bowels, againſt which practice ſuch apparently reaſonable objections have lately been raiſed.

Art. 20. *A Letter to J. C. Lettſom*, M. D. &c. &c. Occaſioned by Baron Dimſdale's Remarks on Dr. Lettſom's Letter upon General Inoculation. By an unintereſted Spectator of the Controverſy between Baron Dimſdale and Dr. Watkinſon, on the above-mentioned ſubject. 8vo. 1 s. Murray. 1779.

Among the various writers who have lately appeared on the very intereſting ſubject of general inoculation, we cannot but think, that the author of the pamphlet before us has come cloſeſt to the point, and has hit upon the moſt ſolid and concluſive argument in favour of the practice. Without following him through his introductory obſervations and particular criticiſms on Baron Dimſdale, we ſhall briefly mention his main argument; which is, that in London, the ſmall pox already, from natural infection, prevails nearly as generally as it is capable of doing; and therefore, that any local ſpread of infection from inoculation would be of no conſequence, as it would only anticipate a little the certain progreſs of epidemic contagion. Every inoculated individual may therefore be conſidered as one ſnatched from the danger of a very hazardous diſeaſe; while thoſe he may poſſibly infect, undergo only the common chance they would otherwiſe be expoſed to. The proof of this point he deduces from the annual deaths from the ſmall-pox ſtated in the bills of mortality, compared with the annual births, with proper allowance for annual ingreſſors from the country, and deduction for children who die of other diſeaſes under two years of age. Though we are ſenſible, that theſe calculations are ſomewhat vague and arbitrary, we are yet inclined to place a good deal of confidence in the argument in general; as we are certainly informed, that from the moſt accurate calculation, and actual enumeration in a provincial city, it appeared, that the

the number eſcaping the ſmall-pox, for want of infection, was ſo extremely inconſiderable, that ſuppoſing them all infected in conſequence of inoculation (a moſt improbable ſuppoſition), all the loſs which could poſſibly be ſuſtained, would be overbalanced by the annual inoculation of fewer than a thouſandth part of the inhabitants. The ſame thing is as likely to happen in every great town; and moſt of all in London, where ſuch a quantity of contagious matter is continually exiſting.

DRAMATIC.

Art. 21. *Plymouth in an Uproar*; a Muſical Farce, as it is performed at the Theatre-Royal in Covent-Garden. The Muſic compoſed by Mr. Dibdin. 8vo. 1 s. Kearſley. 1779.

Inſipid and ill-timed buffoonery!

MISCELLANEOUS.

Art. 22. *A plain State of Facts, or the Juſtice and Propriety of a late Verdict impartially conſidered:* In a Letter to Sir Alexander Leith, Bart. 8vo. 1 s. Cooper, in Drury-lane. 1779.

The extraordinary perſon to whom this narrative is addreſſed, ſeems to have very little reaſon to plume himſelf on the mark of diſtinction which the Writer has paid to him. If he is not here "damn'd to everlaſting fame," he may, perhaps, be indebted for it ſolely to the periſhable nature of a fugitive pamphlet.

From this 'plain State of Facts,' the Public will be greatly aſſiſted in determining how far Mr. Pope (who lately proſecuted Sir A. L. for a f——y) has been directed by *malice*, and how *juſtly* the Baronet, who brought a croſs-action againſt Mr. P. for uſury, was entitled to a verdict for 10,000 l.*—The ſtory abounds with moſt extraordinary circumſtances; and it is well told.—It will give the honeſt, inexperienced reader an horrid idea of the *arts* too frequently employed in matters relative to the adminiſtration of LAW and JUSTICE.—*There is more raſcality in the world than good men would think.*

Art. 23. *Authentic Memoirs of Capt. Paul Jones, the American Corſair.* Containing his numerous Exploits and ſurpriſing Revolutions of Fortune in England, Scotland, Ireland, France, &c. &c. By Mr. Theophilus Smart, who eſcaped from Jones's Veſſel a few Moments before ſhe ſunk. 8vo. 1 s. Hogg.

Proper exerciſe for the credulity of ſailors, porters, hoſtlers, poſt-chaiſe-drivers, and court politicians.—A *fine* print of the Captain is prefixed.

Art. 24. *Tranſplantation; or, Poor Crocus pluckt up by the Root.* 8vo. 1 s. Evans, Paternoſter-Row.

Recites, in a plaintive, yet Shandyan kind of drollery, the hard caſe of Mr. Rymer, late ſurgeon of the Conqueſtadore guardſhip; who has been diſmiſſed the ſervice, on account of ſome miſunderſtanding which had unfortunately broken out between our Author and the Admiral who was his commanding officer.—As Mr. R. ſeems to be an ingenious man, and poſſeſſed of a good heart, we hope his petition to the King, introduced in the concluſion of this pamphlet, will procure him ſome redreſs.

* Sir A. L. obtained, from the Court, a copy of his indictment.

RELI-

RELIGIOUS and CONTROVERSIAL.

Art. 25. *A copious Comment on Pſalm* LXVIII. In which Salvation by David, the Type of Meſſiah, is preached to all Nations, Tongues, and Tribes, and Peoples. With Strictures on Ainſworth, Calmet, Vitringa, Bythner, Biſhop Lowth, Profeſſor Michaelis, De Muis, Merrick, and other Writers on this Pſalm. 8vo. 4 s. 6 d. Boards. Wilkie, &c.

A very myſtical performance, tending, in our opinion, rather to obſcure than explain the pſalm on which it is written. Far be it from us to ſay, that there is nothing typical of the Chriſtian ſcheme in the ancient Jewiſh ceremonial, &c. but this learned writer would bewilder us in a perplexing, endleſs labyrinth, where truth may be ſought without attaining any certainty or ſatisfaction. But we will diſmiſs the ſubject, leſt we expoſe ourſelves farther to the cenſures of this Author, who ſays concerning Calmet, that he "has learning enough for an hundred ſcholars, without one glimpſe of ſpiritual knowledge."

Art. 26. *A Calm Reply to the Firſt Part of Mr. De Courcy's Rejoinder, as far as it relates to the Scriptural Mode of Baptiſm.* By Joſeph Jenkins, A. M. 12mo. 1 s. Wrexham printed, and ſold by Keith, &c. in London. 1778.

A ſhort account of the *Rejoinder* is to be found in the fifty-eighth volume of our Review, p. 321. The different antagoniſts which have appeared againſt Mr. De Courcy, ſeem to give ſome importance to his work. Mr. Jenkins, who here enters the liſts, may be ſometimes a little warm, but he is not chargeable with that ſcurrility which writers on this ſubject have too often diſcovered. Mr. De Courcy has no doubt been provoked; yet his own manner of writing has ſometimes afforded an unhappy advantage to his opponents. The author of the *Reply* is not deſtitute of ſenſe or learning; but the ſame obſervations which are offered on each ſide have been frequently repeated. The principal inference from the controverſy, is, that each party ſhould cultivate moderation and candour, and endeavour to regard one another as good chriſtians, though they do not exactly agree concerning *the mode of baptiſm.*

Art. 27. *A Letter to the Rev. Benjamin Fawcett,* M. A. Occaſioned by his Pamphlet, intitled, "Candid Reflections on the different Manner in which the Learned and Pious have expreſſed their Conceptions concerning the Doctrine of the Trinity." 8vo. 6 d. Buckland. 1779.

The intention of Mr. Fawcett's pamphlet appeared to have been very worthy of a chriſtian miniſter. We ſhould have hoped, that all conſiderate perſons would agree in the neceſſity of exerciſing moderation and charity on a ſubject, concerning which, the wiſe and virtuous in every age have entertained a variety of opinions. We do not recollect that Mr. Fawcett writes with ſeverity. When, indeed, he cenſures a bigotted, uncharitable ſpirit, it may excite a degree of warmth not wholly improper; or he may poſſibly be ſometimes off his guard; but we apprehend, he is far from condemning any for the ſentiment they embrace on the topic in queſtion. The pamphlet before us, charges him with the want of that candour for which he ſeems to plead, and produces paſſages which are ſuppoſed to prove

it: but it is to be obſerved, that ſentences, or parts of ſentences, detached from a work, and intermingled with reflections by another writer, may aſſume a very different air, and appear to imply what was far from the author's deſign. It is not, however, our buſineſs to enter into the diſpute. Thus much ſeemed due to juſtice; and we will add, that perſons engaged in religious controverſy are apt to forget that diſtinction, which ought to be always kept in view, between forms and phraſes of man's device, and the declarations of Scripture. We have not ſeen any thing in this performance, that ſhould induce us to alter our judgment of Mr. Fawcett's deſign and prevailing ſentiment; and ſurely the conſideration of that uncertainty, perplexity, and variety, in which the pious and the learned, as well as the bigotted and the weak, have been involved, on the point immediately alluded to, is ſufficient to teach us, that we ought to be humble, diffident, and candid, in this as well as in all other inſtances.

For Mr. Fawcett's "*Candid Reflections*, &c." See Review, vol. lvii. p. 333. Alſo vol. lix. p. 234.

Art. 28. *Three Sermons*, entitled, I. Liberty, when uſed as a Cloke of Maliciouſneſs, the worſt of Evils. II. The Evil of Rebellion, as applicable to American Conduct, conſidered. III. Great Britain oppreſſing America, a groundleſs Charge. Preached on the Three preceding Faſt Days, appointed to be obſerved on account of the American Rebellion; in the Pariſh Churches of Twyford and Ouzlebury, Hampſhire. By Cornelius Murdin, M. A. Vicar. 4to. 1s. Baker. 1779.

Mr. Murdin very juſtly obſerves, that a miniſter of the goſpel has much better ſubjects to employ his time about than thoſe above mentioned, and acknowledges, it is with ſome reluctance that he has deviated into the thorny path of politics. Poſſibly the time allotted to this deviation, might have been more uſefully employed in perſuading his hearers to repentance of their ſins, and the ſteady practice of piety and virtue. Many objections may be made to his political creed and diſcuſſions: if he allows himſelf to read and think on the other ſide, he may perhaps find it difficult to defend all his aſſertions: but however that is, Mr. Murdin appears to be an honeſt, well-meaning writer, who, 'if he errs, does not do it wilfully, or to ſerve a private purpoſe.' We could heartily join with him in the wiſh, 'that the cruel meſſenger of war ſent againſt the Americans, may be ſpeedily changed into a meſſenger of peace and reconciliation,' and that harmony and concord may be ſpeedily reſtored to theſe divided nations.

Art. 29. *A Charge*, delivered in the Lodge of True Friendſhip, in Bulwark-Street, Dover, on the Feſtival of St. John the Evangeliſt, December 27, 1778, and publiſhed at the Deſire of the ſaid Lodge. By the Reverend Brother James Smith, Vicar of Alkham, in Kent, and Author of "The Errors of the Church of Rome detected." 4to. 1s. Canterbury, printed; London, ſold by G. Robinſon. 1779.

As we have not the honour to belong to the fraternity of Free-Maſons, we can ſay little or nothing concerning the *royal craft*. A brother, a reverend brother, here appears to extol the inſtitution, which

which he does with great zeal, and, for aught we know, with truth and juſtice. But *we*, who are *uninitiated*, can ſay nothing concerning ' thoſe ſolemn, awful, and inſtructive ſcenes, where * * * * * at which only the faithful brother can be preſent,' and which, it is added, ' raiſe in our minds the moſt uſeful and ſublime ideas, mixed with the pureſt delight.'

While this reverend brother ſpeaks moſt highly of the dignity and utility of the order into which he has been admitted, he at the ſame time, delivers much good advice concerning the ſpirit and behaviour which every member of this body ſhould endeavour to preſerve and cheriſh.

For our account of Mr. Smith's book, entitled, *The Errors of the Church of Rome detected*, ſee Review for December 1777, p. 472.

SERMONS.

I. Preached in the Church of St. Michael, Cornhill, Feb. 10, 1779. Being the Day appointed for a General Faſt. By Robert Pool Finch, D. D. Rector of that Pariſh. 4to. 1 s. Rivington.

In this ſenſible diſcourſe, the preacher laments the degeneracy of the times; and earneſtly exhorts his hearers to repentance and reformation. The Doctor writes well; but when he talks of ' *eſtabliſhments* granting and extending toleration at *diſcretion*, and as circumſtances require;' and of ' *authority* relaxing or tightening the reins, as *its own diſcerning eye ſees fit*;'—we think he is rather fond of manifeſting his zeal for political orthodoxy, and high-flown eccleſiaſtical claims.

II. At the primary Viſitation of the Right Reverend Beilby Lord Biſhop of Cheſter, in the Cathedral Church, Aug. 13, 1778. By Thomas Townſon, B. D. Rector of the Lower Mediety of Malpas. 4to. 1 s. Cheſter, printed, and ſold by Bathurſt in London.

The text of this diſcourſe is Luke iv. 32. *And they were aſtoniſhed at his doctrine, for his word was with power.* The reflections which are here made on the matter and manner of our Lord's preaching, are ſenſible and judicious, ingenious and edifying; and the ſtyle is eaſy and agreeable.

III. *The Coming and Enlargement of the Kingdom of God:* At Salter's-Hall, April 28, 1779, before the Correſpondent Board of the Society in Scotland (incorporated by Royal Charter) for propagating Chriſtian Knowledge in the Highlands and Iſlands, and for ſpreading the Goſpel among the Indians in America. By Thomas Toller. Publiſhed at the Requeſt of the Society, &c. 8vo. 6d. Buckland. 1779.

Pious, ſenſible, and well compoſed. The text, *Thy kingdom come.* The preacher brings convincing proof of the importance and utility of that inſtitution, which he recommends to charitable regard. He pleads for the free exerciſe of religion, and manifeſts a liberality and candor of ſentiment becoming a chriſtian miniſter. At the ſame time, he ſhews, that the extenſive diſſemination of popery, and the alarming influence of popiſh emiſſaries, are objects worthy the ſerious attention of this ſociety.

IV. Preached

IV. Preached at Truro, before a Provincial Grand Lodge of Free Accepted Maſons, on the Feſtival of St. John the Baptiſt. By the Rev. Cornelius Cardew, M. A. Maſter of the Grammar School, Truro. 8vo. 6d. Richardſon, &c.

This ſermon treats of the excellencies of love and free maſonry: the former, as the apoſtle ſays in the text, 'is the fulfilling of the law,' and the latter, as Mr. Cornelius Cardew ſays, is a 'moral ſcience:' and that 'one principal end of the inſtitution, is the cultivation and improvement of the polite arts and ſciences.' 'Indeed,' ſays he, we boaſt, and I apprehend on good grounds, that it has, through a long ſeries of ages, contributed to diſpel the gloom of ignorance and barbariſm.' But though free maſonry hath taught Mr. Cardew to talk about 'thoſe *teſſeræ*, or watch-words, which conſtitute a kind of univerſal language, by which he can diſtinguiſh a brother in any part of the world;' yet it hath not inſtructed him in making choice of the beſt language for the pulpit: and though *order* and *proportion* are pretended to be the *alpha* and *omega* of this *moral ſcience*; yet there is a ſentence in Mr. Cardew's ſermon, which is out of all order, and can only be reduced to regularity, by *beginning* where he hath, like a bungling maſon, *ended* it. 'Love *beginning*,' ſays he, 'with the nearer relations of parent, brother, friend, and neighbour, and all the tender charities of domeſtic life, as it *goes on to enlarge its circle*, embraceth by degrees, within its comprehenſive *graſp*, not only the whole human race, and every order of ſpiritual intelligence, but takes every creature in of every kind, and at *laſt centers* in the great Author of all exiſtence.' So this circle, as it enlarges, comes at laſt to a centre! We thought free maſonry taught, at leaſt, *geometry* among the other arts and ſciences, of which, the preacher tells us, 'it may make ſo confident a boaſt.' But we will charitably help him to a very great authority to countenance his error in mathematics. It is no leſs than that of Dr. Sacheverel himſelf, who, in his *famous* ſermon at St. Paul's, makes two *parallel lines* meet in a centre! Q. E. D.

V. *The Doctrine of Divine Influence on the Human Mind.* Conſidered in a Sermon, publiſhed at the Requeſt of many Perſons who have occaſionally heard it. By Joſeph Prieſtley, LL. D. F. R. S. 8vo. 1s. Johnſon. 1779.

In this diſcourſe, the Author oppoſes the doctrine of *ſovereign and irreſiſtible grace*, the *new and miraculous birth*, or the poſſibility of *inſtantaneous converſion*, as being altogether unſcriptural and deceitful. He founds his oppoſition to the pretenſions of thoſe empirics in religion, who maintain the *immediate agency* of the Deity on the minds of men, on the parable of the *ſower*; which may be conſidered as a prophecy, verified by all hiſtory, as well as by daily obſervation; and in which our Lord compares himſelf and his apoſtles to perſons who merely ſcatter good ſeed promiſcuouſly, or without diſtinction of places or ſoils; that is, whether they be well or ill adapted to receive it and bring it forth; and who do not alter the previous quality or condition of the ſoil itſelf.

This parable accordingly inculcates this important truth;—'That all the benefit we are authoriſed to expect from the goſpel, ariſes from the *natural* effect that the great truths and motives of it are calculated to produce upon the mind; that the interpoſition of the Divine

Divine Being, in the diſpenſation of the goſpel, conſiſts ſolely in imparting theſe truths, and ſuggeſting thoſe motives, and not at all in giving any *ſupernatural* efficacy to the truths or motives after they are preſented.'

'To what end has been the whole apparatus of revealed religion,' ſays the Author, 'if moral impreſſions were made upon men's minds by an *immediate* divine agency?'—Why were the miracles of Moſes and Chriſt performed, by which a ſanction was given to their characters and doctrines; if the Divine Being ſtill found it neceſſary, after all this, to produce the effects intended by theſe miracles, through his own immediate agency on the minds of thoſe who had been witneſſes to, and ſpectators of, theſe miracles? This laſt miraculous and immediate interpoſition of the Divine Being, muſt make the former miracles unneceſſary and ſuperfluous.

'We read,' ſays the Author, 'of our Lord's giving ſight to the blind, limbs to the maimed, and the uſe of reaſon to thoſe who were deprived of it; but never of his giving a *ſound mind*, in a moral ſenſe, to thoſe who were deſtitute of that. For this, though the greateſt of all purpoſes, he made uſe of nothing but *inſtruction* and *admonition*. He uſed no other means, either to diſarm the malice of his enemies, or to correct the imperfections of his beſt friends. Otherwiſe Judas would never have betrayed him, nor would Peter have denied him.'

The Author enforces this doctrine by the parable of the *fig-tree*; to which our Lord likewiſe compares human nature. In this parable, the quality of the tree is not repreſented as liable to be altered, otherwiſe than by the *natural* effects expected to be produced, by *digging round it*, and *dunging it*. In both theſe caſes, the improvement of man is not deſcribed as effected by the divine power *immediately* acting on his mind; but through the medium of certain *natural* means, external to the mind, and adapted to produce that end, according to the uſual and uniform courſe of nature; that is, by the natural influence of motives operating upon it.

Such is the doctrine intended to be inculcated in this diſcourſe; in which the general agency of the Divine Being on the minds of men is maintained to be real and conſtant; but not *immediate*, that is, *miraculous*. To encourage the latter opinion, or that of a *ſupernatural* influence on the mind, is to encourage an enthuſiaſm, and, in ſome caſes, a dangerous deluſion,—'leading men to neglect the *natural* and only efficacious means of improving their characters, and to depend on certain *ſupernatural* impulſes and feelings, of vague and uncertain deſcription, and that cannot have any relation to moral virtue.'

VI. Preached at the Chapel in Deal, on the Feſtival of St. John the Baptiſt, June 24, 1779, before the Provincial Grand Lodge of Kent, and publiſhed at their Requeſt. By the Reverend Brother, James Smith, Vicar of Alkham in Kent, and Author of 'The Errors of the Church of Rome detected, &c. 8vo. 6d. Wilkie.

We ſincerely congratulated and honoured Mr. Smith, when, under the power of full conviction, he ſeparated himſelf from the church of

* Vide Rev. for Dec. 1777. p. 472.

Rome.

Rome. Whether or not we are in like manner to congratulate him on his admiſſion into the brotherhood of Free-Maſons, is a queſtion which, at preſent, we are not prepared to anſwer. He appears, however, greatly ſatisfied, and highly pleaſed, with his new alliance, and continues in this ſermon, as he had done in his late Charge †, to proclaim the excellence of the *renowned order of Free-Maſonry*; an inſtitution which he places next to Chriſtianity. From *Heb.* x. 24, he deduces a laudable exhortation to the exerciſe of benevolence and charity. 'Let us then, my brethren, ſays he, as we are exhorted by St. Paul, *conſider one another, to provoke unto love and to good works*. Let us conſider what we are, and what we ought to be. Firſt, and principally, let us reflect that we are Chriſtians; a character infinitely beyond any which may be acquired by a mere human inſtitution. In the ſecond place, let us conſider that we are Free-Maſons. Of the great importance of this, you cannot but be ſenſible. Theſe are the two nobleſt characters we can enjoy. Having conſidered what we are, let us reflect on what we ought to be: true to our profeſſions, faithful to our obligations. Natural and revealed religion are blended and interwoven with Free-Maſonry; we cannot therefore become good Maſons, without being at the ſame time good men, and good Chriſtians.'

Our Author introduces ſome terms into his diſcourſe, ſuitable, perhaps, to the character of a Maſon, but not very ſuitable to the gravity and dignity of the pulpit; as when he tells us, that 'the good Maſon is properly ſaid to live on the *level* with all men, &c.'—'The following ſhort deſcription of our myſtic ſcience, within the *compaſs* of preſcribed bounds, &c.' Again, 'Laws to which the true Free-Maſon ſtrictly adheres, and by which he invariably *ſquares* his conduct;' farther, 'The general depravity and incapacity of mankind, have made it expedient to *tyle*, or conceal ſecurely, our myſteries, or ſublime truths, by hieroglyphic and ſymbolical repreſentations.'—The drift, however, of this diſcourſe, to recommend love and good works in all their extent, is certainly commendable and uſeful;—and this, we are told, is the intent of Free Maſonry.

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

GENTLEMEN,

I Beg leave briefly to obſerve, that the date of A. D. 660, aſſigned by your Correſpondent in the cloſe of your Review for September, to the uſe of organs in the church, is much too *early*; for we have the expreſs teſtimony of the celebrated *Thomas Aquinas*, who flouriſhed in the middle of the thirteenth century, that, in his time, "the church did not uſe muſical inſtruments, leſt ſhe ſhould ſeem to judaize." See *Peirce*'s Vindication of the Diſſenters, p. 3, c. 3, or p. 106, 107, Eng. ed. And the learned *Bingham*, a ſtaunch churchman, in his Antiq. of the Chriſtian Church, b. 8, c. 7, § 14, or v. 1, p. 314, fol. ed. ſays, "'Tis now generally agreed by learned men, that the uſe of organs came into the church ſince the time of

† See this Month's Review, p. 396.

Thomas

Thomas Aquinas, anno 1250." He adds, "that *Marinus Sanctus*, who lived about the year 1290, first brought the uſe of them into churches. The uſe of the inſtrument was indeed much ancienter, but not in church ſervice; the not attending to which diſtinction impoſes upon many writers." I will juſt add,—that allowing the organ to be very ancient, there is no ground to think that the inſtrument we have rendered organ in the Old Teſtament, bore any reſemblance to the modern organ; as the Hebrew עוּגָב * Gnugab, is very indeterminate, and only imports that it was a *favourite* or *delectable* inſtrument; accordingly the *Septuagint* render it, in the four places in which it occurs, by three different Greek words.

I am, Gentlemen, your humble ſervant, S.

*** The Editor of COLUMELLA preſents his compliments to the Gentlemen concerned in the Monthly Review. He takes entirely in good part their judicious ſtrictures on that trifling work. He is only ſorry to have his harmleſs raillery on Dr. Prieſtley's uſeful and aſtoniſhing diſcoveries in chemiſtry, cenſured as "an attempt to ridicule them." He has the higheſt regard and veneration for Dr. Prieſtley's uncommon abilities, as well as for his moral character. The only opinions of Dr. P.'s, which the Editor of Columella could wiſh to ſee exploded, whether by argument or ridicule, are his ſyſtem of materialiſm—as he thinks nothing leſs than a power of working miracles, or at leaſt of demonſtrating them inconteſtibly, can warrant the publication of opinions of ſo fatal a tendency—For though truth, like gold in the crucible, can never ſuffer by the ſtricteſt ſcrutiny, yet the operation may raiſe fumes very pernicious to the by-ſtanders. Æ.

16th Nov. 1779.

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†‡† In your laſt Month's Review ‡, a catalogue of books, with a ſhort character of them, by M. Denis of Vienna, was mentioned, and the Reviewers ſaid it was the beſt thing of the kind they had ſeen. A conſtant Reader has long wiſhed to ſee a work of this kind in Engliſh, or, if that could not be had, in Latin or French; and would be much obliged if the Monthly Reviewers would recommend one in their next Number. Y. Z.

☞ We are of opinion that a tranſlation of the work compiled by M. Denis would be well received in this country; or, rather, perhaps, a new production on the ſame plan;—to which the labours of the learned librarian might largely contribute.

ERRAT. in the REVIEW for Auguſt; viz.

In the account of *Brown's Reports*, p. 144, l. penult. for *model*, r. *mode*.

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* From עָנַב Adamavit. Vide Stockii Clavim V. T. in vocem.

‡ Vid. Art. II. of the Foreign Literature.

THE

MONTHLY REVIEW,

For DECEMBER, 1779.

ART. I. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London.* Vol. LXVIII. For the Year 1778. Part 2. 4to. 10 s. 6 d. ſewed. Davis. 1779.

PAPERS *relating to* ELECTRICITY.

Article 37. *Experiments on Electricity, being an Attempt to ſhew the Advantage of elevated pointed Conductors.* By Mr. Edward Nairne, F. R. S.

WE are ſorry, that we cannot give a very particular account of theſe ingenious and well imagined experiments; in conſequence of the want of the plates by which they are illuſtrated. They are well adapted to prove, ſo far as the queſtion ſeems capable of being proved by our artificial electrical apparatus, that elevated and pointed conductors are preferable to thoſe which do not riſe above the building, and which terminate in balls.

Among other particulars, they ſhew that a pointed conductor was not ſtruck, nor an exploſion produced, when it was expoſed to an *artificial cloud* (or prime conductor electrified), at any diſtance whatever beyond a twentieth of an inch; when the electric fire ran to it in a very ſmall ſtream:—that, beyond that diſtance, the point only appeared luminous, and continued ſo, till it was removed to the diſtance of ſix feet:—that this power of the point to prevent an exploſion, depended on its having a perfect or uninterrupted metallic communication with the earth; for that an exploſion to the point would enſue, if any diſcontinuity, or interruptions, were made in the ſubſtance of the pointed conductor.

From ſome other of theſe experiments, it appears that, though an artificial cloud, *A*, hanging over a pointed conductor, and which receives a charge, or ſpark, from time to time, from another artificial cloud, *B*, placed near it, will in

fact ſtrike into the point, immediately on receiving ſucceſſive ſparks from the cloud, *B, if the artificial cloud, A, be fixed:* yet, if the latter be moveable (as is the caſe in real clouds, which are not fixed but floating bodies), though the diſtance continue the ſame, the artificial cloud, *A*, recedes from the point, and does not ſtrike it. From ſubſequent experiments, it appears, that when the pointed conductor had a *ſwift motion* given to it, under the charged prime conductor, it was ſtruck; but a ſmall ball, moving as ſwiftly, was ſtruck at a greater diſtance; and a large ball at a diſtance ſtill greater.—We ſhall have occaſion to reconſider theſe experiments in the ſucceeding article.

A ſingular appearance preſented itſelf in ſome of the Author's experiments. A ball of one inch diameter, communicating with the earth, being preſented near the end of a large prime conductor, ſtrongly charged; ſparks appeared till the ball was gradually removed to the diſtance of two inches. The ſparks ceaſed, and were ſucceeded by a luminous appearance on the ball, attended with a hiſſing noiſe, while the ball was gradually removed to the diſtance of ten inches. The noiſe then ceaſed, and the light diſappeared; and the ſparks again began to ſtrike the ball, and continued to do ſo till the diſtance was about fifteen or ſixteen inches.

Article 36. *Reaſons for diſſenting from the Report of the Committee appointed to conſider of Mr.* Wilſon's *Experiments; including Remarks on ſome Experiments exhibited by Mr.* Nairne. By Dr. Muſgrave, F. R. S.

In this paper, which ſhould have ſucceeded the preceding, Dr. Muſgrave attempts to invalidate the concluſions drawn by Mr. Nairne, from the foregoing ſet of experiments; and to reconcile ſome of the appearances preſented in them, with thoſe exhibited in the trials of Mr. Wilſon at the Pantheon. The moſt material obſervations relate to the different circumſtances which enable pointed conductors to prevent an exploſion in one caſe, and to receive it in another.

'Before I attempt,' ſays the Author, 'to ſpecify the particular caſes in which the ſharp and the blunt terminations are reſpectively more liable to electrical *exploſion*; it may be of uſe to ſhew (what many gentlemen ſeem not to be thoroughly aware of) that ſharp points having the moſt perfect communication with the earth, are not wholly exempt from receiving them.'—'My firſt authority,' he adds, 'ſhall be Dr. *Franklin* himſelf;'—and he then gives the following paſſage from his letters, in proof of his aſſertion.

"Let a perſon," ſays he, p. 60. "ſtanding on the floor, preſent the point of a needle at twelve or more inches from it, [the prime conductor] and while the needle is ſo preſented, the conductor cannot be charged; the point drawing off the fire as faſt

faſt as it is thrown on by the electrical globe. Let it be charged, and then preſent the point at the ſame diſtance, and it will *ſuddenly* be diſcharged."——' The word *ſuddenly* means, I ſuppoſe,' adds the Author, ' that it will receive an *exploſion*; that being the moſt natural and obvious proof of the *ſuddenneſs* of the diſcharge.'

Surely Dr. Muſgrave, on reconſidering this paſſage, muſt be ſenſible of the unfairneſs of the concluſion, which he has drawn from this quotation from Dr. Franklin; and of this miſrepreſentation of his meaning, obviouſly founded on a mere *ambiguity* of expreſſion, if indeed it may be ſo called. The Author, nevertheleſs, afterwards avails himſelf of this forced interpretation of the word "*ſuddenly*;"—and ſays, ' it has been already ſhewn, from the *acknowledgment* of Dr. Franklin—that electricity, accumulated to a certain degree, will *explode* upon a point.'

Dr. Franklin's meaning, in the preceding quotation, is obvious enough, even without conſidering the context. He means, that the prime conductor, on preſenting a point to it, will be *ſuddenly*, or rapidly, but, at the ſame time, *ſilently* diſcharged, and *without exploſion*. In the very lines immediately preceding this quotation, the prime conductor mentioned in it, is repreſented as being of ſuch a ſize and power, as to ſtrike the knuckle at near *two inches* diſtance; and his principal object is to ſhew, that a point preſented to it would not be ſtruck at any diſtance, but would *quickly* rob it of its electricity. Dr. Muſgrave ſurely cannot be ſerious when he preſſes Dr. Franklin, the great diſcoverer of the power of points, into the ſervice of his party; and extorts from him a declaration, that this very prime conductor would produce an *exploſion*, at the diſtance even of twelve inches, on preſenting the point of a needle to it; when it would not give an exploſion, or a ſpark, to the knuckle or a blunt conductor, at a greater diſtance than two or three inches!

The queſtion reſpecting the moſt advantageous method of terminating conductors may, in our opinion, be thus moſt clearly, or, at leaſt, briefly ſtated. It is agreed, we believe, on all hands, nay, it is certain, that pointed conductors draw off the matter of lightning from a cloud, as it gradually approaches the zenith of the conductor; and, by thus diminiſhing the quantity, *may*, in many caſes, prevent an exploſion, which might have taken place, had a blunt or rounded conductor been preſented to it; which no one pretends to poſſeſs any power of that kind. But another caſe exiſts, or may exiſt; in which the ſuperiority of the pointed over the blunt conductor may not appear quite ſo manifeſt, or, at leaſt, ſo conſiderable.

This caſe will occur whenever a cloud hanging over a building receives *ſuddenly* ſuch a charge, by an exploſion from another cloud at a diſtance, as to enable it *inſtantly* to ſtrike into the earth. In this caſe, conſidering the *inſtantaneity* (as to ſenſe) of the charge, the advantage which is juſtly aſcribed to the pointed conductor, from its power of *gradually* drawing off the electric matter, vaniſhes; as this gradual depletion implies *time*, which, from the circumſtances, is not granted in the preſent caſe. This caſe has been imitated in thoſe experiments, which have been made with what is called the *interrupted conductor*; or a ſecond inſulated conductor, or *ſubſtitute*, placed at ſuch a diſtance from a prime conductor, as to receive ſtrong ſparks from it, or to become ſuddenly charged by it. The queſtion then is reduced to this;—whether a *vertical cloud* may not ſuddenly receive ſuch a charge, by an exploſion from a neighbouring cloud, as may enable it *inſtantly* to ſtrike into a pointed conductor, which, it is ſuppoſed, may invite the ſtroke; and yet may be reſiſted by one that terminates in a ball, ſo that it ſhall not explode upon it. An appeal has been made to experiment; and both parties allege, that experiment declares in their favour.

The Author attempts to reconcile theſe different reſults by the following diſtinction. He affirms, that the experiment made with the interrupted or ſecond conductor may be ſo managed, as that the ball ſhall receive the exploſion at a greater diſtance than the point; or the point be ſtruck at a greater diſtance than the ball, at the pleaſure of the operator; and that this diverſity of effect depends on a ſingle circumſtance; *viz.* the height of the charge.

If the ſecond conductor be placed at ſo great a diſtance from the firſt or prime conductor, as to receive from it the fulleſt and ſtrongeſt ſpark that it is capable of giving; the point placed under the ſecond conductor will be ſtruck preferably to the ball, and at a much greater diſtance. In a particular caſe, mentioned by the Author, the point is ſaid to have been ſtruck at a diſtance ſix times greater than that at which the ball would receive a ſtroke. He accounts for this effect, from the greater ſuſceptibility of pointed bodies to admit the electric fluid, or their giving leſs reſiſtance to it; combined with their incapacity, in the preſent caſe, of drawing off the electric matter ſilently.

On the contrary, if the ſecond conductor be placed conſiderably within the diſtance above deſcribed, or ſo near the firſt conductor, as to receive only a weak ſpark from it; the ball will be ſtruck in preference to the point, or at a much greater diſtance; becauſe, in this caſe, the point has an opportunity, on account of the ſmallneſs of the charge, of ſtealing away the electricity

electricity ſilently; which the ball, from its greater reſiſtance, is incapable of effecting.

Without expreſſing any doubts with reſpect to theſe experiments of the Author, and this diſtinction made by him; we ſhall obſerve, that whether the preceding caſe frequently occurs in thunder ſtorms, or not, it is very remarkable, that though almoſt all his obſervations relate to this particular caſe; yet we do not find it exemplified, or even noticed, when he afterwards makes a practical application of his doctrine, and enumerates the various ways in which buildings may become expoſed to a ſtroke of lightning. And yet, to us, this appears to be the only caſe in which a doubt can reaſonably be entertained of the ſuperior utility of pointed conductors.

In this enumeration, he obſerves firſt, that lightning may either accumulate directly (and gradually) over a building;—or it may be brought toward it by a ſmall cloud, fetching it in ſeveral ſucceſſive trips from a large cloud at ſome diſtance;—or laſtly, a large electrified cloud may be carried rapidly towards a building by the wind. To none of theſe three caſes are the experiments made with the ſecond conductor applicable; though the Author's principal objections are made to ſuch of Mr. Nairne's experiments as relate to this particular caſe. Further, in the two firſt of theſe three caſes, he acknowledges the probable efficacy of pointed conductors, in preventing an accumulation of the electric matter, by exhauſting the electrified cloud, ſo as to prevent an exploſion. On the third caſe, he reaſons thus:

'But if, according to the third ſuppoſition, a cloud of great extent, and highly electrified, ſhould be driven with great velocity in ſuch a direction, ſo as to paſs directly over the ſharp-pointed conductor; there can be no doubt, but that ſuch a point, from its ſuperior readineſs to admit electricity, would take the exploſion at a much greater diſtance than a rounded end, and, in proportion to the difference of that ſtriking diſtance, would do miſchief inſtead of good.'

Even in this laſt caſe, and in all caſes whatever, where *time* is allowed for the pointed conductor to operate;—and there is no caſe in which time is not allowed, except in that where the *vertical* cloud ſuddenly receives an *exploſion* from another cloud;—we muſt think that the danger of an exploſion muſt be greatly leſſened by the action of the point: for the ſame reaſons that take place in the two firſt of the three caſes; even though we were to admit the truth of the Author's poſition—that a pointed termination will, *cæteris paribus*, receive an inſtantaneous exploſion at a much greater diſtance than a rounded end. In other words, we think it highly probable, that the diſadvantage ariſing from the *ſuppoſed rapidity* of the cloud's motion may

be overbalanced, or more than compenſated for, by the exhauſting power of the point. In Mr. Nairne's three laſt experiments above mentioned, when the conductor, variouſly terminated, was made to ſwing, even with *great rapidity*, under a large electrified conductor; a rounded termination was ſtruck, with an equal charge, at a much greater diſtance than a pointed extremity. No exploſion enſued, when the point paſſed at a greater diſtance than 1 inch and $\frac{6}{10}$ths. A ball $\frac{3}{10}$ths of an inch in diameter, was ſtruck at the diſtance of 2 inches and $\frac{1}{10}$th; and a larger ball of 1 inch and $\frac{3}{10}$ths diameter, received a ſtroke at the diſtance of 15 inches *.

Speaking of pointed conductors, at the end of the article, the Author owns, that 'if by operating upon a quantity of electricity too ſmall in itſelf to do miſchief, they prevent its growing to a great and dangerous quantity; this would, as far as it goes, be a very conſiderable advantage.' He adds, however, 'that pointed conductors afford *no protection* † where the danger is great and imminent, and only obviate that which is diſtant and problematical; and that theſe laſt are not the caſes againſt which we principally wiſh to provide.'

Paſſing over the caſe above diſcuſſed, where a very great charge preſents itſelf, as it were *inſtantaneouſly* over a pointed conductor; there undoubtedly occur many caſes in which the cloud, *A*, for inſtance, ſuſpended over a building, receives ſucceſſive charges from another cloud, *B*; and that, probably, from the cloud, *C*; none of which, ſingly, are ſufficient to enable the cloud, *A*, to ſtrike into the building: though two or three ſuch ſucceſſive charges might load it ſufficiently for that purpoſe. In this caſe, it cannot be denied, that the continued action of the point on the cloud, *A*, during the intervals between the exploſions, may prevent its ever acquiring ſuch a

* We ſhould obſerve, that the ſingular diſappearance and re-appearance of the ſparks, on gradually removing the ſmall conductor from the prime conductor, above noticed at the end of Mr. Nairne's article, occurred likewiſe in the two firſt of theſe caſes: but in the third, where the large ball was uſed, it was ſtruck uninterruptedly, till it was removed to the diſtance of 16 inches.

† Dr. Muſgrave has ſurely expreſſed this too looſely. He cannot mean, that pointed conductors afford *no protection* to a building, under theſe circumſtances; but only that they are more liable to be ſtruck, on certain occaſions, than blunt conductors. Either a pointed or a blunt conductor may be ſaid to afford protection to a building, although they ſhould be ſtruck by the lightning; as little doubt can now be entertained, that either of them will tranſmit it ſafely to the earth, provided that they are made of a ſufficient ſize, and all other circumſtances be attended to that are known to facilitate the paſſage of the electric matter to the earth.

quantity of electric matter, as to produce an exploſion. The point, therefore, will afford protection in this caſe, where the danger is indeed, at firſt, ſmall and problematical; but would become great and imminent, were the point taken away.

Article 38. *On the Uſe of an Amalgam of Zinc, for the Purpoſe of electrical Excitation, &c.* By Bryant Higgins, M. D. &c.

This Amalgam, as we have already experienced, greatly exceeds any other that we have tried; and particularly, does not require ſuch frequent application, as thoſe made with tin, biſmuth, &c. It conſiſts of zinc, combined with four times its weight of quickſilver. To this amalgam ſhould be added, though Dr. Higgins is ſilent on the ſubject, a very ſmall quantity of wax and tallow.—When the cylinder is become foul, the Doctor recommends the uſe of a piece of the dry ſkin of the dog fiſh, applied to it while it is turned round.

Article 44. *New Experiments upon the Leyden Phial, reſpecting the Termination of Conductors.* By Benjamin Wilſon, Eſq; F. R. S.

Theſe experiments were formerly publiſhed, at the end of Mr. Wilſon's account of the experiments he made at the Pantheon. They are brought to ſhew that, on the diſcharge of an electrified jar (that is, in the caſe of an *inſtantaneous* exploſion, where a point has not *time* to act upon the electric matter), a point is ſtruck at a greater diſtance than a ball. The particular reſults are given in four tables, ſigned by Dr. Lind, Mr. Cavallo, and Mr. Wilſon. The contrary reſults of Mr. Henly are aſcribed by the Author to his having uſed a chain, or an imperfect circuit of communication, inſtead of a wire, in his experiments.

Article 47. *A ready Way of lighting a Candle, by a very moderate Electric Spark.* By John Ingenhouſz, M. D. F. R. S.

In this paper, Dr. Ingenhouſz teaches the electrical philoſopher a very expeditious and commodious way of lighting his taper, by means of an electric ſpark from a ſmall charged Leyden vial, that has only eight or ten inches of metallic coating. Round one of the extremities of a bent wire, ſome looſe cotton is wrapped, which is rolled in ſome fine powder of white or yellow reſin. While the other end is held in contact with the outward coating, this end is brought to the knob. The reſin takes fire, and communicates its flame to the cotton, and both together burn long enough to light a candle. The ſame effect may be produced by the *farina Lycopodii*, or by dipping the cotton in oil of turpentine; eſpecially if a little pin duſt be ſprinkled upon it: but in both theſe caſes the charge muſt be ſomewhat greater.

In the night, a large charged jar, prepared in Mr. Cavallo's manner, and which will retain its charge a month, may be kept in readineſs, as a magazine of electric fire; from which the little vial may be inſtantly and repeatedly charged, for this purpoſe.

Article 48. *Electrical Experiments, to explain how far the Phenomena of the* Electrophorus *may be accounted for, by Dr. Franklin's Theory of poſitive and negative Electricity, &c.* By John Ingenhouſz, M. D. F. R. S.

The theory by which Dr. Ingenhouſz juſtly ſolves the moſt conſiderable phenomena of that curious inſtrument, the *Electrophorus*, was gradually diſcovered, and ſucceſſively aſcertained, by Mr. Canton, Dr. Franklin, and Meſſrs. Wilke and Æpinus. We have formerly explained this doctrine at ſome length, in our account of Dr. Prieſtley's *Hiſtory of Electricity*; [See Monthly Review, vol. xxxvii. October 1767, p. 250, &c.] where we have obſerved, "*that the electric fluid, when there is a redundancy of it in any body, repels the electric fluid in any other body, within its influence, and drives it into the remote parts, or quite out of the body, if there be any outlet for that purpoſe; thereby reducing the body to a ſtate contrary to its own, i. e. a negative one.*" The ſame principle is applicable, *mutatis mutandis*, to a body negatively electrified. Referring the reader to Dr. Ingenhouſz's more minute inveſtigation of this inſtrument, we ſhall give the following ſhorter account of its principal properties, correſponding nevertheleſs with his explanation, in our own words.

According to the abovementioned principle, ſuppoſing the reſinous plate to have been *poſitively* electrified (which caſe admits of a ſomewhat eaſier illuſtration), the excited plate acts upon the electric matter *naturally* contained in the braſs plate, or moveable metallic coating, applied to it; ſo as to expel a part of its *natural quantity*, when an opportunity is given it to eſcape *from it*, in the form of a ſpark, at that part where a finger is applied to it. If the braſs plate be now lifted up, by its inſulating handle, it is found to be in a negative ſtate; and on preſenting a finger to it, another ſpark appears, which now paſſes *towards* it; and it accordingly receives back its natural ſhare of electric fluid from the finger of the operator. On being replaced on the electrophorus, and again touched, it again parts with a portion of its natural quantity of electric fluid; which is again reſtored to it, on lifting it up, and again preſenting the finger to it. This proceſs may be repeated for a great length of time, with ſcarce any perceptible diminution of the virtue of the reſinous plate; which, in fact, does not part with any of its own electric matter to the braſs plate, but, on the contrary, only expels a part of that which naturally belongs to the latter; and which, on lift-

ing it up, is repeatedly reſtored to it from the earth, through the finger of the perſon who makes the experiment.

The caſe, in ſhort, is perfectly analogous to the inſtance we gave from M. De Cigna (in the part of our work above referred to); where an immenſe number of ſparks may be ſucceſſively taken from, and given to, an inſulated plate of lead, on preſenting an excited glaſs tube (or ſilk ſtocking) at ſome diſtance from it, and touching it; and then withdrawing the tube, and again touching the plate, ſucceſſively. If the inſulated metal plate of an electrophorus be applied to an excited glaſs plate, or to one that has been charged, and then diſcharged, as in the Leyden experiment (or even to an excited glaſs globe, which it touches in little more than a point), in the ſame manner as it is uſed with the electrophorus; the ſame appearances will be preſented.

The principal difference between the reſinous and the *vitreous* electrophorus is, that in the former, the virtue is much more permanent than in the latter; becauſe reſinous ſubſtances are not ſo liable to be affected by the humidity of the air; and poſſibly, becauſe they poſſeſs a power of retaining the electricity which they have received from friction, or communication, much longer than vitreous ſubſtances, independent of this circumſtance. M. De Volta has given his electrophorus the title of *perpetual*, and has conſidered it as preſerving a kind of *veſtal fire*, and not improperly: as it is certainly poſſible, after only once exciting it by friction, to preſerve its power indefinitely; by collecting a ſufficient number of the ſparks, when they grow weak, into a ſmall coated vial, and then imparting to the electrophorus its former activity, by only reſtoring to it *its own fire*; by running the coating of the vial over its ſurface, while the knob is held in the hand.

A curious method of effecting the ſame purpoſe is deſcribed in this paper; which conſiſts in employing two reſinous plates, and transferring the metal plate alternately from one of them to the other, and touching it after it is placed upon them. By this method, both the reſinous plates have their electricity quickly increaſed; and the metal plate returns from each quite overcharged, ſo that Leyden vials may be charged by it ſo very ſtrongly as to break them.

The ſingular appearances preſented by the electrophorus, have been thought by ſome electricians to be incompatible with Dr. Franklin's theory of electricity: but the preceding illuſtration of the principal phenomena of that inſtrument ſhews, that they are perfectly conſiſtent with that ſyſtem. It is true however, that, when Dr. Franklin, by means of his theory, explained the phenomena of the Leyden vial, or a charged plate of glaſs; it was not ſuſpected that, after the circuit between the two coatings

ings was completed, and a diſcharge produced, the glaſs ſtill retained a power, as we now find it does, of furniſhing ſuch a number of ſparks (ſimply by the alternate removal and re-application of one of its coatings, &c.) as is more than ſufficient to charge another vial or plate repeatedly. This quality, poſſeſſed by excited electrics, after they have been charged, and then diſcharged, particularly by thoſe of the reſinous kind, ſtill remains to be accounted for: unleſs it be alleged, that Father Beccaria has explained this property in his treatiſe on, what he has thought proper to call, the *Electricitas Vindex*; a ſhort account of which will be found in our xlvth vol. 1771. Appendix, p. 555, and the page following [where, at line 12, the reader is deſired to correct an erroneous tranſpoſition of the text: and inſtead of—" this it does, in the common manner, even after it has been diſcharged"—to read—" this it does, even after it has been diſcharged in the common manner."]

Article 49. *Obſervations and Experiments tending to confirm Dr. Ingenhouſz's Theory of the Electrophorus; and to ſhew the Impermeability of Glaſs to the Electric Fluid.* By William Henly, F. R. S.

We do not find any thing new in theſe experiments, which are only diverſifications of others well known. Towards the end, the Author relates an experiment made by M. Lullin, of Geneva; which Mr. Henly conſiders as a curious addition to the many others that have been made, to ſhew the *real direction* of the electric matter, in the diſcharge of the Leyden bottle. We have frequently made remarks on the inconcluſiveneſs of the former experiments, made with this view, both by the Author and others. They all deciſively prove the eſſential *difference* between the two electricities: but not one of them—not even the preſent—appears to us to aſcertain with abſolute certainty, the real courſe in which the electric fluid is moving. In M. Lullin's experiment, on diſcharging a Leyden vial, poſitively, or negatively, electrified, the true direction is ſuppoſed to be indicated by the light's appearing on the upper, or the under ſurface of a card; and by the ſpot where a hole is made; in conſequence of an interruption made in the electric circuit, between the extremities of two wires, that form the communication between the inſide and outſide of the vial; one of which wires terminates on the upper, and the other on the under ſurface of the card.

PAPERS *relating to* MEDICINE.

Article 29. *On the Antiſeptic Regimen of the Natives of Ruſſia. In a Letter from* Matthew Guthrie, M. D. *of Peterſburgh, to* Dr. Prieſtley, F. R. S.

No people upon earth are, perhaps, more expoſed to the operation of thoſe prediſponent cauſes, which terminate in the production of the

the true or ſea ſcurvy, and other putrid diſeaſes, than the boors of Ruſſia. During the long and ſevere winter ſeaſon of that climate, they are ſhut up in cloſe huts, never ventilated during ſix months of the year; and where the air muſt neceſſarily be highly *phlogiſticated*, or rendered impure and noxious, by the breath and perſpiration of thoſe confined in them. During this time, they live occaſionally upon fiſh or meat, ſalted; and do not taſte freſh vegetables: being expoſed likewiſe, when they go abroad, to a ſevere cold atmoſphere; the tendency of which, to produce the ſcurvy, is well known. Notwithſtanding theſe circumſtances, the Ruſſian boors, as we are here told, are ſtrangers to putrid diſeaſes; and they owe this exemption, to an antiſeptic regimen, that nature ſeems to have indicated to them, and which the Author minutely deſcribes in this article.

We have already (in our Review for October, p. 279) taken notice of the Author's reflections on "the late fortunate Attention to the antiſeptic Qualities of fixed Air," by Dr. Macbride, Dr. Prieſtley, and others; and of the ſtrong evidence of the truth of their ſyſtem, preſented to us in the account here given of the antiſeptic regimen of the Ruſſian boors, and its ſalutary conſequences. This regimen, which thus powerfully counteracts the baneful influence of their mode of living, conſiſts in the continual uſe of *prepared* vegetables in their common diet; one of the principal articles, and that which enters into the compoſition of moſt of the Ruſſian ſoups, is the ſour cabbage; the uſe of which has been already adopted in the Britiſh navy. The ſecond capital article of this antiſcorbutic regimen is, a *ſubacid* liquor, called *Quaſs*, prepared from rye flour, or ground malt; and which is not only uſed as a drink, but likewiſe, ſerves as a ſauce to a great number of diſhes.

This liquor Dr. Guthrie conſiders as an elegant improvement of Dr. Macbride's infuſion of malt: 'for the acidulous taſte makes it highly palatable and refreſhing; and probably, there may be a virtue in this ſpecies of acidity, which is perhaps the only thing that the ſweet infuſion wants, to give it all the antiſcorbutic qualities of your ſour-krout, &c.; as it alſo abounds in the antiſeptic fluid, fixed air, which recommends the other for medical purpoſes, and particularly as an antiſcorbutic; at the ſame time, that the fermentation is permitted to run on until it acquires the *acid* taſte, which I obſerve every one of the efficacious vegetable preparations uſed in the North, is poſſeſſed of, and what nearly ſeems to be the ſecret alone, by which theſe people preſerve them for a length of time, and put them upon an equality with freſh vegetables, as one would be led to think by their ſalutary effects.'

The next articles enumerated and deſcribed by the Author, are the Ruſſian rye bread, fermented with leaven; and prepared

or

or ſalted cucumbers, which have the ſame ſouriſh taſte with the other articles in the Ruſſian antiſcorbutic bill of fare; and which ſeem to have their ſhare alſo in the merit aſcribed to the regimen at large:—a regimen, the Author obſerves, 'ſo conſiſtent, and uniformly calculated to ward off the diſeaſe that their ſituation threatens (even when viewed by the teſt of modern opinion and experience), that the moſt enlightened phyſician of our day could not have preſcribed a better; and perhaps, you may think with me, that there are ſome articles in it, which, from their cheapneſs and antiſcorbutic qualities, might be permitted to accompany, for trial, their old northern companion, ſour cabbage; who has, I ſuppoſe, been met with ſtraggling in Germany, where he was ſingly able to make head againſt all the dangers that their climate threatened; although in our more frigid realms, it requires his whole united phalanx to keep us in ſafety.'

Article 31. *Obſervations on the Scurvy.* By Charles De Martano, M. D. Dated Vienna, January 14, 1778.

The writer of this article adopts the ſame principles as Dr. Guthrie. He obſerves, that during an abode of many years at Moſcow, he found that many gentlemen, merchants, and ſtrangers, were attacked by a ſlow ſcurvy, 'having their gums ſoft, ſwollen, and blueiſh, the breath ſtrong, and many ſcorbutic ſpots at the legs; whilſt it was rare to find among the lower people, either of town or country, a ſingle perſon with theſe marks;'—notwithſtanding the many circumſtances predispoſing to the ſcurvy, to which the latter are ſubject, and which we have above enumerated.

'I was many years,' ſays the Author, 'making theſe obſervations, and inquiring what it was that could preſerve them from the ſcurvy, which, on ſo many accounts, they ought to have been more ſubject to than the others. It appeared to me that, excluſive of the daily uſe of the ſour cabbage, which I conſider as the moſt powerful of all preſervatives, they were indebted for their ſafety to the great quantity of raw greens, ſuch as onions, leeks, radiſhes, turnips, peas in the pod, and others which they eat;'—of which laſt, however, we ſhould obſerve, by the bye, that they are debarred, according to Dr. Guthrie's account, during a ſix months winter. The people of faſhion, on the contrary, eat much meat, both ſalt and freſh; but eat very little bread, and ſeldom uſe any greens, except a ſoup made of ſour cabbage, which they ſup only occaſionally.

The juſtice of theſe obſervations is confirmed by the trials which the Author had an opportunity of making in a large hoſpital for foundlings, where there were, every winter, ſeveral ſcorbutic patients. When the diſeaſe was uncommonly ſtubborn, he

he found a very ſenſible advantage from giving his little patients their vegetables in a raw ſtate, which they had before been accuſtomed to eat boiled. As an addition to, and an agreeable variation in, the antiſcorbutic regimen of ſea-faring people, he propoſes the uſe of four turnips, which are prepared in the ſame manner as the four cabbage, and are uſed in Auſtria, and ſeveral other parts of Germany.

ART. II. *The Hiſtory of Women, from the earlieſt Antiquity, to the preſent Time; giving ſome Account of almoſt every intereſting Particular concerning the Sex, among all Nations, ancient and modern.* By William Alexander, M. D. 4to. 2 Vols. 1 l. 10 s. Boards. Cadell. 1779.

THE title of this work promiſes a great deal; and the judicious reader will naturally think that the writer of ſuch a hiſtory ought to be poſſeſſed of a variety of talents, which are ſeldom united in one perſon; that his acquaintance with ancient and modern hiſtory ought to be very extenſive; that much judgment is neceſſary both in the choice and in the arrangement of his materials; that he ſhould have converſed much in the polite world; that he ſhould poſſeſs great knowledge of the human heart, and that *coup d'œil* in regard to characters and manners which is abſolutely neceſſary to the ſucceſsful execution of ſo difficult a taſk.

Dr. Alexander does not appear to us to have been ſufficiently ſenſible of the difficulty of his undertaking; if he had, we cannot allow ourſelves to think that he would have engaged in it. He has, indeed, collected a great variety of particulars relating to the treatment, the employments, and amuſements, of the fair ſex, in different ages and countries; and made ſome pertinent obſervations upon them: but his remarks are generally trite, and often frivolous; his materials are injudiciouſly ſelected, and badly arranged; the language is inelegant throughout, except when he adopts the language of others. In a word, we are at a loſs to know what claſs of readers can receive any great pleaſure from the peruſal of his Hiſtory. His views in publiſhing it we ſhall lay before our Readers, in his own words:

'As the following Work was compoſed ſolely for the amuſement and inſtruction of the Fair Sex; and as their education is in general leſs extenſive than that of the men; in order to render it the more intelligible, we have ſtudied the utmoſt plainneſs and ſimplicity of language; have not only totally excluded almoſt every word that is not Engliſh, but even, as much as poſſible, avoided every technical term.

'As we perſuade ourſelves, that nothing could be more perplexing to the ſex, or to which they would pay leſs attention, than a long liſt of authors on the margin, to ſhew from whence we have derived our information, and as a great part of ſuch liſt would refer to books in other languages, we have entirely omitted it, and contented

tented ourſelves with ſometimes interweaving into our text, the names and ſentiments of ſuch authors as have more peculiarly elucidated the ſubjects we were inveſtigating.

'We have not vanity enough to recommend our work to the learned; they muſt have met with every anecdote related in it; but as the generality of the fair ſex, whoſe reading is more confined, now ſpend many of their idle hours in poring over novels and romances, which greatly tend to miſlead the underſtanding and corrupt the heart, we cannot help expreſſing a wiſh, that they would ſpare a part of this time to look into the hiſtory of their own Sex; a hiſtory, which we flatter ourſelves will afford them no irrational amuſement, and which will more gratify the curioſity of the female mind in whatever relates to themſelves, than any thing that has hitherto been publiſhed.

'We do not mean by this to praiſe ourſelves; we ſubmit with the utmoſt diffidence to the judgment of the Public. If we have any merit, it is only in collecting together, and preſenting in one view, a variety of anecdotes concerning the ſex, which lay ſcattered in a great number of authors, ancient and modern, and not within the reading of the Sex themſelves; recourſe to larger libraries might have made theſe anecdotes more numerous, and better judgments would have ſelected them more judiciouſly; on theſe accounts, none can be more ſenſible of the imperfections of the Work than we are, but we hope our candid Readers will make ſome allowances for our having trod a path which has never been attempted before; and the Ladies, we flatter ourſelves, will treat us with ſome indulgence, when we aſſure them, that we have exerted our utmoſt abilities to put their hiſtory into the moſt engaging dreſs, and to mingle pleaſure with inſtruction.'

That the Doctor has exerted his *utmoſt abilities*, we readily believe; and we hope and truſt, for the credit and honour of our ſex, that every man, who undertakes to give pleaſure to the ladies, will do the ſame. We queſtion much, however, whether ladies of taſte and genius will be ſatisfied with this Gentleman's exertions, or entertain any high opinion of his abilities; he neither has, indeed, the *ſuaviter in modo*, nor the *fortiter in re*, which all ladies expect from thoſe who enter into their ſervice. It is really ſurpriſing that it ſhould not have occurred to the Doctor, that ſuch ladies as are likely to have an opportunity of looking into his hiſtory are tolerable judges of compoſition; that they expect ſome degree of elegance both of ſentiment and diction in ſuch works as are deſigned either for their amuſement or their inſtruction; and that they muſt neceſſarily be ſhocked with the frequent mention of the very groſs and indelicate cuſtoms which prevailed in nations that were either only emerging from barbariſm, or very little advanced in civilization. Of what uſe, of what importance, can it poſſibly be to the Britiſh fair, to be informed how the Maſſagetæ, the Auſi, the Lydians, the Scythians, the Bactrians, the Phœnicians, the Ægyptians, &c. &c. treated their women? or to be made acquainted

quainted with the cuſtoms and ceremonies which prevailed among them?

The ſketches our Author gives of the character of the American, African, and Aſiatic women, he allows to be imperfect; the vicious and the diſagreeable, he tells us, are too frequently predominant in it; and almoſt the whole of their character, he acknowledges, may be comprized in unremitted endeavours to ſatisfy a voluptuous appetite. If this be the caſe, can it poſſibly tend either to the inſtruction or the amuſement of the fair ſex to dwell ſo long as our Hiſtorian does on ſuch diſagreeable ſubjects?

But we now proceed to lay before our Readers a few extracts from this work, that they may be enabled to judge whether the cenſure, which, in juſtice to them, we have thought ourſelves obliged to paſs upon it, be too ſevere or not.

In his firſt chapter, the Doctor gives a *ſhort ſketch of the Antediluvian Hiſtory of Women*; and here we meet with the following very inſtructive note:

'Various and ridiculous are the fables related by oriental writers concerning the creation of the firſt pair. We ſhall only mention a few of thoſe propagated by the Jewiſh Rabbies, whoſe ancient legends equal, if not ſurpaſs, in abſurdity, even thoſe of more modern ages.—God, ſay they, at firſt created Adam with a long tail; but afterward, on conſidering him attentively, he thought he would look better without it: reſolving, however, not to loſe any thing that he had made, he cut it off, and formed it into a woman: and hence the ſex derive their low and inferior nature. Others of them tell us, that the firſt human being was created double, of both ſexes, and joined ſide to ſide: that God improving on his original plan, ſeparated the male from the female part, where they had been joined together, and made them into two diſtinct beings; and that from hence aroſe the perpetual inclination of the ſexes to join themſelves together again.'

It muſt, undoubtedly, be very edifying and amuſing to a fair reader, of taſte and delicacy, to be informed, eſpecially by an old, naſty Jewiſh Rabbi, that Adam was at firſt created with a long tail; and very comfortable, to be ſure, to be told that God Almighty himſelf cut it off, in order to make Adam look the better.—We leave the ladies, who are, certainly, very competent judges of the beauty of the human figure, to make their own ſtrictures on this paſſage.

The Doctor proceeds, very methodically, in his ſecond chapter, to treat of *female education*; and here he conſiders the obſtructions to education in the early ages—the *ſource* of education—the progreſs of education and arts.—He talks about the Ægyptians, the Phœnicians, the Babylonians, the antient ſtate of Europe, the Greek women, the Roman women, the women of

of the northern nations, the French ladies, the education of the Eaſtern women, of the African women, the American women, the effects of chivalry, &c.—All this, gentle Reader, in one chapter.

Where ſuch a variety of diſhes are ſerved up at once, the temperate gueſt will probably be ſatisfied with one or two; we wiſh they were better dreſſed, but we are not anſwerable for the cookery.

'After the diſcovery and conqueſt of America, ſays our Hiſtorian, immenſe treaſures had been conſtantly imported from thence into Europe. From the trade carried on to the Eaſt and Weſt Indies, to Africa, and other parts of the globe, perhaps ſtill greater wealth had been accumulated; theſe at laſt beginning to operate, turned the minds of the greateſt part of Europe from that ſober and œconomical plan of life, to which their poverty and imperfect knowledge of trade and agriculture had ſubjected them; and ſubſtituted in its place, gaiety, expence, and parade. Numbers of people, who perhaps, not in the moſt rigid paths of juſtice, had acquired immenſe fortunes in the Eaſt, tranſported themſelves back to Europe, bringing along with them all the arrogance of wealth, effeminacy of manners, and love of pageantry and ſhow, for which the eaſtern nations have ever been remarkable. Theſe, and ſeveral other cauſes combining together, totally changed the manners of Europe; and inſtead of ſober frugality, and other domeſtic virtues of the women, introduced luxury and diſſipation; with a taſte for all the tinſel glare of unſubſtantial trifles.

'The French, who have always been remarkably diſtinguiſhed for vivacity and ſhow, took the lead in this new mode of life, and ſoon diſſeminated it all over Europe; which, for at leaſt theſe two centuries paſt, has aukwardly imitated every light faſhion and frippery of that volatile people, with little better ſucceſs than a Bear dances a hornpipe, or a Monkey puts on the gravity of an alderman.

'In France, were women firſt introduced to court; their education, which before that introduction conſiſted in reading their own language, in learning needle-work, and the offices of domeſtic life, was then by degrees changed to vocal and inſtrumental muſic, drawing, dancing, and dreſſing in the moſt faſhionable manner; to which we may add, the art of captivating and governing their men. This flimſy pattern was copied by every other nation: ſome ſtrokes of improvement were from time to time added by the French; till at laſt almoſt every thing uſeful was boldly ſtruck out from the plan of female education; and the women of the preſent age thereby robbed of more than half their native excellence, and rendered objects more ſought after to divert a melancholy hour, or ſatisfy a lawleſs paſſion, than to become the ſocial partners of a life directed by reaſon and religion. We muſt, however, allow, that the French ladies are not all ſo much devoted to faſhion and pleaſure, as to neglect every thing elſe. France has produced ſeveral women diſtinguiſhed for their judgment and learning; and even in the preſent diſſipated age, while female coteries commonly meet for diverſion, or for gaming, there are in Paris ſocieties of women, which meet at ſtated times to determine

determine the merit of every new work; and happy is the author who meets their approbation; the French being too polite to ſet themſelves in open oppoſition to the judgment of their ladies, whether they may think it right or wrong.

'Should this imperfect attempt, to write the Hiſtory of the Fair, ſurvive the preſent, and be read in any future generation, when this frivolous mode of female education ſhall have given place to a better, that our Readers may then have ſome idea of what it was towards the cloſe of the eighteenth century, we ſhall juſt ſketch the outlines of it as now practiſed in the politeſt countries of Europe. Among the firſt leſſons, which a mother teaches her daughter, is that important article, according to the modern phraſe, of holding up her head, and learning a proper carriage: this begins to be inculcated at the age of three or four at lateſt; and is ſtrenuouſly inſiſted on for many years afterward. When the young lady has learned imperfectly to read her own language, and ſometimes even ſooner, ſhe is ſent to a boarding-ſchool, where ſhe is inſtructed in the moſt ſlimſy and uſeleſs parts of needle-work; while of thoſe, which ſhe muſt need, if ever ſhe enters into domeſtic life, ſhe is left entirely ignorant. While ſhe is here, ſome part of her time is alſo allotted to learning to read either her own language, or the languages of ſome of the neighbouring kingdoms; all of which are too frequently taught without a proper attention to Grammar or Orthography. Writing, and Arithmetic, likewiſe employ a part of her time; but theſe, particularly the laſt, are only conſidered as auxiliary accompliſhments, which are not to be carried into life, and conſequently deſerve but little attention; the grand effort is generally made to teach the girl what the woman will relinquiſh; ſuch as drawing, muſic, and dancing; theſe, as they are arts agreeable to youthful ſprightlineſs, often engage the young lady ſo much, as to make her neglect, or forget every thing elſe. To theſe are added, the modes of dreſſing in faſhion, the punctilios of behaving in company; and we are ſorry to ſay, that into ſome ſchools have been introduced maſters to teach the faſhionable games at cards; a diſſipation, if not a vice, which already prevails too much among both ſexes, and may perhaps ſtill gain ground by this early initiation.

'Such, in general, is the education of female boarding-ſchools; in ſome, indeed, there may be a few other things taught beſides thoſe we have mentioned; but whatever be taught, or however they be conducted, it is too true, that the girl, after having been there ſome years, comes home to her parents quite a modern fine lady; with her head full of ſcraps of French, names of great people, and quotations from romances and plays; and quite diſguſted at the antiquated virtues of ſober frugality, order, or œconomy. We cannot caſt our eyes on the picture we have now drawn, without a ſecret wiſh, that it were leſs juſt; nor ſhall we drop the curtain before it, without mentioning with pleaſure, that ſome parents adopt a better plan; and that ſome young ladies, even thus educated, have had underſtanding enough to lay aſide the greateſt part of the abovementioned frippery, and cultivate ſuch knowledge, and ſuch virtues, as are ornamental to ſociety, and uſeful to themſelves.'

Such, with a few trifling variations, our Author ſays, is the common courſe of European education.—We ſhall not anticipate the obſervations which every well-informed reader muſt neceſſarily make upon what the Doctor advances, but proceed to ſhew in what a philoſophical and ingenious manner he treats the following very curious ſubject:

'From the earlieſt ages, ſays he, dancing appears to have been either a religious or an imitative exerciſe; David danced before the ark of the Lord, the Philiſtines danced before Dagon, many of the contemporary nations frequently danced at their ſolemn meetings, in their groves, and on their high places; the Greeks did the ſame at ſome of the feſtivals celebrated in honour of their gods; and the travellers of our own times give us numberleſs accounts of the dancings of the ſavages before their idols. So different, however, are the ideas we have formed of religion, that we are apt to conſider dancing as altogether inconſiſtent with its ſolemnity; but, perhaps, thoſe who thought otherwiſe, introduced it as a ſign of gratitude and thankfulneſs, for health, vigour, and agility; and, to ſhew the gods, that they were cheerful and happy in the enjoyment of their bleſſings, and under the adminiſtration of their government; and proceeding from ſuch ſentiments in the worſhippers, it could not be to the gods an unacceptable ſervice. It has likewiſe been much uſed in an imitative or ſymbolical manner. The Indians dance their war-dance, to ſhew the ſtrength, the agility, and ferocity they can exert in battle; and the women we have mentioned indecently dance, what may be called their love-dance, to ſhew how well they are qualified for the rapturous enjoyments of that paſſion; and it is only in the polite countries of Europe that we dance purely for the ſake of dancing. If rude and barbarous nations make their dances expreſſive of their employments and their feelings; it is worth conſidering, whether we might not improve on the plan, and add ſentiment and expreſſion to what we at preſent only look upon as frolic and amuſement.'

In ſpeaking of the Grecian women, he makes the following ſage obſervation,—*that though the Greeks were eminent in arts, though they were illuſtrious in arms, in politeneſs, and elegance of manners, the higheſt pitch to which they ever arrived, was only a few degrees above ſavage barbarity.*—Now, how a people could be eminent in arts, illuſtrious in arms, in politeneſs, and elegance of manners, and yet be only a few degrees above ſavage barbarity, we own, far exceeds our comprehenſion.—His general idea of the Greeks, in another part of his work, is as follows:

'Of this ſo much diſtinguiſhed, ſo much admired people, who, for many ages, ſhone ſo illuſtrious in arts and arms, and whoſe panegyric has been ſounded ſo loud in ancient and in modern hiſtory; we ſincerely wiſh that a regard for truth did not oblige us to give ſo indifferent a character. But when we have ſaid that they ſhone in arts and arms, we have completed their eulogium. When we conſider

ſider them as patriots, they appear diſtinguiſhable; when we conſider them as men, and as citizens of the world, they almoſt excite our horror. Other nations made laws to make nature better, and to enforce humanity. Thoſe of ſome of the Grecian ſtates were calculated to eradicate nature and humanity from the human heart. In ſhort, in whatever view we contemplate this people, we find them remarkable only for an unnatural auſterity of manners, for the moſt inflexible ſeverity, and a life hardly ſoftened by one agreeable ſhade in the whole picture.'

Dr. Alexander introduces what he ſays upon the ſubjects of delicacy and chaſtity, in the following manner:

'Of all the virtues which adorn the female character, and enable the ſex to ſteal imperceptibly into the heart, none are more conſpicuous than that unaffected ſimplicity and ſhyneſs of manners which we diſtinguiſh by the name of delicacy. In the moſt rude and ſavage ſtates of mankind, however, delicacy has no exiſtence; in thoſe where politeneſs and the various refinements connected with it are carried to exceſs, delicacy is diſcarded, as a vulgar and unfaſhionable reſtraint on the freedom of good breeding.

'To illuſtrate theſe obſervations, we ſhall adduce a few facts from the hiſtory of mankind. Where the human race have little other culture than what they receive from nature, and hardly any other ideas but ſuch as ſhe dictates; the two ſexes live together, unconſcious of almoſt any reſtraint on their words or on their actions: Diodorus Siculus mentions ſeveral nations among the ancients, as the Hylophagi, and Æthiophagi, who had ſcarcely any cloathing, whoſe language was exceedingly imperfect, and whoſe manners were hardly diſtinguiſhable from thoſe of the brutes which ſurrounded them. The Greeks, in the heroic ages, as appears from the whole hiſtory of their conduct, delineated by Homer and their other poets and hiſtorians, were totally unacquainted with delicacy. The Romans, in the infancy of their empire, were the ſame. Tacitus informs us, that the ancient Germans had not ſeparate beds for the two ſexes, but that they lay promiſcuouſly on reeds, or on heath along the walls of their houſes; a cuſtom ſtill prevailing in Lapland, among the peaſants of Norway, Poland, and Ruſſia; and not altogether obliterated in ſome parts of the Highlands of Scotland and of Wales. In Terra del Fuego, on ſeveral places of the Gold Coaſt, in the Brazils, and a variety of other parts, the inhabitants have hardly any thing to cover their bodies, and ſcarcely the leaſt inclination to conceal any natural action from the eyes of the public. In Otaheite, to appear naked, or in cloaths, are circumſtances equally indifferent to both ſexes: nor does any word in their language, nor any action to which they have an inclination, ſeem more indelicate or reprehenſible than another. Such are the effects of a total want of culture; and effects not very diſſimilar are in France and Italy produced from a redundance of it; delicacy is laughed out of exiſtence as a ſilly and unfaſhionable weakneſs.

'Among people holding a middling degree, or rather perhaps ſomething below a middle degree, between the moſt uncultivated ruſticity and the moſt refined politeneſs, we find female delicacy in its higheſt perfection. The Japaneſe are but juſt emerged ſome

degrees above ſavage barbarity, and in their hiſtory we are preſented by Kempfer, with an inſtance of the effect of delicacy, which perhaps has not a parallel in any other country. A lady being at table in a promiſcuous company, in reaching for ſomething that ſhe wanted, accidentally broke wind backwards, by which her delicacy was ſo much wounded, that ſhe immediately aroſe, laid hold on her breaſts with her teeth, and tore them till ſhe expired on the ſpot. In Scotland, and a few other parts of the north of Europe, where the inhabitants are ſome degrees farther advanced in politeneſs than the Japaneſe; a woman would be almoſt as much aſhamed to be detected going to the temple of Cloacina, as to that of Venus. In England, to go in the moſt open manner to that of the former, hardly occaſions a bluſh on the moſt delicate cheek. At Paris, we are told that a gallant frequently accompanies his miſtreſs to the ſhrine of the goddeſs, ſtands centinel at the door, and entertains her with bon mots, and proteſtations of love, all the time ſhe is worſhipping there; and that a lady when in a carriage, whatever company be along with her, if called upon to exonerate nature, pulls the cord, orders the driver to ſtop, ſteps out, and having performed what nature required, reſumes her ſeat without the leaſt ceremony or diſcompoſure. The Pariſian women, as well as thoſe in many of the other large towns of France, even in the moſt public companies, make no ſcruple of talking concerning thoſe ſecrets of their ſex, which almoſt in every other country are reckoned indelicate in the ears of the men; nay, ſo little is their reſerve on this head, that a young lady on being aſked by her lover to dance, will, without bluſh or heſitation, excuſe herſelf on account of the impropriety of doing ſo in her preſent circumſtances. The Italians, it is ſaid, carry their indelicacy ſtill farther: women even of character and faſhion, when aſked a favour of another kind, will with the utmoſt compoſure decline the propoſal, on account of being at preſent under a courſe of medicine for the cure of a certain diſorder. When a people have arrived at that point in the ſcale of politeneſs, which entirely diſcards delicacy, the chaſtity of their women muſt be at a low ebb; for delicacy is the centinel that is placed over female virtue, and that centinel once overcome, chaſtity is more than half conquered.'

One extract more, and we have done; it ſhall be taken from the twenty-third chapter of this work, wherein our Author treats of *Courtſhip*.

'Of all that variety of paſſions which ſo differently agitate the human breaſt, none work a greater change on the ſentiments, none more dulcify and expand the feelings, than love; while anger transforms us into furies, and revenge metamorphoſes us into fiends, love awakes the moſt oppoſite ſenſations. While benevolence warms our hearts, and charity ſtretches out our hands, love, being compounded of all the tender, of all the humane and diſintereſted virtues, calls forth at once all their ſoft ideas, and exerts all their good offices*.

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* The reverend Mr. Sterne, author of Triſtram Shandy, uſed to ſay, That he never felt the vibrations of his heart ſo much in uniſon with virtue, as when he was in love; and that whenever he did a mean

The declaration of this ſocial and benevolent paſſion to the object that inſpires it, is what we commonly call courtſhip; and the time of this courtſhip, notwithſtanding the many embarraſſments and uneaſineſſes which attend it, is generally conſidered as one of the happieſt periods of human life, at leaſt ſo long as it is ſupported by hope, that pleaſant delirium of the ſoul.

'Though the declaration of a paſſion ſo virtuous, ſo benign and gentle, as that which we have now deſcribed, ſeems to reflect ſo much honour on the breaſt in which it is harboured, that neither ſex can poſſibly have any occaſion to be aſhamed of it; yet the great Author of nature, throughout the wide extent of his animated works, appears to have placed the privilege of aſking in the male, and that of refuſing in the female. Nor, when we except man, has it ever been known among the moſt ſavage and ferocious animals, that a rape has been committed on the female, or that ſhe has been attempted by any other methods than ſuch as were gentle and ſoothing. Man, however, that imperious lord of the creation, has often departed from this rule, and forced a reluctant female to his hated embrace; and though he has not any where by law, deprived women from reſiſting ſuch illicit attempts, yet he has gone very near to it; he has in many nations, from the earlieſt antiquity, deprived them of the power of refuſing ſuch a huſband as their fathers or other relations choſe for them; thereby taking from them what the Creator of all things had given them, as a common right with the females of all other animals, and daſhing at once courtſhip, and all the delicate feelings and pleaſures attending it, out of exiſtence.

'Though it is preſumable, that the mutual inclination of the ſexes to each other, is, in each, nearly equal; yet as we conſtantly ſee the declaration of that inclination made by the men, let us enquire, whether this is the effect of cuſtom, or of nature? If what we have juſt now obſerved be a general fact, that only the males of all animals firſt diſcover their paſſions to the females, then it will follow, that this is the effect of nature: but if, on the other hand, it be true, as ſome travellers affirm, that, in ſeveral ſavage countries, the female ſex not only declare their paſſions with as much eaſe and freedom as the male, but alſo frequently endeavour to force the male to their embraces, then it will ſeem to be the effect of cuſtom. Cuſtom, however, that whimſical and capricious tyrant of the mind, ſeldom ariſes out of nothing; and in caſes where nature is concerned, frequently has nature for her baſis. Allowing then that it is cuſtom; which in Europe, and many other parts of the world, has placed the right of aſking in men, by a long and almoſt uninterupted poſſeſſion; yet that very cuſtom, in our opinion, may fairly be traced to nature; for nature, it is plain, has made man more bold and intrepid than woman, leſs ſuſceptible of ſhame, and devolved upon him almoſt all the more active ſcenes of life; it is, therefore, highly probable, that, conſcious of theſe qualities, he at firſt aſſumed the right of

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mean or unworthy action, on examining himſelf ſtrictly, he found that at that time he was looſe from every ſentimental attachment to the fair ſex.

aſking; a right to which cuſtom has at laſt given him a kind of excluſive privilege.'

The foregoing extracts, we apprehend, are fully ſufficient to juſtify the character we have given of this work. If any of our Readers are pleaſed with the ſpecimen we have laid before them, we muſt refer them to the hiſtory itſelf, in which they will meet with abundance of entertainment of the ſame kind.

ART. III. *A Preliminary Diſcourſe*; wherein are delineated the very great Diſorders which prevail in Affairs of *Inſurance*; their principal Cauſes explained; and Methods propoſed for better Regulation and Prevention: Together with the Plan of an entire New and Comprehenſive Work (preparing for the Preſs), containing the Theory, Laws, and Practice, of Inſurance in General. By John Weſkett, Merchant. Folio. 5 s. ſewed. Richardſon and Urquhart, &c. 1779.

AS the ſubject of commercial inſurance is of the utmoſt importance to the trading world, we may preſume, that it is, in general, well underſtood by gentlemen of the mercantile profeſſion. It is not, however, univerſally ſo well underſtood, as to preclude the neceſſity of a treatiſe on its theory, laws, and practice, ſuch as that which Mr. Weſkett propoſes to lay before the public. New and difficult caſes are almoſt perpetually occurring, the adjuſtment and determination of which require every aſſiſtance that profeſſional ſkill and experience can afford. We have but few books on this branch of the *lex mercatoria*, or cuſtom of merchants; and none which have treated it on the very extenſive plan propoſed by our Author.

The very elaborate eſſay, by the late Mr. Nicholas Magens *, is a work of very conſiderable merit; but it is chiefly confined to what *has been done* in the practice of inſurance; whereas, Mr. Weſkett propoſes to enter, largely, into the better regulation and improvement of both its practice and its laws.

Mr. W. appears to be amply qualified for this important undertaking. He writes, in general, with correctneſs and perſpicuity; and he is allowed to be a maſter of the ſubject.

If we diſcern any defect in this copious *annoumce* of his deſign at large, it is that of a certain redundancy of explanation, which ſeems to carry with it a ſuppoſition of greater ignorance of the common principles of inſurance, in his readers, than ought to be ſuppoſed. The requiſite *matter* of this large and diffuſive introduction (which is a volume of itſelf, conſiſting of eighty-four folio pages) might, we think, have been compriſed

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* See an account of Mr. Magens's work, in the xiith vol. of our Review, p. 335.

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in half the compaſs to which the ingenious Author has, by the means of amplification, extended it: though, we believe, without intention to amplify. It is not every writer who poſſeſſes the art of compreſſing his meaning within the feweſt poſſible number of words; and at the ſame time, clearly conveying that meaning to the underſtandings of his readers.

This Preliminary Diſcourſe, nevertheleſs, abounds with uſeful and ſagacious obſervations; from which ſome curious extracts might have been here given, had not the ſubject been deemed of a nature too confined for the generality of our readers. We muſt not, however, omit his propoſal for remedying the inconveniences, ſometimes reſulting from the interference of lawyers, in deciding the diſputes which frequently ariſe between the *inſurer* and the *inſured*.

'From *whence* is it that the moſt profound adepts, and ſages of the *law*, derive their fancied ſuperiority of ſkill, in the rules of juſtice, in matters of *commerce* and *inſurance*?—Hath it not, always, been from the informations and explanations of experienced and judicious *merchants* and *inſurers*; from time to time given, in the ſeveral caſes, which have been introduced, diſcuſſed, and decided in courts of judicature?—and, what lamentable abſurdity, and confuſion of ideas, might not have been often obſerved, in the *argumentations* there, upon ſuch matters!—yet, do we not, ſometimes, idly look up to, as *oracles*, thoſe, whom intelligent men amongſt ourſelves have, in reality, *inſtructed*?

'Thoſe affairs are often accompanied with ſuch new and various circumſtances and contingencies; and depend ſo much upon nice diſtinctions of *ſpecial cuſtoms* and *uſages*; that the common law of England tacitly acknowledges its own imperfection, in this reſpect, by allowing the LEX MERCATORIA, i. e. the cuſtom of merchants,—wherein *themſelves*, only, are properly ſkilled; and of which, conſequently, *themſelves*, only, can be the proper *judges*,—to paſs as law.

'The frequent *futility*, therefore, of trials, and the *invalidity* of ſundry deciſions, AT LAW, in *mercantile*, and eſpecially *inſurance* caſes, are as evident as the vexation, and embarraſſment (yet, unavoidable neceſſity which, hitherto, there often is) of recourſe to it: owing as well to cauſes already aſſigned, as to the formal, dilatory, *defective*, and circuitous *modes* of proceeding; ſometimes from court to court,—or for *new*, and *repeated* trials, in the ſame court, on one and the ſame policy, queſtion, or point; very ſimple perhaps in itſelf; which might eaſily, in much ſhorter time, more *effectually* and *certainly*, in almoſt every inſtance, be elucidated and decided by and amongſt *merchants themſelves*; were they to acquire that *judgment* in their reſpective branches, and to deport themſelves towards each other

with that *moderation*, *candour*, and *patience*, which befit their ſtation.

'With theſe diſpoſitions, ſurely the *abominable* frequency, expence, inefficacy, and divers other ill conſequences of law-ſuits, might, *in great part*, be obviated; by inſtituting ſome ſort of AMICABLE, yet *ſolemn* JUDICATORY, for the *ſummary deciſion* of diſputed matters of *inſurance:* at leaſt, ſuch as might not be of a very abſtruſe nature, to conſiſt of ſuch a number of perſons as might be deemed requiſite (with proper aſſiſtants, or clerks) to be elected, from amongſt gentlemen of ſagacity and reſpectability, and who have had a large experience of theſe affairs; annually, or for a longer term; or three new ones each year; by all ſuch *merchants*, *inſurers*, and *inſurance brokers*, who might be inclined to refer their differences thereto, and to ſupport the charges thereof, even with proper *ſalaries*, by ſubſcription.

'The *members*, who might compoſe this court, ſhould ſit at ſtated times, weekly, monthly, or otherwiſe, and act *on oath*, as do the judges, and juries, in the law courts: *Parties*, their *agents*, and *witneſſes*, ſhould alſo, previouſly to their being heard, make proper *affidavits* before a judge, or other magiſtrate (which ſhould be filed) to give true information:—The *mode* of proceeding might be duly regulated, and *open*:—The *deciſions* rendered abſolutely, or only occaſionally final, according to the greater or leſs importance of the caſe, or queſtion, by the parties agreeing, in *bonds* of *ſubmiſſion*, that they ſhould be made a rule of the court of *King's-Bench*, as is now done with reſpect to awards, in common arbitrations.

'Moſt of our litigations turn upon *diſputed facts:* and theſe, as well as perſons, papers, evidences, &c. would be much more ſpeedily and effectually *diſcovered*, and *examined*, than can be done by means even of all the courts of law and equity together (whoſe tardy and *intolerably expenſive* operations abſolutely *fruſtrate* this neceſſary end); and, therefore, ill-deſigning and fraudulent perſons would be kept, by the method propoſed, in greater awe; and few, except ſuch, would be indiſpoſed to contribute to the ſupport, and to refer themſelves to the *authority* of ſuch an amicable judicature.'

We entirely agree with Mr. W. in taking it for granted, that 'the *neceſſity*, *advantage*, and general *convenience* of ſuch an inſtitution, are too obvious to be denied;'—and we think, that the *experienced* advantages derived to merchant-adventurers from the *chambers of aſſurance* in *foreign* maritime countries, are ſufficient to countenance his propoſal. Some objections may, however, be made to it. Of theſe our Author is well aware; and he endeavours to obviate them: in which, we think, he is perfectly ſucceſsful.

ART.

ART. IV. *The Poſthumous Works of the late Learned and Rev. Iſaac Watts, D. D.* Compiled from Papers in Poſſeſſion of his immediate Succeſſors. Publiſhed by a Gentleman of the Univerſity of Cambridge. 2 vols. 8vo. 8 s. ſewed. Becket, &c. 1779.

"THE officiouſneſs of friends hath frequently done more injury to the reputation of a man than the malice of his enemies."—We are not fond of your grave ſaws and oracular apothegms, notwithſtanding our age and ſtation might claim a ſort of preſcription for their uſe. But in general we wave our privilege; and if, for once, we introduce ourſelves to the public with a wiſe countenance—a ſolemn eye—and a grey beard, we hope we are entitled to their indulgence.

We are ſorry, that any thing which bears the name of Dr. Watts, ſhould have made us ſtumble on a trite proverb. But in its propriety we overlooked its commonneſs. The *convenientia cuique* we wiſh never to loſe ſight of: and if we cannot ſupply them by our invention, we muſt refer to our memory; and if that ſhould fail us, our *dernier reſort* is our common-place-book. —And now, at laſt, gentle Reader, we have unfolded to thee, after thirty years hard labour in this literary vineyard, the whole art and myſtery of reviewing.

Dr. Watts hath ſo long been the idol of a particular claſs amongſt the Diſſenters, that his fame would not be affected in their account, if this collection contained more trifling things than we find in it; or our criticiſm were more ſevere on it than we intend it ſhall be. The Doctor was ſo excellent a character, that we ſhould be diſpoſed to ſpare him for his heart's ſake, even if we held his head in leſs eſtimation than we really do.

It is generally agreed, by men of taſte and ſcience, that Dr. Watts hath no claim to ſuperiority either as a poet, a philoſopher, or a divine. He was an ingenious writer. He had a lively and fertile imagination; and ſome of his poems have been deſervedly admired: but he wanted a correct judgment to reſtrain that *hey-dey* of the ſpirit, which too frequently led him aſtray into the wilds of fanaticiſm, to play at *bo peep* with the ſaints. Here it was he moſt expoſed the weakneſs of his underſtanding. Like David, he uncovered his nakedneſs, when he danced before the Ark. Far be it from us to accuſe this good man of inſincerity. The natural enthuſiaſm of his temper improved on a fanatical education. Hence, without deſign, he ran into certain devotional abſurdities: but it needed the genius of a Milton to adopt the cant of Calviniſm, and yet maintain the dignity of poetry. "A great gulph lies between!" And "a man muſt be upborn on an eagle's wings (as John Weſley ſays of an emigration of *another* kind) to fly over the immenſe chaſm that divides theſe two extremes."

A ſmoothneſs of ſtyle, and a redundancy of metaphor, frequently ſerve to cover a deficiency of thought in your devotional poets. Imagination is amuſed by a ſerious kind of play, where much is ſaid, but little underſtood. Smitten with the wand of myſtery, the fancy is faſcinated by an inexpreſſible deluſion. Thus charmed, it diſtantly deſcries objects which vary their forms, and ſhift their places every moment. This is a ſpiritual harlequinade: and by the very obſcurity of its figures and ſcenery, the languor of the mind is prevented:—for if it could underſtand and comprehend all that is ſaid or ſung, the play of fancy would be at an end: and judgment in perſons who are to be captivated by ſuch an amuſement, having little to do, and very few objects to converſe with, would grow liſtleſs, and fall aſleep for want of employment.——And now, Reader, we have unfolded to thee the ſecrets of another myſtery. The former, we learnt in our garret in Grub-ſtreet:—and the latter, at——— but we ſhall not fill up our Review with the names of a thouſand churches, and chapels, and meeting-houſes: and all the tabernacles in the kingdom.

The collection now before us, is introduced with an account of the life and character of Dr. Watts. Of the biographical talents of his Cambridge editor, we have but little to ſay,—though, if we were diſpoſed to be ſevere, we might ſay a good deal about his affectation in ſtopping ſo frequently to moralize and drop ſage reflections——*ſomething* after the manner of Dr. Johnſon—*ſed haud paſſibus æquis!*

In this account, we are informed, 'that Dr. Watts was born at Southampton, July 17, 1674. The genius (ſays his Biographer) which afterwards ſhone with ſuch diſtinguiſhed luſtre *through all the refined countries of Europe*, had with him a very early dawn. He diſcovered in his earlieſt infancy a quickneſs of apprehenſion, which was generally eſteemed an auſpicious preſage of his future abilities. Montaigne is ſaid to have underſtood Latin almoſt before he could ſpeak; and Lipſius, to have written a book, as it is ludicrouſly deſcribed by an ingenious countryman, which muſt have been meditated *in utero.*"—What a pretty ſtory this is, by way of introduction to the life of Dr. Watts! Sterne hath ſomething of this ſort in his life of Triſtram Shandy. He hath preſented us with a long liſt of rare and premature geniuſes—of ſcholars of three years old—philoſophers of four, and divines of five—all fit to commence authors for the edification of the world. But to complete the ridicule of this ſtrange ſubject, he hints at the moſt extraordinary occurrence in the whole circle of poſſible genius,—viz.—of a child who compoſed a work the very day he was born:—which, as Uncle Toby wiſely obſerves, "his friends had better have *wiped up*, and ſaid no more about it."

But to proceed with this Biographer.—'It is certain (ſays he), without the affectation of a miracle, that Dr. Watts commenced a pupil to Mr. Pinhorne, at the age of *four*, for the purpoſe of learning the Latin language, which, at *that* period, he acquired with an aſtoniſhing facility. He remained with this gentleman till the year 1690, when he was removed to London, for academical education, under the care of the Reverend Mr. Thomas Rowe.——

'When he had entirely completed the courſe of academical education, he returned to his father's houſe *, where he devoted himſelf with a moſt indefatigable perſeverance to ſtudy in general, and to the meditation of the Holy Scriptures in particular.

'During the laſt year of his reſidence with Mr. Rowe, he had begun to imbibe a very ſtrong propenſity to the profeſſion of the church, and being powerfully impreſſed with the awful importance of the ſubject, he, from that time, applied himſelf to the acquiſition of it in all its extent, with unremitted labour. ——He ſpent two years in this learned retirement with his father; from whence, in 1696, he was invited by Sir John Hartopp, Bart. to reſide in his houſe at Stoke-Newington, as tutor to his ſon. He continued in this ſituation four years: and ſo well did he blend the learned tutor with the good and amiable man, that he won the reſpect, love, and eſteem, of the whole family.

'He commenced his clerical duty on his birth-day, in the year 1698, with a ſermon, which did him great credit as a preacher.

'During the courſe of this ſame year, he was choſen aſſiſtant to Dr. Iſaac Chauncy, who, at that time, had the ſpiritual care of the church of Bury-ſtreet, St. Mary Axe. His exertion, however, in this ſacred duty, proved too much for a frame not conſtituted for any intenſeneſs of corporeal labour; and he was ſoon after attacked with a ſevere diſorder, which produced a ſuſpenſion of his religious exerciſes for near five months.—— As ſoon, however, as he was reſtored to his health, he proceeded on the ſame indefatigable principle, and would not ſuffer himſelf to be intimidated, by the apprehenſion of any perſonal conſequences, from the due exertion of ſo important a truſt.

'In January 1701, he ſucceeded Dr. Chauncy in his church; to which ſituation he was invited by the urgent and unanimous ſolicitation of the *pariſhioners* †.

'It

* If we miſtake not, Dr. Watts's father was the clerk of Southampton Meeting. Rev.

† Our Biographer ſpeaks like a Cambridge-man.—The *pariſhioners* [as ſuch] of St. Mary Axe had nothing to do with the choice of a paſtor

'It was a remarkable and diſcouraging circumſtance, that on the very day on which he ſignified his acceptance of this *preferment*, the great patron of the Diſſenters, King William III. died. So inſecurely, at that time, was religious toleration eſtabliſhed, that an event of this kind was of the utmoſt conſequence to all the ſects in the kingdom. Their exiſtence depended on the mereſt caſualties.———

'Dr. Watts, perhaps, was the only Proteſtant Diſſenter in the kingdom, unaffected by theſe general apprehenſions. He had aſſumed the exerciſe of a great truſt, and was determined not to be deficient in the execution of it. To uſe his own expreſſion, "He had ſet his hands to the plough, and would not go back;" and under the ſupport of this reſolution, he deſpiſed the expected dangers, and was ordained to the paſtoral office on the eighteenth of March following.—Exempt, almoſt in every ſenſe of the term, from mental infirmity, he was the perpetual victim of corporal weakneſs, and found his beſt ſchemes, and moſt favourite exerciſes, perpetually interrupted by it.

'To the great grief of the church, to which he had been ſo recently elected, he was now attacked by a painful and threatening illneſs, which again produced a ſuſpenſion of his religious labours. He recovered by very ſlow degrees from this diſorder; and his church, that no improper exertion might impede ſo deſired an end, thought proper to chuſe him an aſſiſtant*, to relieve him in his duty. As his health returned, however, he renewed his diligence in his miniſtry, and with more effect, perhaps, than ever accompanied the induſtry of any other man. He became the delight of his *followers*, and the object of general eſteem with mankind.———

'In the month of September [1712] he was viſited by a violent fever, which ſhook his conſtitution exceedingly, and left a weakneſs of nerves † behind it, which he never afterwards entirely recovered.———

'There was a conſequence attending this ſickneſs, which, in the opinion of Dr. Watts, was a ſufficient compenſation for all the miſeries he endured under it: it was the means of introducing him to the family of a very excellent perſon, Sir Thomas Abney, Knight and Alderman of London; who, on a principle of the moſt generous friendſhip, received him in a very languiſhing ſtate of health to his houſe, and cheriſhed him

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paſtor to a church that was formed by Owen and Chauncy, on the moſt rigid model of independency. The nomination belongs to the *Members*—as they are called, i. e. The Communicants.

* This aſſiſtant was the Rev. Mr. Price (uncle of the preſent Dr. Price), with whom he lived in uninterrupted harmony for a great number of years. Rev.

† He had the hypochondria to a moſt dreadful degree.

with

with every thing that affluence directed by the beſt feelings can beſtow.———

'In 1728, he was preſented with the degree of Doctor of Divinity by the univerſities of Edinburgh and Aberdeen. This honour was accompanied with a tranſcript of the reaſons that had influenced them in conferring it, replete with reſpect and compliments to the merits of Dr. Watts.

'His laſt ſickneſs was rather a decay of nature, exhauſted with age and labours, than any particular diſorder.—He ſuffered long under a kind of intermediate exiſtence, and at laſt, on the 25th of November, 1748, *was received into the boſom of his God.*' —A plainer Biographer would have ſaid, in ſimple language, that he died.

Dr. Watts was certainly a moſt amiable and excellent character. As a man—let your *Bradburys*, and all ſuch furious bigots, ſay all that envy can invent to inſult charity and virtue —as a good and worthy man, we cannot be too laviſh of our praiſes: and could our applauſe cheriſh the laurels which candour and piety have placed on his brows, they ſhould flouriſh with immortal verdure.—But when the queſtion relates to the prize of genius, we muſt never permit the impartiality and truth of criticiſm, to yield to the prejudices or partialities of the heart.

This collection conſiſts of poems, letters, and ſermons. On none of them have we much praiſe to beſtow. The greateſt part of the poetical pieces is below criticiſm: and the beſt of them are barely tolerable. Several of the Doctor's Hymns are republiſhed in their firſt and moſt unpoliſhed dreſs. Whether this was done from ignorance or deſign, we will not determine. The rude eſſays—the unfiniſhed ſketches of a GREAT work, is an object of curioſity; but very few would be gratified, or improved, by tracing out the riſe and progreſs of a hymn on faith and repentance. If the curioſity of any of our readers ſhould happen to run this way, they may find ſome amuſement, by comparing the firſt nine pieces in this collection with the improved edition of them in the book of "Hymns and Spiritual Songs," in general uſe amongſt the Diſſenters.

The ſucceeding piece is entitled—"Song of Love;"—in which the good Doctor's fancy runs riot in the wilds of myſticiſm; and adopts images of too luſcious an original, to be applied with any ſort of propriety to the chaſte and awful ſpirit of devotion:

Shall mortal beauties at a *glance*
Engender ſtrong deſire;
And ſhall it not my joys advance
My Saviour to *admire?*

The

The raptures that I feel within
No motive can contain;
The *fire* that hath concealed been
Breaks out into a *flame.*
Some out of fear or ſhame decline
To make their paſſion known;
Without a bluſh, I'll tell you *mine:*
'Tis God's eternal Son!——
Pierc'd by a *dart* from his *bright eye,*
None knows what I endure:
If he's withdrawn, my comforts die;
I love, yet dread the cure.——
But oh! the *kiſſes of his mouth,*
Thoſe pledges of his love,
Seal'd on my lips, in words of truth,
Make *mine* affections *move.*——
When darkneſs covers nature's face,
As on my *bed I roll,*
The *ſweet elapſes* of his grace
Give *vigour* to my ſoul.——

If *one* line in theſe verſes were altered, they might be very properly addreſſed by ſome *fooliſh,* love-ſick maid to her darling ſwain.

Dr. Watts had a warm imagination.—He was alive to the attractions of beauty. We ſhall not enquire how far a man, for his *private* amuſement, may indulge himſelf in thoſe ſpiritual extacies, which always apply carnal ideas to intellectual objects. But we muſt heartily condemn a *public* exhibition of thoſe ſoft ſcenes of holy dalliance. Few that approve of them will be edified by them. Perſons of warm paſſions, and weak underſtandings, will be impoſed on by the delirium of fancy, and miſtake the fervour of the affections for the ſpirit of devotion. The greateſt part of mankind will laugh at this crude mixture of heterogeneous principles; and turn to an ill account, what might poſſibly be meant to anſwer a pious deſign.

The beſt piece in this collection, as it avoids this unnatural conjunction, is ſecured againſt abuſe on the one hand, and ridicule on the other. It is written on Lady Sunderland; and as there is ſomething pretty and poetical in it, we think it worthy to be offered to our Readers.

Fair nymph, aſcend to beauty's throne,
And rule that radiant world alone:
Let fav'rites take thy lower ſphere,
Not monarchs are thy rivals here.

The court of beauty, built ſublime,
Defies all pow'r, but heav'n and time:
Envy, that clouds the hero's ſky,
Aims but in vain her flight ſo high.

Not

Not Blenheim's field nor Iſter's flood,
Nor ſtandards dy'd in Gallic blood,
Torn from the foe, add nobler grace
To Churchill's houſe than Spencer's face.

The warlike thunder of his arms
Is leſs commanding than her charms:
His lightnings ſtrike with leſs ſurprize
Than ſudden glances from her eyes.

His captives feel their limbs confin'd,
In iron—— ſhe enſlaves the mind:
We follow with a pleaſing pain,
And bleſs the conqueror and the chain.

The Muſe, that dares in numbers do,
What paint and pencils never knew,
Faints at her preſence in deſpair,
And owns th' inimitable fair.

Now this is as it ſhould be:—but when Dr. Watts talks in the ſame ſtrain of Jeſus Chriſt as he does of Lady Sunderland, or as he would of another beauty of the noble houſe of Churchill, the charming Ducheſs of Devonſhire, if he were living to behold that "inimitable fair;"—when he talks of "diſſolving in extacy, in the love of his dear object—the bleſſed Jeſus—of claſping him in his arms as the fixed centre of his ſoul's delight, on whom he feaſts by day, and with whom he reſts by night;" (Vide page 55. vol. I.)—when he makes uſe of language and ſentiments, ſo repugnant to all ideas of that diſtant veneration which mortals owe to their divine Maſter, we are diſguſted and aſhamed.

The ſecond Volume of this collection, contains a number of inſignificant letters that were never deſigned for the public eye, and which ought rather to have been committed to the flames than ſent to the preſs. By the publication of them, the remembrance of a ſilly controverſy, long ſince conſigned from its worthleſſneſs to oblivion, is now revived. The controverſy was chiefly of a perſonal nature, between Dr. Watts and Tom Bradbury. The latter was a man of ſome wit and vivacity, and in his merry moments would laugh at Dr. Watts's Hymns, and in his ſplenetic and zealous hours would abuſe his principles, and call his orthodoxy in queſtion. He tells the Doctor very bluntly, that he 'never admired his mangling, garbling, transforming, &c. ſo many of his ſongs of Zion.' He laſhes him for his predilection for Sabellian principles, in reſpect to the perſonality of the Holy Ghoſt; and informs him, that he 'heard and ſaw the holy Sir John Hartopp, with tears running down his cheeks, lament his oppoſition to Dr. Owen;' which '(ſays Bradbury) *he imputed to an inſtability in your temper, and a fondneſs for your own inventions.*'

Dr.

Dr. Watts acknowledges the ſprightlineſs of his antagoniſt's wit; but calls it 'vain and licentious.' To this accuſation of wanton levity, he adds others of a more ſerious nature. He charges him with a ſpirit of contention; and he attempts, by ſeveral appeals to his conduct, to make good the charge. He next accuſes him of ingratitude: and to complete the catalogue of Bradbury's crimes, the Doctor *meekly* calls him a liar—*civilly* aſks his conſcience if he were not one—and then ſays with *abundant courteſy*—'Give me leave to tell you, Sir, that there is not any one miniſter in London, whom I have heard ſo often charged with *falſhood* and *injuſtice*, in ſuch ſort of contentions, as Mr. Bradbury.'—This was a home-thruſt. But yet this notorious liar was ſtill Dr. Watts's 'dear brother,' both at the beginning and at the end of the letter; and Dr. Watts was his 'ſincere friend,' who 'prayed heartily for him, that he might be as heavenly-minded as *his own ſoul* wiſhed and deſired.'

But we have ſaid, perhaps, more than enough on this idle debate. The private contentions of individuals, though important to themſelves, are of no conſequence to the public; eſpecially where wit is ſo little proportioned to reſentment, that to *endure* is ſufficient,—to *approve* is impoſſible.

ART. V. *Public and domeſtic Devotion united*; in a Letter to the Heads of Chriſtian Families. By John Martin. 8vo. 6d. Buckland. 1779.

THE title of this ſmall performance ſufficiently expreſſeth its nature and deſign. The original idea of it appears to be derived from a paſſage in the Old Teſtament, in which the public and domeſtic piety of David is recorded. When the good King of Iſrael had borne a part in the ſolemnities which attended the eſtabliſhment of the Ark in Zion, '*he returned*,' it is ſaid, '*to bleſs his houſe*.'

Mr. Martin makes a very pious uſe of this circumſtance, and inculcates on Chriſtians the importance and utility of a regular plan of domeſtic devotion, particularly on the evening of the Lord's Day.

His attempts are ſo laudable, that if they had been executed with leſs abilities than Mr. Martin appears to be poſſeſſed of, we could not have paſſed any unfavourable ſtrictures on them.

Several of this Gentleman's remarks are ſenſible and judicious; and his whole performance breathes a ſpirit of candour and piety. We ſhall ſelect one or two of his obſervations, to juſtify our approbation of this little piece: and we ſhall be happy, if our teſtimony to the excellence of the Author's deſign, ſhould be the means of promoting the execution of it in chriſtian families.

'It

'It muſt be confeſſed, that *of the two*, it is much eaſier for us to appear religious in public, than to be ſo, or even to appear ſo, in private. We naturally love to court the attention, and gain the applauſe of ſtrangers; nor are we always unmoved at their cenſure, how much ſoever we may affect to deſpiſe it. But true religion, though it doth not annihilate theſe emotions, does however ſo regulate them, as to make every emotion ſubſervient to the teſtimony of a good conſcience. To a good man, God is every where the ſame, and to be approved in his ſight is the ruling principle of his life. He is the ſame man in private as in public; and in his own houſe as in the houſe of God.

'Perhaps our opportunities of attending to the public worſhip of God in London are multiplied to exceſs: and this ſeems to be particularly the caſe on what we commonly call the Lord's Day. They who carry it to that exceſs, ſeem to forget, that the Chriſtian Sabbath, as well as the Jewiſh, was deſigned to be the Sabbath of the Lord *in all our dwellings*. But what idea can we have of this in thoſe dwellings where the family conſtantly attends public worſhip on the morning, afternoon, and in the evening of that day? How neceſſary, therefore, evening lectures may be for thoſe who live in irreligious families, or who live in families *pretending only* to be religious, who have no ſettled regard for public worſhip themſelves, and who but ſeldom permit their domeſtics to enjoy it,——yet we hope to be forgiven, if we ſay, that they are not likely to be productive of much good to thoſe who have attended to the former opportunities as they ought, and who have thoſe perſonal and relative duties to diſcharge at home, that no pretence of regard to public worſhip ought to ſet aſide.'———'We mention it with regret, but family religion appears to be ſo neglected by ſome worthleſs zealots, whoſe zeal blackens while it burns, that they ſeem to have no notion of it. Theſe people hear ſermons as others ſee plays: all is excellent, or the reverſe, as they are *moved* in hearing; but their moſt violent agitations generally ſubſide as faſt as they were raiſed. Not ſo their effects in either caſe; for they commonly leave the mind diſguſted with the idea of their being obliged to return to the important concerns of common life. There are, we think, profeſſors of religion, whoſe *pretenſions* to critical exactneſs, and to cool conſiſtency, cannot be diſputed, that hear the Goſpel to as little purpoſe as the idly enraptured claſs we have mentioned before. How depraved is the taſte, whoſe empty effuſions, or lifeleſs harangues, naturally productive of ſuch effects, are admired! What then is their's who delight in the diſmal drudgery of gratifying taſtes ſo vicious, and of being thought the favourites of them who can reliſh nothing that is better!'

This Author expreſſes a juſt and manly reſentment againſt thoſe ſhocking abuſes of the pulpit, which paſs with the herd of illiterate and enthuſiaſtic hearers for ſound and ſavoury doctrine: but which, in fact, are a burleſque on religion, and a moſt ſhameful inſult on the common ſenſe of mankind. 'Thoſe empty indecent rhapſodies,' ſays Mr. Martin, 'always betray, but no where ſo much as in the pulpit, a want of good manners, as well as common ſenſe. It is not only ſhameful, but ſhocking to obſerve, how the pulpit is ſometimes proſtituted by thoſe pitiful puns, and ſenſeleſs quibbles, thoſe idle and indelicate ſtories, which ſome delight to retail in that ſolemn ſituation, as if it were a mighty achievement to ſelect, and throw out ſuch oddities as ſeem beſt calculated to divert the fooliſh, and diſguſt the wiſer part of mankind!'

We heartily wiſh theſe reflections may have their proper influence on the ſwarm of fanatical preachers which infeſt the capital, and extend their baneful influence to the country. But we are afraid, that the moſt candid remonſtrances, and the moſt poignant invectives, will fail of producing any ſalutary effect, where intereſt joins iſſue with ignorance, and convinceth the man of noiſe and nonſenſe, that 'by this craft he gets his bread.'

ART. VI. *An Addreſs to the Public on an improved Plan of Education in public Schools.* 8vo. 1 s. Evans. 1779.

THE object of this Addreſs is of conſiderable importance, and merits the attention of all who are entruſted with the education of youth. The Author (who, we find from an advertiſement prefixed to this Addreſs, is 'the Maſter of Scorton ſchool, in the county of York') writes like a man of experience and underſtanding. He propoſeth no viſionary and phantaſtic plan, merely for the ſake of departing from an eſtabliſhed mode; but modeſtly offers one, that appears, on the whole, to be well-founded, and might, if adopted by a ſkilful tutor, be attended with much ſucceſs. He conſiders the preſent method of education at public ſchools, as too vague and indiſcriminate. Youth are treated in the ſame unvaried manner, and their attention directed to the ſame objects, let their future profeſſions be ever ſo different. This our Author deems a capital abſurdity in education; and he wiſhes to rectify it, by diverſifying, as far as requiſite, the objects of tuition, and regulating the ſtudies of the pupil by the views of his future profeſſion and employments. As education is now generally conducted at public ſchools, little, if any thing more is regarded, than the furniſhing the pupil's mind with a certain degree of claſſical knowledge:—often to the great neglect of the more refined parts of Engliſh literature, and generally, to the total neglect

of many branches of ſcience, equally ornamental and beneficial to the ſcholar, the gentleman, or the man of buſineſs.

'Though it cannot be ſuppoſed (ſays this Writer) that young people in general are capable of any long, intenſe, or methodical reaſoning, yet as they do, and muſt neceſſarily reaſon, judge and determine upon many occaſions for themſelves, it is of great importance to enable them, as early as poſſible, to perform theſe operations aright. That education which aims at nothing more than ſtoring the mind with knowledge, without enabling it to diſcriminate and appreciate that knowledge, is certainly defective in the moſt eſſential part. This is knowledge without judgment, which fetters and enſlaves, without improving and invigorating the powers of the mind. However ſpecious ſuch qualifications may appear to incompetent judges, their real merit is inconſiderable. Thoſe who are intended for learned profeſſions, in which their ſucceſs and eminence depend ſo much on acuteneſs and accuracy of reaſoning, will owe no great obligations to that tutor, whoſe inſtructions have been applied to their memory rather than their judgment. In learning the dead languages, indeed, the attention of youth muſt neceſſarily be long confined to words, and the mere exerciſe of memory, before they can be competent judges of ſentiment; but their preceptors ſhould always remember, that words are of no uſe in any language, but as they are the vehicle of ſentiment. If, therefore, they be accuſtomed too long to regard the former in preference to the latter, they will become pedants, or mere verbal critics, but never elegant or polite ſcholars.'

There is much truth in this remark, if there be no novelty in it. The general run of our public ſchools affords perpetual evidences of a moſt diſgraceful neglect of the mind. But we would not inſinuate any reflection on claſſical knowledge. On the contrary, we eſteem it abſolutely eſſential to a finiſhed education. It frequently lays the foundation of the moſt important acquiſitions:—gives an elegance to the mind, and opens on it beauties *peculiar* to itſelf:—and ſuch as a mere Engliſh ſcholar will be ſcarcely able to form any tolerable conception of. It will be the means of forming the pupil to the pureſt and moſt perſpicuous methods of compoſition, and will beſtow a grace and correctneſs on his common converſation. A man of ſound, claſſical erudition may, by a diſcerning critic, be diſtinguiſhed almoſt immediately from a perſon who was not originally, and who hath not been thoroughly converſant with the ancient models of all that is ſublime in genius, and beautiful in expreſſion: and who hath acquired all his knowledge from, and formed his taſte on tranſlations, and Engliſh writers only. There will be a deficiency, which the beſt natural abilities, and the moſt extenſive Engliſh reading, will ſeldom, if ever, be able

to ſupply. We pretend not to account for this: but we are perſuaded it is a fact; and from that perſuaſion, would moſt earneſtly recommend the ſtudy of the Greek and Roman claſſics to all who are deſigned for a learned profeſſion, or for genteel life: nor let them flatter themſelves with a hope, which is chiefly ſupported by indolence and vanity, that they can acquire a ſufficient ſtock of knowledge to qualify them for their ſtations in life, without ſubmitting to the drudgery of conſulting the originals. This preſumption is the general reſource of the lazy and the ſuperficial, whoſe underſtandings are of a flimſy contexture, and whoſe acquiſitions in ſcience and literature are the unmellowed fruits of a vacant hour.

Our great predilection for the Greek and Latin claſſics hath drawn from us this warm atteſtation to their excellence and utility. And yet, we cannot help lamenting the wrong methods of education which prevail at moſt ſchools,—eſpecially thoſe which have been eſtabliſhed on endowments. Boys are ſhackled and hampered by words. Their ideas are left by the maſter to ſhoot at random, and to open of their own accord. The memory is loaded, and the mind uninformed. The great objects of life are totally diſregarded, and the boy is ſent to college, or placed out for ſome other employment in life, with a heap of words on his head, or the fables of antiquity, ill underſtood, floating in his imagination. This is all the maſter hath accompliſhed after ſix, ſeven, and ſometimes eight long years, of lecturing and flogging. Glorious acquiſitions! How well prepared is the pupil to add a luſtre to profeſſion in life, where knowledge and ſound judgment are requiſite! If, indeed, he is deſigned for any profeſſion, *except* the pulpit, his inſufficiency will be a bar to his reaping any conſiderable advantage from it. We ſay, *except* the pulpit—for this is too frequently an aſylum for dunces. The parſon may be nothing more than a ſchool-boy run to ſeed; and what through ignorance and ſuperſtition among ſome, and infidelity and indifference among others, there is now no abſolute neceſſity, that 'what is ſown in weakneſs ſhould be raiſed in power.'

ART. VII. *Scelta di Lettere familiari, &c.* i. e. A Selection of familiar Letters, for the Uſe of Students in the Italian Tongue. By Joſeph Barretti, Secretary for foreign Correſpondence, to the Royal Academy. 12mo. 2 Vols. 7s. 6d. Nourſe. 1779.

THE Author obſerves in his preface, 'that the preſent ſelection will, perhaps, be deemed ſuperior to every other in the beauty and variety of ſubjects handled in the different letters, as well as in the correctneſs and elegance of language with which theſe ſubjects are adorned.' He inſiſts much 'on the time and pains which he has beſtowed, in order to give

his performance theſe two advantages, and to render it completely deſerving of the public approbation.'

The taſk of ſelecting the fineſt paſſages from the works of agreeable writers, requires attention, taſte, and judgment, but is not commonly conſidered as a work of much labour. Mr. Barretti, however, is of a different opinion: and as he has toiled through what appears to him a very arduous undertaking, with ſo much *Chriſtian patience* *, it is pity he does not perſevere a few minutes longer, and gratify his reader, by ſubjoining a table of contents, with the titles of the various ſubjects treated in his eighty-ſix letters. At preſent, his publication has neither index, contents, nor mottos, prefixed to the letters, expreſſive of the ſubjects treated in them: ſo that, partly on this account, and partly from the long-winded, round-about manner, familiar to the Italian writers, we muſt proceed a conſiderable length in each letter, before we diſcover the ſubject of it. Nor is this the only inconvenience ariſing from ſuch careleſſneſs. A book ſent into the world with ſo little regard to the patience of the reader, produces a continued ſeries of diſappointments. Seeing a letter from Captain ——— to Colonel ——— you expect obſervations, perhaps, on the art of war, but are wearied with a common-place lecture of morality. You may hear of battles and ſieges from a biſhop, when you expected a ſermon. A duke or earl entertains you with a diſcourſe on the parts of ſpeech; and a learned academician talks to you of the culture of pine-apples.

We mean not, by theſe obſervations, to diſapprove of the ſelection itſelf, which contains a great variety of letters equally entertaining and inſtructive, and which, we are perſuaded, will be found far ſuperior to any thing of the kind in the Italian language. We wiſh, however, that Mr. Barretti had taken the trouble to inform us, how he came poſſeſſed of the manuſcript letters which he publiſhes, and from what books he extracted the printed ones. By this means, we might be enabled to learn what alterations he has made, and whether we are reading the works of Annibal Caro, or of Giuſeppe Barretti. This is left doubtful in the Author's preface, in which he only ſays—'E chi s'intende di ſcrivere, vedra ch'io non mi ſono ne' ſeguenti fogli laſciato andar ſoverchio all' infingardia.' 'And whoever is acquainted with the art of compoſition will perceive, that in the following ſheets I have not allowed myſelf to be influenced by lazineſs.'

* Se ſoggiungeſſi, che, per procacciarle queſti due pregi, io mi ſono *criſtianamente* ſconcio quanto doveva, & ſenza il minimo riſparmio di fatica, &c.

The moſt valuable letters in this ſelection are thoſe which treat of the Italian literature, and explain the character, the virtues, and defects, of the Italian poets and hiſtorians. We cannot, however, agree with Mr. Barretti * (for we preſume, the opinion is his own), that Algarotti, Goldoni, and Beccaria, are 'rude and barbarous, and fooliſh writers.' If we except the greateſt poet of the age †, the three names above mentioned are, perhaps, thoſe which do moſt honour to the liſt of the late ‡, or living authors of Italy. Their works are read and eſteemed in their own country, and they have had the good fortune to paſs the ſeas, and to meet with much applauſe from foreign nations.

* Vol. II. p. 248. † Metaſtaſio.

‡ Algarotti is dead, and has a magnificent monument at Piſa, erected to his honour by the King of Pruſſia, with this inſcription, 'Ovidij Æmulo, Newtoni Diſcipulo.'

ART. VIII. *The Widowed Queen: or, Elizabeth, Dowager of Edward IV. delivering up her Second Son from Sanctuary: and, Philippa to Edward III. in favour of the Burghers of Calais.* Being a Poem, and Oration, to which Prizes were adjudged by the Provoſt and Senior-Fellows of Trinity-College, Dublin, in Hillary Term, 1777. Written by Jerom Alley. 4to. 1 s. 6 d. Wallis. 1778.

THE eſtabliſhment of literary prizes for the young ſtudents at our univerſities, is an improvement on academical education, which does great credit to the preſent age: and it is attended with advantages too obvious to eſcape the notice of the moſt inattentive obſerver.

There is one circumſtance reſpecting theſe literary conteſts, which ought, in our opinion, to have made part of the plan of their inſtitution; namely, to have the ſucceſsful compoſition printed, at the public expence of the particular ſeminary where the prize has been adjudged.

It is true, that the *Poemata Seatoniana*, which are annually printed, do not ſeem to favour our opinion; but it muſt be conſidered, that the caſes are by no means exactly ſimilar. Among thoſe who have taken their Maſter of Arts degree, and who alone are qualified to be candidates for Mr. Seaton's prize, the few, who are capable of diſtinguiſhing themſelves with credit, have generally, before that time, an eſtabliſhed reputation, ſo that academical honours and rewards are no longer objects of ambition.

But with the young ſtudent, who has a name and reputation to acquire, the caſe is totally different. And, indeed, facts prove that it is ſo: of thoſe who have obtained early academical honours (we confine ourſelves to the Engliſh univerſities,

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of which we ſpeak from experience), there are not a few whoſe maturer abilities have juſtified the deciſions that were then made in their favour.

With reſpect to the prize compoſitions of Mr. Alley, if it be conſidered, that they were written at the age of ſeventeen, they cannot but be thought to have conſiderable merit. The Widowed Queen is not without her beauties: we could wiſh, however, that the poem had been written in any other meaſure than blank verſe.

To write blank verſe, requires not only great powers of language, but alſo a conſummate knowledge of its harmony, together with that nicety of ear, which, though nature muſt beſtow it, can only be perfected by great and conſtant practice.

Hence it is, that ſo few young poets have ſucceeded in blank verſe. If verſe be but diveſted of its rhyme, it is rarely that any thing farther is aimed at; conſequently, the tedious monotony of the couplet remains, without any thing being ſubſtituted in the place of what it has loſt.

The Oration of Philippa is well written, and contains many paſſages that would not diſgrace a more experienced writer: ſuch is the following, with which the Oration concludes.

'If, ſir, I ſolicited any thing unreaſonable—if my petitions were not ſanctified by juſtice, and founded on truth—if it was a Nero, or a Dionyſius I was entreating, my ſoul might bode a refuſal! but, when the equity of my wiſhes cannot be denied—when Edward is my judge, am I to fear for the further miſeries of the diſtreſſed? can you—who have been half an age ſeeking occaſions to do good and performing it! can you—who, even Envy muſt confeſs, were never the enemy of juſtice—who added luſtre to dignity by humanity and compaſſion—whoſe generous ſympathy extended to all mankind—can you, I ſay, with a ſordid littleneſs of mind, forget yourſelf in a ſtruggle to overcome that ſpirit of philanthropy which ennobles every action—can your thoughts be a moment poiſed, when you reflect, that even the prerogative of conqueſt gives but a power over the freedom and property of the captive? Yes, my lord, they have a right to the ſecurity of life—they have a right to more, much more, than upon an occaſion of infinitely greater provocation, you performed without ſolicitation: when Philip, the haughty Philip* ſacrificed his Britiſh captives to a ſanguinary revenge—did Edward retaliate?—no! with an heroiſm, worthy of himſelf, he ſubdued his reſentment—he left the murderers to the vengeance of heaven, and was rewarded with that ſabbath of the mind, which is the conſtant enjoyment of the truly virtuous.

'Still, my lord, my fears inform me, you are riveted to your purpoſe—If it be ſo—if your generoſity cannot determine you—if, in this imaginary plenitude of power, you ſcorn adhering to that ſyſtem, you ſo gloriouſly begun—if the wiſhes of your people, the prayers and intreaties of your child, and your wife, are unavailing—

* The King of France.

if you diſregard the conſequences of ſuch an action—the hatred and contempt of France—the diſaffection of England, taught no longer to eſteem what ſhe once adored—at leaſt deceive not yourſelf with imaginary hopes of advantage; let not the gleam of a momentary thought give colour to ſuch a deception—and, though you diſregard the imbecility of a woman's arguments, diſregard not the reproaches of the injured, or the feelings of a man; thoſe feelings which yonder proſpect might arouſe, methinks, to tendereſt ſympathy—See Calais, how fallen!—ſee her pride humbled to the duſt!—Here, Grief, ſitting like an hermit, ſolicits ſorrow to himſelf—there, gentle as a dove, Affection fixes her eyes on the beloved object—here, Age, in the bitterneſs of his heart, laments the tardineſs of death—and there Infancy ſmiles at its mother's woes—But look! my lord, 'tis Patriotiſm in the perſon of Vienne! his neck bound with a halter whoſe brows ſhould be wreathed with everlaſting laurel! Hark! he cries to his illuſtrious companions—" Is this the meed of an honourable reſiſtance? is it thus the gallant Edward deems of valour? and are we to periſh for being men? But, be it ſo—he ſhall ſee we are not to fall unrevenged! and, even in our laſt agonies, we will look with contempt on the mercileſs Briton—ſmile in a conſciouſneſs of our own glory—and convince him that virtue is happineſs, even in death; and guilt, at beſt, but ſplendid miſery!"—If this proſpect cannot excite, or this language command your feelings for ſuch diſtreſs! proceed on your purpoſes—emulate the cruelty of Carthage! and while Envy exults in the ruins of your fame, enjoy the certainty of having obtained an immortality of diſgrace—Will you not proceed?—Will you not perform the deed?—and, having triumphed over the feelings of nature, take Shame and Remorſe for your eternal gueſts?—Nay, raſh man, you ſhall not ſtir—Cruſh me! torture me in every nerve—but ruſh not upon your own diſgrace! By all that is gentle and generous—by all that is merciful and forgiving—by all that is intereſting and precious! I conjure you deſiſt—free thoſe captives—ſubdue your paſſions—and return to yourſelf—But, what do I ſee! a tear in my Edward's eye! and compliance ſmiling on his face! Yes! bountiful heaven! I am not deceived! Pierre is free—Philippa has ſucceeded, and Edward is the hero: For Edward hath conquered himſelf!'

ART. IX. *A Diſcourſe on Commerce*; which obtained the Premium in the Academy of Marſeilles, in the Year 1777. By M. Liguier, Merchant of Marſeilles. Tranſlated from the French. 12mo. 2 s. Dodſley. 1779.

WE have here a very melancholy picture of the evils that flow from extenſive commerce. Whatever exaggeration can lend to eloquence, or miſrepreſentation can borrow from facts, and pieces of facts artfully put together, is diſplayed in this Diſcourſe. That opulence is the parent of luxury, and that luxury is the ſource of corruption, are ſome of the ſtanding maxims of almoſt every common-place-book. Our Readers, therefore, have only to conſider commerce as the ſource of wealth, and they will poſſeſs the whole chain of reaſoning, which

which Monſieur Liguier employs in anſwering the queſtion propoſed by the Academy of Marſeilles—"What has been at all times the influence of commerce on the genius and manners of men?"—Nothing can be more hackneyed than this ſubject, taken in the connection juſt mentioned; and yet Mr. L. not ſatisfied with retailing the triteſt obſervations, embelliſhed with all the tinſel of declamation, ventures to tell us, that 'no body has yet taken pains to inquire into it' (which, though it be not the only *new* poſition in his eſſay, we could wiſh were the only erroneous one) and that 'this great and important queſtion was *reſerved* for the academy of a commercial city, famous through twenty ages for its glory and exiſtence, the rival of Carthage, and the ally of Rome.'

The whole of this diſſertation affords an ample ſpecimen of that kind of reaſoning, which logicians have marked and condemned, as concluding *ex abuſu ad uſum*, and is much of a piece with his curious aſſertion concerning the *Quinquina*, or Peruvian Bark, which he ſays, 'has *certainly* been productive of more miſchief than good to mankind, on account of its adulteration.' We ſhall not detain our readers with examining the fallacies of a writer who is fonder of paradox than of truth; and who ſubſtitutes the language of declamation for the ſpirit of philoſophy.

The Tranſlator of this piece has introduced it with a preface of eleven pages. Though we differ very widely from this Gentleman, in our idea of the utility of Liguier's work, we ſhall not ſuppreſs his ſentiments:

'At a time when the ſpirit of emigration has ariſen in this country to the height of enthuſiaſm; the European nations, ſtill thirſting for the dangerous acquiſition of territory, or the *falſe* glory of conqueſt, are plowing the vaſt boſom of the extenſive ocean, in ſearch of new regions; when the diſaffection between our parent country and the American colonies has beat the alarm, from the banks of the Ohio to the banks of the Ganges: I flatter myſelf this ſhort but ſenſible diſſertation, will not be unacceptable to the candid enquirer, and meet with the approbation of the diſintereſted and diſcerning philoſopher. Though it militates with the common opinion, it breathes ſuch a ſpirit of liberality and truth, and abounds in ſuch pertinent and judicious remarks, as cannot fail to ſecure to it the commendation of every impartial reader.'

After this ſplendid eulogium on his Author, he proceeds to a pathetic diſplay of the cauſes that contributed to the downfal of Rome; and he breathes a claſſic ſigh over the departed virtue, liberty, and grandeur of the Roman people. But as he attributes their ruin to a thirſt for *conqueſt*, what he here ſays, has nothing to do with *commerce*, and might ſerve as an introduction

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to any other eſſay as well as this, and to almoſt any other ſubject as well as commerce. He next makes a tranſition to the preſent State of Spain, aſcribing its decline to the diſcovery and conqueſt of South America; and he concludes with a ſevere cenſure on the diſſolute manners and corruptions of our own countrymen, which he pronounces to be 'the baneful conſequences of overgrown fortunes, haſtily accumulated by foreign commerce:' and particularly, of the immenſe wealth amaſſed in the Eaſt Indies. 'Hence bribery and corruption have crept into the Senate-houſe, and baſely counterfeit the ſemblance of that liberty which they help to deſtroy.'—The Tranſlator emulates his original in pomp of diction, they are certainly every way worthy of each other. '*Cantare pares.*'

ART. X. *A Defence of the Reverend Theophilus Lindsey from the Attack of William Burgh, Esq*; interſperſed with Remarks on Church Authority; on Reaſon as the Judge, and Self-Denial as the Teſt, of religious Truth, in Oppoſition to him. Addreſſed to the Biſhops. By a Phyſician. 8vo. 6s. Boards. Johnſon. 1778.

THIS work, as we are informed in the preface, was publiſhed three years ago in Ireland, where the Author at that time reſided. It was then incorporated with other theological matters. But as Mr. Burgh has ſince thought proper to publiſh another volume on the ſame ſubject with his firſt, and to continue his ſtrain of abuſe againſt Mr. Lindſey, and in his endeavours to depreciate reaſon as the judge of truth, it has been deemed neceſſary to ſeparate it from the reſt, and reprint it in its preſent detached form. It contains a number of ſenſible and ſpirited remarks on the ſubjects ſpecified in the title, expreſſed in very ſtrong and forcible language. Theſe the Author has applied with great propriety and effect to the doctrine of the Trinity, the conduct of Mr. Lindſey, and the manner in which Mr. Burgh has attempted to undervalue the merit, and to confute the opinions of that Writer. The whole is addreſſed to the Biſhops of England, in a dedication replete with ſarcaſtic reflections, and bitter invectives againſt their Lordſhips, on account both of their eccleſiaſtical and of their political conduct.

The Author appears to have read and reflected upon the ſubjects he profeſſes to diſcuſs: his ſentiments are in general rational and manly; and he has given ſeveral juſt rebukes to Mr. Burgh for the temerity with which he has engaged in ſuch a controverſy, the peremptorineſs of his deciſions on a ſubject he ſo lately began to conſider, and the virulence of his invectives againſt all who preſume to differ from him in opinion. But being a man of a lively and luxuriant imagination, rather than of ſerious thought and judgment, his compoſition is looſe and deſultory, his ideas are ſometimes indiſtinct, and his language

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is not always correct. We are ſorry to add that, in our opinion, he has leſſened the merit and uſefulneſs of his work by the low and indecent images and alluſions under which he expoſes the abſurdities of the Athanaſian doctrine, and by a continued ſtrain of harſh invective againſt eccleſiaſtics, and public teachers of all ſects and denominations. It is to be regretted that, writing in defence of Mr. Lindſey, he had not caught more of Mr. Lindſey's meek and charitable ſpirit. In fact, he has defended that writer too much in the ſpirit and manner of Mr. Burgh. The beſt apology that can be made for our Phyſician is, that his temper has been heated, and his paſſions raiſed by perſecution. In his Preface he ſays, 'I have already experienced a large portion of *enraged orthodoxy*, in a ſiſter kingdom.' To this ſentence there is ſubjoined the following note: 'In ——— where the Writer practiſed ſeveral years. But there, unfortunately for him, *Orthodoxy* and *Bigotry* had pitched their tents. He happened to take a decided part in a theological diſpute carried on by two neighbouring clergymen. As it may be ſuppoſed, he took the ſide of liberal enquiry, and generous principles. In conſequence thereof, he raiſed enemies to himſelf of all deſcriptions; thoſe called *High Church*, and thoſe called *Old-light Preſbyterians*; the ſame ſort of Chriſtians both, though differently named, and both *Papiſts* in the ſtricteſt ſenſe, only that they never kiſſed the Pope's toe.—The pulpit teemed with invective againſt him, while the *eſtabliſhed* clergy, almoſt to a man, left no ſtone unturned to injure him, not only in his *private character*, but his *public profeſſion*. The whole exhibited a genuine picture of *clerical perſecution*, which will never ceaſe till the prieſthood, as a common enemy to ſociety, to peace, and good neighbourhood, ſhall be deſtroyed. It ended, however, as matters of this ſort, by an happy change in political ſcience, *now* generally end, in bluſter and impotence, on the clergy's ſide. Rome's bulls have loſt their horns.—On the above occaſion, he was kept in countenance, next to the goodneſs of his cauſe, and the integrity of his intentions, by the ſteady and affectionate attachment of all thoſe who were eſteemed of the beſt underſtanding and private virtue in the place. His opponents were chiefly people who never read beyond the traſh of Weſley or Romaine; and who make it a point of conſcience never to think, *becauſe* their grandfathers and grandmothers, their godfathers and godmothers, *thought for them*.'

Thus may all clerical perſecution end! And may this in future be a juſt deſcription and diviſion of thoſe who countenance and thoſe who decry the uſe of reaſon and freedom of enquiry in matters of religion! But we would caution all who ſuffer by the intemperate zeal of others, to guard againſt a like ſpirit in themſelves;

themſelves; and we would adviſe our Author, in particular, to take it into ſerious conſideration, whether the manner in which he writes hath not a tendency to exaſperate rather than to convince thoſe who differ from him; and whether, as we obſerved reſpecting Mr. Burgh, it can pleaſe any but the more violent and bigotted of thoſe who agree with him in his general ſentiments.

ART. XI. *An hiſtorical Account of the Riſe and Progreſs of the Colonies of South Carolina and Georgia.* 2 Vols. 8vo. 10 s. Boards. Donaldſon. 1779.

IN the preſent ſituation of affairs in the Weſtern world, every publication which caſts any new light on its hiſtory, or communicates any valuable information concerning its natural, political, or commercial ſtate, is particularly intereſting. It is the intention of this work to deſcribe a part of that vaſt continent, of which no regular account has hitherto been written. Firſt attempts of this kind are unavoidably attended with difficulties. The beſt materials to which the hiſtorian can have acceſs, are often confuſed and imperfect: many of the facts which the thread of his narrative obliges him to relate, are minute and unintereſting. The Author of this Hiſtory is aware of theſe difficulties, and pleads them in excuſe for the defects of his work. At the ſame time he acknowledges, that with reſpect to ſtyle and compoſition, he ought rather to ſupplicate indulgence, than claim applauſe. He reſts his chief merit on the diligence with which he has collected, and the care and fidelity with which he has employed, the original materials, which a reſidence of ſeveral years at Charles Town enabled him to command.—And on this ground we think he has ſome title to the public attention. Though the work is extremely deficient in the graces of hiſtorical compoſition, and though in the detail of facts it is often tedious, it will probably be preſerved as a valuable collection of materials, from whence future writers of ſuperior abilities may derive aſſiſtance in forming a general Hiſtory of the Colonies.

Among other curious particulars contained in this hiſtorical Account of South Carolina, the following inſtance of the power of fanaticiſm is worthy of being preſerved:

"The family of Dutartres, conſiſting of four ſons and four daughters, were deſcendants of French refugees, who came into Carolina after the revocation of the edict of Nantz. They lived in Orange-quarter, and, though in low circumſtances, always maintained an honeſt character, and were eſteemed by their neighbours perſons of blameleſs and irreproachable lives. But at this time a ſtrolling Moravian preacher happening to come to that quarter where they lived, inſinuated himſelf into their

their family, and partly by converſation, and partly by the writings of Jacob Behmen, which he put into their hands, filled their heads with wild and fantaſtic ideas. Unhappily for the poor family, thoſe ſtrange notions gained ground on them, inſomuch that in one year they began to withdraw themſelves from the ordinances of public worſhip, and all converſation with the world around them, and ſtrongly to imagine they were the only family upon earth who had the knowledge of the true God, and whom he vouchſafed to inſtruct, either by the immediate impulſes of his Spirit, or by ſigns and tokens from heaven. At length it came to open viſions and revelations. God raiſed up a prophet among them, like unto Moſes, to whom he taught them to hearken. This prophet was Peter Rombert, who had married the eldeſt daughter of the family when a widow. To this man the Author and Governor of the world deigned to reveal, in the plaineſt manner, that the wickedneſs of man was again ſo great in the world, that as in the days of Noah he was determined to deſtroy all men from off the face of it, except one family whom he would ſave for raiſing up a godly ſeed upon earth. This revelation Peter Rombert was ſure of, and felt it as plain as the wind blowing on his body, and the reſt of the family, with equal confidence and preſumption, firmly believed it.

'A few days after this, God was pleaſed to reveal himſelf a ſecond time to the prophet, ſaying, Put away the woman whom thou haſt for thy wife, and when I have deſtroyed this wicked generation, I will raiſe up her firſt huſband from the dead, and they ſhall be man and wife as before, and go thou and take to wife her youngeſt ſiſter, who is a virgin, ſo ſhall the choſen family be reſtored entire, and the holy ſeed preſerved pure and undefiled in it. At firſt the father, when he heard of this revelation, was ſtaggered at ſo extraordinary a command from heaven; but the prophet aſſured him that God would give him a ſign, which accordingly happened; upon which the old man took his youngeſt daughter by the hand, and gave her to the wife prophet immediately for his wife, who, without further ceremony, took the damſel and deflowered her. Thus, for ſome time, they continued in acts of inceſt and adultery, until that period which made the fatal diſcovery, and introduced the bloody ſcene of blind fanaticiſm and madneſs.

'Thoſe deluded wretches were ſo far poſſeſſed with the falſe conceit of their own righteouſneſs and holineſs, and of the horrid wickedneſs of all others, that they refuſed obedience to the civil magiſtrate, and all laws and ordinances of men. Upon pretence that God commanded them to bear no arms, they not only refuſed to comply with the militia law, but alſo the law for repairing the highways. After long forbearance, Mr. Simmons,

mons, a worthy magiſtrate, and the officer of the militia in that quarter, found it neceſſary to iſſue his warrants for levying the penalty of the laws upon them. But by this time Judith Dutartre, the wife the prophet obtained by revelation, proving with child, another warrant was iſſued for bringing her before the juſtice to be examined, and bound over to the general ſeſſions, in conſequence of a law of the province, framed for preventing baſtardy. The conſtable having received his warrants, and being jealous of meeting with no good uſage in the execution of his office, prevailed on two or three of his neighbours to go along with him. The family obſerving the conſtable coming, and being apprized of his errand, conſulted their prophet, who ſoon told them that God commanded them to arm and defend themſelves againſt perſecution, and their ſubſtance againſt the robberies of ungodly men; aſſuring them at the ſame time that no weapon formed againſt them ſhould proſper. Accordingly they did ſo, and laying hold of their arms, fired on the conſtable and his followers, and drove them out of their plantation. Such behaviour was not to be tolerated, and therefore Captain Simmons gathered a party of militia, and went to protect the conſtable in the execution of his office. When the deluded family ſaw the juſtice and his party approaching, they ſhut themſelves up in their houſe, and firing from it like furies, ſhot Captain Simmons dead on the ſpot, and wounded ſeveral of his party. The militia returned the fire, killed one woman within the houſe, and afterwards forcibly entering it, took the reſt priſoners, ſix in number, and brought them to Charleſtown.

'At the Court of general ſeſſions, held in September 1724, three of them were brought to trial, found guilty and condemned. Alas! miſerable creatures, what amazing infatuation poſſeſſed them! They pretended they had the Spirit of God leading them to all truth, they knew it and felt it: but this ſpirit, inſtead of influencing them to obedience, purity, and peace, commanded them to commit rebellion, inceſt, and murder. What is ſtill more aſtoniſhing, the principal perſons among them, I mean the prophet, the father of the family, and Michael Boneau, never were convinced of their deluſion, but perſiſted in it until their laſt breath. During their trial they appeared altogether unconcerned and ſecure, affirming that God was on their ſide, and therefore they feared not what man could do unto them. They freely told the inceſtuous ſtory in open court in all its circumſtances and aggravations, with a good countenance, and very readily confeſſed the facts reſpecting their rebellion and murder, with which they ſtood charged, but pled their authority from God in vindication of themſelves, and inſiſted they had done nothing in either caſe but by his expreſs command.

'As

'As it is commonly the duty of clergymen to viſit perſons under ſentence of death, both to convince them of their error and danger, and prepare them for death by bringing them to a penitent diſpoſition; Alexander Garden, the epiſcopal miniſter of Charleſtown, to whom we are indebted for this account, attended thoſe condemned perſons with great diligence and concern. What they had affirmed in the court of juſtice, they repeated and confeſſed to him in like manner in the priſon. When he began to reaſon with them, and to explain the heinous nature of their crimes, they treated him with diſdain. Their motto was, Anſwer him not a word; who is he that ſhould preſume to teach them, who had the Spirit of God ſpeaking inwardly to their ſouls. In all they had done, they ſaid they had obeyed the voice of God, and were now about to ſuffer martyrdom for his religion. But God had aſſured them, that he would either work a deliverance for them, or raiſe them up from the dead on the third day. Theſe things the three men continued confidently to believe, and notwithſtanding all the means uſed to convince them of their miſtake, perſiſted in the ſame belief until the moment they expired. At their execution they told the ſpectators with ſeeming triumph, they ſhould ſoon ſee them again, for they were certain they ſhould riſe from the dead on the third day.

'With reſpect to the other three, the daughter Judith being with child, was not tried, and the two ſons, David and John Dutartre, about eighteen and twenty years of age, having been alſo tried and condemned, continued ſullen and reſerved, in hopes of ſeeing thoſe that were executed riſe from the dead; but being diſappointed, they became, or at leaſt ſeemed to become, ſenſible of their error, and were both pardoned. Yet not long afterwards one of them relapſed into the ſame ſnare, and murdered an innocent perſon, without either provocation or previous quarrel, and for no other reaſon, as he confeſſed, but that God had commanded him ſo to do. Being a ſecond time brought to trial, he was found guilty of murder and condemned. Mr. Garden attended him again under the ſecond ſentence, and acknowledged, with great appearance of ſucceſs. No man could appear more deeply ſenſible of his error and deluſion, or could die a more ſincere and hearty penitent on account of his horrid crimes. With great attention he liſtened to Mr. Garden, while he explained to him the terms of pardon and ſalvation propoſed in the Goſpel, and ſeemed to die in the humble hopes of mercy, through the all-ſufficient merits of a Redeemer.'

'Thus ended that tragical ſcene of fanaticiſm, in which ſeven perſons loſt their lives, one was killed, two were murdered, and four executed for the murders. A ſignal and melancholy

lancholy instance of the weakness and frailty of human nature, and to what giddy heights of extravagance and madness, an inflamed imagination will carry unfortunate mortals.'

To this we shall subjoin the following entertaining relation of a congress between Governor Glen and the Creek Indians in 1752.

'About the year 1752 the flames of war broke out among some Indian nations, which threatened to involve the province of Carolina in the calamity. The Creeks having quarrelled with their neighbours for permitting some Indians to pass through their country to wage war against them, by way of revenge had killed some Cherokees nigh the gates of Charlestown. A British trader to the Chickesaw nation had likewise been scalped by a party of warriors belonging to the same nation. Governor Glen, in order to demand satisfaction for these outrages, sent a messenger to the Creeks, requesting a conference at Charlestown with their leading men. The Creeks returned for answer, that they were willing to meet him, but as the path had not been open and safe for some time, they could not enter the settlement without a guard to escort them. Upon which the Governor sent fifty horsemen, who met them at the confines of their territories, and convoyed Malatchee, with above an hundred of his warriors, to Charlestown.

'As they arrived on Sunday, the Governor did not summon his council until the day following, to hold a congress with them. At this meeting a number of gentlemen were present, whom curiosity had drawn together to see the warriors and hear their speeches. When they entered the council-chamber the Governor arose and took them by the hand, signifying that he was glad to see them, and then addressed them to the following effect: "Being tied together by the most solemn treaties, I call you by the beloved names of friends and brothers. In the name of the great King George, I have sent for you, on business of the greatest consequence to your nation. I would have received you yesterday on your arrival, but it was a beloved day, dedicated to repose and the concerns of a future life. I am sorry to hear that you have taken up the hatchet, which I flattered myself had been for ever buried. It is my desire to have the chain brightened and renewed, not only between you and the English, but also between you and other Indian nations. You are all our friends, and I could wish that all Indians in friendship with us were also friends one with another. You have complained to me of the Cherokees permitting the northern Indians to come through their country to war against you, and supplying them with provisions and ammunition for that purpose. The Cherokees, on the other hand, allege, that it is not in their power to prevent them, and declare, that while their

their people happen to be out hunting, thoſe northern Indians come into their towns well armed, and in ſuch numbers that they are not able to reſiſt them.

" I propoſe that a treaty of friendſhip and peace be concluded firſt with the Engliſh, and then with the Cherokees, in ſuch a manner as may render it durable. Some of your people have from ſmaller crimes proceeded to greater. Firſt, they waylaid the Cherokees, and killed one of them in the midſt of our ſettlements; then they came to Charleſtown, where ſome Cherokees at the ſame time happened to be, and though I cautioned them, and they promiſed to do no miſchief, yet the next day they aſſaulted and murdered ſeveral of them nigh the gates of this town. For theſe outrages I have ſent for you, to demand ſatisfaction; and alſo for the murder committed in one of your towns, for which ſatisfaction was made by the death of another perſon, and not of the murderer. For the future, I acquaint you, that nothing will be deemed as ſatisfaction for the lives of our people, but the lives of thoſe perſons themſelves who ſhall be guilty of the murder. The Engliſh never make treaties of friendſhip but with the greateſt deliberation, and when made obſerve them with the ſtricteſt punctuality. They are, at the ſame time, vigilant, and will not ſuffer other nations to infringe the ſmalleſt article of ſuch treaties. It would tend to the happineſs of your people, were you equally careful to watch againſt the beginnings of evil; for ſometimes a ſmall ſpark, if not attended to, may kindle a great fire; and a ſlight ſore, if ſuffered to ſpread, may endanger the whole body. Therefore, I have ſent for you to prevent farther miſchief, and I hope you come diſpoſed to give ſatisfaction for the outrages already committed, and to promiſe and agree to maintain peace and friendſhip with your neighbours for the future."

' This ſpeech delivered to the Indians was interpreted by Lachlan M'Gilvray, an Indian trader, who underſtood their language. After which Malatchee, the king of the Lower Creek nation, ſtood forth, and with a ſolemnity and dignity of manner that aſtoniſhed all preſent, in anſwer, addreſſed the Governor to the following effect: " I never had the honour to ſee the great King George, nor to hear his talk—But you are in his place——I have heard yours, and I like it well—Your ſentiments are agreeable to my own—The great King wiſely judged, that the beſt way of maintaining friendſhip between white and red people was by trade and commerce:—He knew we are poor, and want many things, and that ſkins are all we have to give in exchange for what we want—I have ordered my people to bring you ſome as a preſent, and, in the name of our nation, I lay them at your Excellency's feet—You have ſent for us—we are come to hear what you have to ſay—But I did not expect to hear our whole nation accuſed for the faults of a

few private men—Our head-men neither knew nor approved of the miſchief done—We imagined our young men had gone a-hunting as uſual—When we heard what had happened at Charleſtown, I knew you would ſend and demand ſatisfaction—When your agent came and told me what ſatisfaction you required, I owned the juſtice of it—But it was not adviſeable for me alone to grant it—It was prudent to conſult with our beloved men, and have their advice in a matter of ſuch importance—We met—we found that the behaviour of ſome of our people had been bad—We found that blood had been ſpilt at your gates—We thought it juſt that ſatisfaction ſhould be made—We turned our thoughts to find out the chief perſons concerned; (for a man will ſometimes employ another to commit a crime he does not chuſe to be guilty of himſelf)—We found the Acorn Whiſtler was the chief contriver and promoter of the miſchief—We agreed that he was the man that ought to ſuffer—Some of his relations, who are here preſent, then ſaid he deſerved death, and voted for it—Accordingly he was put to death—He was a very great warrior, and had many friends and relations in different parts of the country—We thought it prudent to conceal for ſome time the true reaſon of his death, which was known only to the head-men that concerted it—We did this for fear ſome of his friends in the heat of fury would take revenge on ſome of your traders—At a general meeting all matters were explained—The reaſons of his death were made known—His relations approved of all that was done.——Satisfaction being made, I ſay no more about that matter—I hope our friendſhip with the Engliſh will continue as heretofore.

"As to the injuries done to the Cherokees, which you ſpoke of, we are ſorry for them—We acknowledge our young men do many things they ought not to do, and very often act like madmen—But it is well known I and the other head warriors did all we could to oblige them to make reſtitution—I rode from town to town with Mr. Boſomworth and his wife to aſſiſt them in this matter—Moſt of the things taken have been reſtored—When this was over, another accident happened which created freſh troubles—A Chickeſaw who lived in our nation, in a drunken fit ſhot a white man—I knew you would demand ſatisfaction—I thought it beſt to give it before it was aſked—The murder was committed at a great diſtance from me—I mounted my horſe and rode through the towns with your agent—I took the head-men of every town along with me—We went to the place and demanded ſatisfaction—It was given—The blood of the Indian was ſpilt for the blood of a white man—The uncle of the murderer purchaſed his life, and voluntarily killed himſelf in his ſtead——Now I have done——I am glad to ſee you face to face to ſettle theſe matters——It is good to renew treaties

of

of friendſhip——I ſhall always be glad to call you friends and brothers."

'This ſpeech throws no ſmall light on the judicial proceedings of barbarous nations, and ſhews that human nature in its rudeſt ſtate poſſeſſes a ſtrong ſenſe of right and wrong. Although Indians have little property, yet here we behold their chief magiſtrate protecting what they have, and, in caſes of robbery, acknowledging the neceſſity of making reſtitution. They indeed chiefly injure one another in their perſons or reputations, and in all caſes of murder the guilty are brought to trial and condemned to death by the general conſent of the nation. Even the friends and relations of the murderer here voted for his death. But, what is more remarkable, they give us an inſtance of an atonement made, and juſtice ſatisfied, by the ſubſtitution of an innocent man in place of the guilty. An uncle voluntarily and generouſly offers to die in the place of his nephew, the ſavages accept of the offer, and in conſequence of his death declare that ſatisfaction is made. Next to perſonal defence, the Indian guards his character and reputation; for as it is only from the general opinion his nation entertains of his wiſdom, juſtice, and valour, that he can expect to arrive at rank and diſtinction, he is exceedingly watchful againſt doing any thing for which he may incur public blame or diſgrace. In this anſwer to Governor Glen, Malatchee diſcovers conſiderable talents as a public ſpeaker, and appears to be inſenſible neither to his own dignity and freedom, nor to the honour and independence of his nation. Genius and liberty are the gifts of heaven; the former is univerſal as that ſpace over which it has ſcope to range; the latter inſpires confidence, and gives a natural confidence to our words and actions.'

If this work, which brings down the Hiſtory to the year 1766, meets with the approbation of the Public, the Author propoſes to continue it from that period to the preſent time.

ART. XII. *A Specimen of the Civil and Military Inſtitutes of Timour, or Tamerlane:* A Work written originally by that celebrated Conqueror, in the Mogul Language, and ſince tranſlated into Perſian. Now firſt rendered from the Perſian into Engliſh, from a MS. in the Poſſeſſion of William Hunter, M. D. F. R. S. Phyſician Extraordinary to the Queen. With other Pieces. By Joſeph White, B. D. Fellow of Wadham College, Laudian Profeſſor of Arabic, One of his Majeſty's Preachers at Whitehall, and Editor and Tranſlator of the Syriac Philoxenian Verſion of the Goſpels. Oxford. 4to. 1 s. 6 d. Elmſly, London. 1780.

OF this Hiſtory and Inſtitutes of Tamerlane, Mr. Davy, formerly Perſian Secretary to the Commander in Chief of the forces in Bengal, ſays, in a letter to Mr. White,

" The Hiſtory of Timour, written by himſelf, carries with it the ſtrongeſt proofs that he wrote for poſterity only; and that he could not, in prudence, or in policy, make his work public during his life: for it contains not only the ſame accurate detail of the facts and occurrences of his reign, as are found in other Authors, but it goes much farther. He gives you that which he only had the power to give, the ſecret ſprings and motives which influenced his conduct in the various political and military tranſactions of his life, the arts by which he governed, as well as the power by which he conquered. He acknowledges his weakneſſes, honeſtly owns his errors, deſcribes the difficulties in which he was occaſionally involved by thoſe errors, and the policy by which he ſurmounted and overcame thoſe difficulties. In a word, it is a complete Index to his head and his heart; and though, take it all in all, it redounds to the honour of both the one and the other, yet it was a work by no means calculated for the peruſal of his enemies, or even his ſubjects during his life; ſince it would have enabled thoſe who choſe it, to combat him with his own weapons, or, in other words, to have turned his arts and his policy againſt himſelf. Hence it is reaſonable to ſuppoſe, that the work in queſtion was entirely unknown during his life; and its ſubſequent temporary obſcurity may, I think, be plauſibly accounted for, by the probability of one copy only exiſting at the time of his death, by the uncertainty into whoſe hands that copy fell, and by the diviſions which followed in his family after the death of *Shaahroch.*'

The ſpecimen which Mr. White has tranſlated, gives us a ſtrong deſire to ſee the remainder of this very curious and intereſting work.

The Engliſh verſion will be deſerving of attention, not only as a faithful tranſcript of a very valuable original, but as a work of great beauty and elegance.

That our readers may be enabled to form ſome opinion of the ſpecimen, already publiſhed, we ſhall inſert an extract, containing ſome of the rules *eſtabliſhed by Tamerlane, for the ſupport of his glory and empire.*

' With donations of money and of jewels I rejoiced the hearts of my officers and ſoldiers; I permitted them to participate in the banquet; and in the field of blood they hazarded their lives *in ſupport of my power.* I withheld not from them my gold nor my ſilver. I educated and trained them to arms; and to alleviate their ſufferings, I myſelf ſhared in all their labours, and in all their hardſhips; until, with the arm of fortitude and reſolution, and with the unanimity of my chiefs, my generals, and my warriors, by the edge of the ſword

ſword I obtained poſſeſſion of the thrones of ſeven-and-twenty kings:——

'From the moment that I cloathed myſelf in the robe of empire, I ſhut my eyes to the ſoft repoſe which is found in the bed of eaſe, and to that health *which follows tranquillity.* From the twelfth year of my age I ſuffered diſtreſſes, combated difficulties, formed enterprizes, and vanquiſhed armies:——

'Thoſe who had done me injuries, who had attacked my perſon in battle, and had counteracted my ſchemes and enterprizes, when they threw themſelves on my mercy, I received them with kindneſs; conferred on them additional honours, drew the pen of oblivion over their evil actions, and treated them with ſuch a degree of confidence, that if the leaſt veſtige of apprehenſion remained in their hearts, it was entirely eradicated.——

'I ever acted on deliberation; and whatever enterprize I undertook, that enterprize engaged my whole attention: nor did I ever relinquiſh it, till I had brought it to a concluſion. I adhered to my promiſes. I never dealt with ſeverity towards any one, nor was I oppreſſive in any of my actions: that God Almighty might not deal ſeverely towards me, nor render my own actions oppreſſive unto me. I enquired of learned men into the laws and regulations of ancient princes, from the days of Adam to thoſe of the Prophet, and from that time to the preſent period. I weighed their inſtitutions, their manners, their actions, and their opinions, one by one; I ſelected models for my own conduct from their excellent qualities and approved virtues.——

'Whoever had been my enemy, and was aſhamed thereof, and flying to me for protection, humbled himſelf before me, I forgot his enmity; and by my liberality and courteſy became a bidder for his friendſhip. In ſuch manner *Share Behraum*, the Chief of a tribe, was in my ſervice. He quitted me in the hour of action, united with the enemy, and fought againſt me. At length my ſalt, *which he had eaten*, overwhelmed him with remorſe; he again threw himſelf on my mercy, and humbled himſelf before me. As he was a man of illuſtrious deſcent, of bravery and of experience, I covered my eyes from his faults; I raiſed him to a ſuperior rank; and I pardoned his diſloyalty in conſideration of his valour.——

'Soldiers, whether aſſociates or adverſaries, I held in eſteem; thoſe who ſell their permanent happineſs to periſhable honour, who ruſh into the field of battle and of ſlaughter, and hazard their lives *in the hour of danger.* The man, who preſerving his fidelity to his maſter untainted, drew his ſword on the ſide of my enemy, and committed hoſtilities againſt me, him I highly honoured; and when ſuch a man offered me his ſervices,

vices, knowing his worth, I claſſed him with the moſt faithful of my aſſociates; and reſpected and valued his fidelity and attachment. That ſoldier who forgot his duty and his honour, and in the hour of action deſerting his maſter, joined the ſtandard of his adverſary, I conſidered as the moſt deteſtable of men. In the war with *Touktumiſh Khaun*, his ſuperior officers, forgetful of their duty to him who was their legal maſter and my confirmed foe, ſent propoſals and made applications unto me. I held their treachery in abhorrence; becauſe, unmindful of that which they owed to the hand that fed them, they had thrown aſide their honour and their duty, and offered their ſervices to the enemy of their prince. Thus I reflected with myſelf, What fidelity have they obſerved to their liege Lord? What fidelity will they ſhew unto me?——

'By experience it was known unto me, that from every empire, which is not eſtabliſhed in morality and religion, nor ſtrengthened by regulations and laws, all order, grandeur, and power ſhall paſs away. It may be likened unto a naked man, who, when expoſed to view, commands the eye of modeſty to be covered: it is like unto a palace, which hath neither roof, nor gates, nor defences; into which, whoever willeth, may enter unmoleſted.——

'Therefore, I eſtabliſhed the foundation of my empire in morality and religion; and by regulations and laws I gave it ſtability. By thoſe laws and by thoſe regulations, I executed every buſineſs that came before me in the courſe of my government.'

To the above Tranſlation, Mr. White has added a ſpecimen of Perſian poetry, from the beginning of *Jaumi*'s *Poem*, entitled, *Euſoof and Zoolleikha*. From the whole, he takes occaſion, very properly, to evince the utility of ſtudying the Perſian language, which abounds with poets and hiſtorians of very great merit; whoſe works, if tranſlated into the languages of Europe, would open new ſources of information, as well as of amuſement.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

FRANCE.

ART. I.

DISCOURS Politiques, Hiſtoriques et Critiques ſur quelques Gouvernemens de l'Europe, &c. i. e. *Political, Hiſtorical, and Critical Diſcourſes concerning the Government of certain Countries in Europe.* By the Count D'ALBON, Member of ſeveral French and German Academies [of which eleven are crowded into

into this Title, and conclude with three &c.'s], 8vo. Lyons. 1779. First Vol. p. 433.

Though these discourses are not totally destitute of merit, but contain several good things, yet the Author would have done well to have composed some of them with less precipitation, or at least to have published them in less hurry. When a man, or boy, writes concerning the genius, character, government, legislation, and interests of nations, and does not professedly copy the authors that have written, or scribbled, before him, he must proceed more in the *piano* way than this warm-headed young man has done; otherwise he will be deceived by false and superficial views of things; a kind of deception that is palpable in the work before us.

The Count D'Albon's publication is to consist of three volumes. The first, which we here announce, contains two discourses concerning *England*; one concerning *Holland*; and the subject of the fourth is *Switzerland*. The two succeeding volumes are to treat of *Italy*, *Spain*, and *Portugal*.

We have called the Author a *young man*, not that we know any thing of his age, but what we learn from the volume before us; which in style, manner, and often in matter, bears all the marks of the froth, petulance, temerity, and self-sufficiency of a smart, promising student, who has acquired some knowledge, but speaks with equal assurance of what he knows, and of what he knows not. He, moreover, deals largely in *verbal* antitheses, which he would willingly pass upon us for *real* ones; and, with all his pretensions to reason and humanity, is one of the warmest and most servile champions of absolute monarchy that we have met with. As he is one of the sect in France, distinguished by the name of *Oeconamists*, he seems to have given particular attention to agriculture and commerce; and if ever he speaks with the sagacity of an observer, it is on the subjects relative to these two practical sciences: but in political knowledge, in the science of government, he is beneath even the most ordinary writers, and does not seem to be equal to any thing higher than a pamphlet upon the *Gallico-American* Alliance.

His account of England is, unquestionably, the most exceptionable part of this first volume. He labours, with no small pother, to refute the accurate and excellent remarks of Montesquieu on the British constitution; and here he exhibits to us the aspect of a fly scanning the flight of an eagle. His reflexions are, for the most part, trivial; his reasonings often absurd; his accounts of the national state and character partial, exaggerated, and malignant; and his relations are sometimes directly and palpably false. When he speaks of the commerce, manufactures, and liberty of the English, one would think that he was describing the internal desolation, oppression, and misery

of his own country. What muſt a candid and ſenſible reader think of ſuch periods as theſe: 'By a change as rapid as it is frightful, England no more reſembles itſelf: inſtead of a contented and happy people, it exhibits *only* men *languiſhing in poverty* and dejection, and ſuffering evils which they do not deſerve.'

We know not whether all the miſtakes of this prejudiced Writer are wilful; but we cannot help thinking ſome of them ſo. Rouſſeau had ſaid, in his *Social Contract*, that *the people of England are never free, except during the election of a new parliament*—Our Author denies that they are free even then. 'They ſell their liberty, *ſays he*, though it be but a ſhadow, a phantom; and this the Author of the Conſtitution of England, one of the moſt violent panegyriſts of that nation, is *obliged to acknowledge*.'—This daring aſſertion made us ſuſpect that we had loſt our memory; and when we opened again Mr. *De Lolme's* excellent book, we began to ſuſpect the rectitude of our eyeſight:—but on ſecond thoughts, finding no reaſon to preſume that our eyes are to view objects as they are exhibited by the magic lanthorn of M. D'ALBON, we are obliged to expoſe him to the Public as guilty of miſrepreſentation and falſehood. The judicious Author of the *Conſtitution of England*, inſtead of acknowledging what Rouſſeau aſſerts, refutes it, with warmth, and even with aſperity. He ſhews, with the greateſt perſpicuity and ſtrength of reaſoning, the ſignal advantages which the people derive from acting by repreſentatives in the great council of the nation; and drawing the proper line of diſtinction between popular liberty and a part in the adminiſtration of government, he accuſes Rouſſeau of ignorance and precipitation in the judgment he formed. If M. D'ALBON had read M. De Lolme's book with an ordinary degree of attention and candour (for we do not charge him with incapacity), he would have found all his imputations and objections anſwered before-hand: this might have prevented him from looking upon bribery and corruption as a part of the Engliſh conſtitution; from confounding the vices of the adminiſtration with thoſe of the government; and from attributing to the laws, and the political ſyſtem, effects which have their origin and cauſes in the corrupt morals of individuals, and the increaſe of that luxury and opulence which ſpring from the boſom of liberty. He might alſo have ſeen that the diſorders, which he rails at with a malignant pleaſure, may one day produce their own remedy,—and that no abuſes have affected the ſources of legiſlation and liberty, of which the redreſs is not practicable, and which the nation has not ſtill the power of redreſſing: he might have ſeen that a great part of what the Britiſh nation ſuffers at this day, proceeds from a concurrence of accidental circumſtances, which it

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was extremely difficult to foreſee or prevent, and from the bad faith of his own country, which ſeems diſpoſed rather to periſh itſelf, than to ſee another proſper. In a word, he might have ſeen many things, had he been at the pains of opening his eyes, and laying aſide his national pocket-glaſs.

The Diſcourſe concerning *Holland* is ſomewhat leſs defective in point of inaccuracy; though the author's accounts of the *Stadtholder* (a name that ſounds painfully in a French ear!) and of the *States General*, are erroneous in various reſpects, and, at beſt, are trivial and ſuperficial. Among other marks of diſingenuity, which caſt a juſt reproach upon the character of this Count D'Albon, we might mention his account of the elevation of William III. to the Stadtholderſhip. He diſguiſes the infamy of that lawleſs and unprovoked invaſion, in the year 1672, which will be an eternal ſtain on the annals of Lewis XIV. and Charles II. *; and tells us that a *ſedition was the cauſe of the ſudden elevation of William III.* This is ſpeaking the language of a ſlave, who hugs and careſſes his chain. So then the generous voice of a whole people, who called upon the deſcendant of the immortal founder of their ſtate to conduct the army of the Republic againſt a lawleſs invader, and to invigorate the public counſels by a reſtoration of the ancient conſtitution—this, forſooth, was a *ſedition!*—No! *Monſieur D'Albon*,—this was one of thoſe events which, in times of trouble and faction, often produce unhappy acts of violence, that are painful to humanity, but which *that* humanity, which embraces the happineſs of a *whole community* preferably to that of a *few individuals*, muſt applaud as an act of *patriotiſm*, and not of *ſedition*. Our Author's account of the elevation of William IV. is ſtill leſs ingenuous: he does not even mention the flagrant iniquity of the French eruption into Dutch Flanders in the year 1746, without any other object or pretext than their mere good pleaſure, and their deſire that the Republic ſhould ſacrifice its independence, and follow their nod. He only tells us, in a few words, that William IV. was *raiſed by a ſedition*, by a tumult in the city of Veere, which rendered the other provinces ſo delirious, that they followed the firſt emotion, and conſented to the reſtoration of the Stadtholderſhip.

Our Author condemns this ſtep; and the whole ſtrain of his reflexions on this ſubject reſembles that of the French pamphleteers, who ſeem to have given each other the word, to rail againſt

* It muſt never be forgotten that this infamous conduct of Charles II. (inſtead of being applauded by his people, as that of Lewis was) excited the indignation of all orders of men, and drew upon him the unanimous and bitter reproaches of his parliament and ſubjects, who at length forced him to quit his baſe alliance with the French invader.

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the Stadtholderſhip, and to unhinge (were it in their power) that happy union which conſtitutes the ſtrength of the Belgic provinces. Having ſpoken of the ſtate of the Republic, after the death of William III. which he calls a period of felicity and glory which laſted thirty years (ſays he in *his* chronology †) without a Stadtholder, he expreſſes himſelf thus: 'After ſuch a happy experience, why did the Republic, regretting the Stadtholderian government, reſtore it again, and render it perpetual? Never was any reſolution more ſingular and more *imprudent*; and if the United Provinces had not *been blinded*, they would have foreſeen the fatal conſequences which could not but ariſe from this ſtep.'—'The intereſts of the Stadtholder' *(continues this wonderful Politician)* 'are in almoſt a perpetual oppoſition to thoſe of the Republic, and there is no reaſon to think that the latter will ever gain the aſcendant. —I ſee nothing in all the extent of the provinces, but the Stadtholder and his dependants: nowhere do I perceive the members of the ſtate, the pillars of the country, the defenders of the Republic. To obtain an exact liſt of the creatures or ſlaves of the Prince of Orange, you have only to caſt an eye on the deputies that form the aſſembly of the States General; then draw up a liſt of all thoſe that compoſe the provincial aſſemblies; and then enumerate the magiſtrates, ſenators, burgomaſters, &c. in the ſeveral cities: nay, to expreſs what I mean more fully and ſtill more briefly, you have only to number the inhabitants of the Republic, and then you will have an exact liſt of the inſtruments which the Stadtholder can ſet in motion, and manage according to his good pleaſure.'—*Pray, Sir, have you ever been in Holland?—Have you ſeen any one that* has been *there?* or have you read any decent author who has written about the country and its government?

We have never met with ſuch a blundering and diſingenuous *Diſcourſer* about governments as this Writer. He tells us, that the Roman Catholics in the United Provinces cannot fill any *poſts*, nor enter into *commercial partnerſhips: ſocietés de commerce*, is his term.—Now, if by poſts he means all employments, civil or military, he is miſtaken; for Roman Catholics may fill military employments, and do ſo in fact; and as to the latter article, it is one of the moſt glaring untruths imaginable, unleſs by *ſocietés de commerce*, he means the Eaſt and Weſt India companies. The bitter reproaches he caſts upon the Dutch government for its treatment of the Roman Catholics, are unjuſt in themſelves, and peculiarly indecent in the mouth of a Frenchman. The Roman Catholics (whoſe religious principles are

† The Republic, after King William's death, was 46 years without a Stadtholder.

much

much more dangerous to a Proteſtant government, than thoſe of the Proteſtants are to a Popiſh one*) are treated in the United Provinces with more lenity and indulgence than they are in any other Proteſtant country: they enjoy all the rights of citizens, except an admiſſion to civil employments; and in this exception they are not diſtinguiſhed from ſeveral other Proteſtant communities, whoſe members are excellent ſubjects, ſuch as the Lutherans, Arminians, and Anabaptiſts. And yet our declamatory Author repreſents the Papiſts in Holland, as *reſtrained, tormented,* and *ſacrificed,* in his high-ſwollen phraſeology. What would he ſay, if they were *tormented* as the Proteſtants are in France; i. e. if their paſtors were ſent to the gallows or the gallies—their marriages conſidered as acts of fornication, and their children declared, by law, baſtards? We ſhall not continue this odious enumeration. Every one knows the *tenderneſs* and *humanity* of the French government, and the French tribunals, to the profeſſors of the reformed religion in that country, ſince the revocation of the edict of Nantes. Every one knows the infernal perſecution of the *Calas* and the *Sirvens,* perpetrated openly, in the midſt of the eighteenth century; and therefore our zealous Count would do well to apply the firſt efforts of his *reforming ſpirit* at home, and then he would diſplay, with a better grace, his zeal for the correction of his neighbours. *Take the beam out of your own eye,* &c.

His accounts of the Dutch commerce are the beſt part of this ſpeckled diſcourſe; and his obſervations on Belgic manners, induſtry, œconomy, and luxury are, for the moſt part, ſenſible, judicious, and well expreſſed: more eſpecially, what he ſays of the paſt ſtate of literature and arts in the United Provinces, is much more elegant, ample, and impartial, than what we find in ſome other modern travellers. It is not ſuperficial, conſidering the compaſs of the work; and it muſt be confeſſed that the liſt he preſents of the literati and artiſts that have flouriſhed in the United Provinces, is highly reſpectable, and does ſingular honour to a country, ſo limited in its extent, and ſo little favoured by the liberality of nature.—At the end of this ſplendid liſt, he tells us, that the ſciences have their flow and ebb, and that the moſt brilliant period of their proſperity is the forerunner of their downfal, or at leaſt, of their retrogradation to a ſtate of mediocrity. Accordingly, he looks upon Dutch literature as, at preſent, under a total eclipſe; and here again he exaggerates more or leſs: for though

* The religious principles of Proteſtants are dangerous to no government; and the King of France has no better ſubjects in his kingdom than thoſe of that perſuaſion.

we perceive no more above the literary horizon of the United Provinces, ſtars of the firſt magnitude, ſuch as a *Grotius*, a *Gronovius*, a *Schultens*, a *Boerhaave*, an *Albinus*, a *Nieuwentyt*, a *Huygens*, a *s'Graveſande*, and a *Muſſchenbroek*; yet there are ſtill many learned men; and the ſpirit of literary improvement and philoſophical inquiry is very far from being extinguiſhed in the United Provinces, as appears from the numerous academies lately erected in that country for the improvement of experimental philoſophy, natural hiſtory, uſeful arts, and Dutch poetry; and from various teſtamentary foundations left for prize diſcourſes on metaphyſical, moral, and theological ſubjects. We know not whether this ſpirit of improvement and inquiry be owing to the diſintereſted zeal of individuals, or to the foſtering protection and encouragement of government; and therefore we ſhall neither affirm nor refute what our Author ſays of the ſtate of obſcurity and *nullity* (as he calls it) in which the learned in Holland are at preſent ſunk.

Our Author's deſcription of Switzerland, in the fourth Diſcourſe, is pictureſque and intereſting; and his poetical ſtyle is often happily employed in painting the romantic and ſtupendous ſcenes that nature exhibits in that country. It is more particularly in reading this laſt Diſcourſe, that we regret Count D'Albon's proſtitution of his pen to national prejudices, and narrow views, in the other parts of his work.

ITALY.

II. *Conſiglio ad un Giovane Poeta, &c.* i. e. *Counſel to a Young Poet.* By MARTIN SHERLOCK. 8vo. Naples. 1779. This piece contains an ingenious inveſtigation of Italian poetry, and comes from the pen of an Hibernian, who writes in the language of the country whoſe bards he criticiſes. Mr. SHERLOCK is a lively writer, and ſeems to poſſeſs a rich portion of taſte and imagination. Farther, he diſcovers marks of judgment and ſolidity, when he ſpeaks of objects which he has obſerved with a deliberate aſſiduity and attention;—but he ſeems rather apt, ſometimes, to take a part for the whole, and to be led a fairy dance after falſe or ambiguous lights: as the reader will ſee in the following article. In the work before us, he appears to advantage; and though both the work and the language in which it is written, render it peculiarly intereſting to Italian readers, yet it is worthy of a much more univerſal reception.

Mr. SHERLOCK obſerves, that harmony and colouring (by which laſt, no doubt, he means ſtyle and expreſſion) are the parts of the poetic art, in which the Italians more eſpecially ſhine; while *nature*, *truth*, the *ſimple*, and the *pathetic*, which characteriſe the great poet, are more or leſs neglected. Their productions are generally addreſſed to the imagination, rarely

rarely to reaſon or to the heart. It is a juſt and judicious remark of Mr. Sherlock's, that the very nobleſt productions of the Italian poets have contributed to perpetuate this deviation from ſimplicity and nature, by the admiration they have excited through ſucceeding ages; an admiration that renders their very defects reſpectable, and objects of imitation. The young Italian poets, accuſtomed to conſider *Dante*, *Petrarch*, *Arioſto*, and others approaching to that claſs, as models of perfection, beyond which the poetic art can make no farther progreſs, confine their imitation to theſe dangerous guides, and walk with a ſervile admiration in the paths which they have opened. Mr. SHERLOCK combats with good ſenſe, taſte, and ſpirit, this way of proceeding: he eſtimates the reſpective merits of theſe immortal bards; but though he does this, for the moſt part, in a maſterly manner, there is, nevertheleſs, ſometimes more *wit* than *truth* in his deciſions. For example, after having deſcribed Petrarch with accuracy, taſte, and ſenſibility, as an inventive genius, who created a new kind of poetry, who from a harp, which had but few ſtrings, drew celeſtial ſounds, and whoſe tender heart ſpoke to hearts of the ſame mold the language of nature,—he adds, that 'Petrarch *exhauſted* the ſpecies of poetry which he had *invented*, and therefore could not form ſucceſſors.'—We queſtion much, whether Petrarch invented this kind of poetry: but we are ſure he did not exhauſt it, for true love and genuine nature are inexhauſtible.

Mr. SHERLOCK is ſevere on Arioſto: he conſiders him, notwithſtanding his beautiful deſcriptions, brilliant thoughts, and ſtriking compariſons, as the great corrupter of taſte in Italy: becauſe *beauty* is inſeparable from *truth*, and nothing is more inconſiſtent with the latter, than the abſurd relations, the fantaſtic prodigies, and the gigantic ideas and images, that are ever proceeding, like the exploſions of a Volcano, from the fermenting brain of Arioſto. We ſubſcribe to this judgment of Mr. SHERLOCK's, but we are ſomewhat ſurpriſed to ſee him drawing a parallel between two ſuch writers as Arioſto and Metaſtaſio. He will juſtify the compariſon, perhaps, by obſerving, that he only meant to expreſs the preference which he gives to the kind of poetry cultivated by the latter, above that which diſtinguiſhes the former. In this caſe, however, he ought not to have ſaid, at the end of his parallel, that *Metaſtaſio* is ſuperior to Arioſto, but that *he* liked the one better than the other: Superiority and Inferiority are gradations of diverſity that belong to objects of the ſame kind.

After pointing out the imperfection of the models which are imitated in Italy, our Author adviſes the young poet to turn his enthuſiaſtic eye from theſe fallacious guides, and to raiſe them

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to the Greeks, Latins, and French. We think it liberal in Mr. SHERLOCK, to throw off the ſhackles of political reſtraint in his literary judgments; and we are perfectly diſpoſed to render juſtice to the conſiderable number of eminent writers in literature and philoſophy, that do honour to the French nation at this day; but we think he overſhot the proper bounds of civility, when he held out the French as models in poetry—and above all, when he placed them *immediately* after the Greeks and Romans, without drawing between them an horizontal line like this ———————— as who would ſay—*pray keep your diſtance.*—The French themſelves (we mean the *ſounder* part of them) acknowledge, that, however harmonious their language may be in proſe (and ſuch we ourſelves think it to be, in a high degree), yet it has not that kind of harmony which is adapted to muſic and poetry.

GENEVA.

III. *Lettres d'un Voyageur Anglois*, i. e. *Letters of an Engliſh Traveller.* Geneva. 1779.—Here we have again Mr. SHERLOCK, who, from a great number of letters written during his travels, has ſelected twenty-ſeven of the beſt, to regale the public. He has written two hundred—of which, we ſuppoſe, theſe are the quinteſſence: they are dedicated (as is the preceding work) to the preſent Biſhop of Derry, in whom are united all the qualities and powers of an elegant a ndlearned Mæcenas; and they are publiſhed in French, that the connoiſſeurs on the Continent might not be deprived of the pleaſure of peruſing them.

The firſt of theſe letters, which is dated from Berlin, contains a very magnificent eulogy of the King of Pruſſia, and from the two firſt pages the reader will form ſome notion of the *tone* and manner that reign in theſe letters.

'The King of Pruſſia is univerſally known as a great prince, a great warrior, and a great politician;—but he is leſs generally known as a great poet, and a *good-natured man* *. *Marcus Antoninus*, *Machiavel*, *(well paired, Mr. Sherlock!)* *Horace*, and *Cæſar*, have been his models; and he has almoſt ſurpaſſed them all. I never heard of a human being who was perfect; but in a general point of view, the King of Pruſſia is the greateſt man that ever exiſted.

'In the early part of his life, he publiſhed his *Anti-Machiavel*; and this was one of the moſt dextrous ſtrokes of Machiavelian policy that he ever exhibited. It was a letter of re-

* Mr. SHERLOCK's expreſſion is *bon homme*, which, in French, ſignifies a *ſilly, open-hearted, good natured man.* How the French came to aſſociate the idea of *ſilly* with the term *good*, we ſhall not enquire: the aſſociation does them little honour. But as Mr. Sherlock could not apply the word *good* in this complex ſenſe to the King of Pruſſia, we have taken the liberty to tranſlate it as above.

commendation,

commendation, which he wrote in favour of himself, to all the powers and people of Europe, while he was forming the project of making himself master of Silesia.——

'With respect to his subjects, he is the justest of monarchs; but in the eye of his neighbours, he is the most dangerous hero: he *excites adoration* in *the former*, and strikes terror into the latter. The Prussians are proud of their Frederic *the Great*, as they always call him. They speak of him with the utmost freedom: and while they keenly censure his taste with respect to certain objects, they bestow upon him the greatest encomiums.——

'There is no character in modern times, concerning which men are so much deceived, as that of this monarch; and the reason of this mistake is, their not considering separately two parts of his character, which require each a *distinct* estimation, but of which, nevertheless, they judge in the lump.' (*Let us hear Mr.* SHERLOCK *out, for he is really a curious casuist*) 'The King of Prussia has caused the destruction of thousands of men.—The King of Prussia is, at the same time, *tender-hearted*, humane, and full of clemency:—This appears a contradiction.—Nevertheless, it is a certain truth.' (*Here now comes the proof*) 'We must first consider him (continues Mr. SHERLOCK) as a conqueror, in which character, it is not allowable to listen to the voice of humanity:' (*No—indeed?*) 'But when *heroism* is out of the question, we must examine the *man*. This, perhaps, (says our Author) will be called a subtilty:' &c. No, Mr. SHERLOCK, for our part, we will give it no such appellation; for it is the very grossest and most palpable paralogism that could enter into the head of a sensible man, or into the imagination of a humane man. If you separate the *hero* from the *man*, the former becomes an assassin, and the latter loses much of his dignity, more especially if he be a prince. Beside—it is not using the word *hero* in the sense it commonly bears, to make it express the character of a bloody conqueror.—Your separation of the blood-breathing hero from the good-natured man, puts us in mind of a Curate in Ireland, who affirmed, subtly, over a bowl of punch, that *Judas Iscariot*, though a *bad* man, was a *good* clergyman. The distinction dazzled a great part of the company, when a plain sensible man, who sat at table, addressed to the Curate this puzzling question—"*When* the bad man goes *to hell*, Mr. Curate, *where* will the good clergyman go?"

Beside—what is a mere *conqueror*, a character which Mr. SHERLOCK so injudiciously confounds with that of a *hero*? A mere conqueror is a man who robs and murders; and is above the reach of human laws; we do not, then, think, that our Author could have paid a worse compliment to the King of Prussia, than to call him a *conqueror*.

Mr.

Mr. SHERLOCK's letters from Vienna are amuſing:—they talk much of *Beaux* and *Belles*, good eating, and pleaſure in all its forms. The objects, ſays he, that peculiarly ſtrike a ſtranger in that city, are the affability of the court, the magnificence of the entertainments, and the beauty of the ſex. This is the ſum and ſubſtance of his three letters from Vienna, which are ſhort, and would have been reduced to nothing, had it not been for the three pretty faces of the Counteſſes Diſheim and Wurmbrand, and the Princeſs Lichtenſtein; and for the two excellent tables of Prince Kaunitz, and the Baron de Breteuil: theſe deſcriptions receive a ſmall ſeaſoning of a more intellectual flavour, by ſome very curſory accounts of Metaſtaſio, of the Pope's Nuncio, and of Sir Robert Keith.

But that which ſurpaſſes any thing of the kind we have ever ſeen, is his letter from the Hague. By his account of the climate, of the manners, and of the ſtate of the arts in Holland, we conclude, for his honour, that he has paſſed but a few hours in that country. He talks of the Flemiſh painters with a degree of ignorance, that we pardon in an enthuſiaſt for the Italian ſchools: but we cannot ſo eaſily laviſh our indulgence on the deciſive and imperious tone with which this ignorance is accompanied.—It happens often, indeed, (and no great marvel!) that a true *Dilletanti*, who comes from the Vatican, Bologna, and Parma (and meets in Holland with the ignoble repreſentations of degraded nature, that we find in a *Brower*, an *Oſtade*, and a *Jan Steen*, and the inſipid ones that are exhibited in the pictures of a *Teniers*), may be prejudiced againſt the Flemiſh and Belgic artiſts, and be little curious to ſee their productions.—All this is tolerable; though it be rather a kind of bigotry in virtú: But it is intolerably raſh in Mr. Sherlock to ſay, *in print*, of the Flemiſh painters in general, that they ſervilely copy nature in her unpleaſing aſpects,—that *none* of their pictures excites a deſire of ſeeing it a ſecond time,—that the *antique* is in their eſteem a *ridiculous* thing,—and that an artiſt, who followed its tone and manner in Holland, would die of hunger. All this is exaggerated, and ſavours of illiberal prejudice:—it is not true. The real connoiſſeurs, who have ſeen the repreſentations of rural nature by *Adrian Van de Velde*, *Bot*, *Carle de Jardin*, *Wynants*,—thoſe of private and domeſtic life by Gerard, Dow, Metzu, and many others of that claſs—not to ſpeak of Rubens and Van Dyke, who were born only in the next neighbourhood of the Seven Provinces, will find the deciſions of Mr. SHERLOCK neither juſt nor candid.

Mr. SHERLOCK's panegyric on the Engliſh Ambaſſador at the Hague is warm and juſt; and it would have loſt none of its merit and truth by being leſs excluſive. It leaves the reader to form concluſions with reſpect to the Dutch nation. We know

little of Holland in its preſent ſtate: its proſperity ſeems to be of a more obſcure kind than in former times, when its rulers and miniſters were as magnanimous and high-ſpirited as its merchants were active and induſtrious.—As to its preſent ſtate, Mr. SHERLOCK tells his correſpondent, that 'there is *only one object in that country*, that will pleaſe him, and that is *Sir Joſeph Yorke*.' We have the higheſt idea of the merit of Sir Joſeph, who is the worthy branch of a family illuſtriouſly diſtinguiſhed by capacity, genius, talent, and virtue, and who (as we know from good information) does honour to his family and country, by his eminent abilities as a miniſter, and his humane and upright character as a man. Nevertheleſs, we cannot but ſuppoſe, that our Author is chargeable with injuſtice and exaggeration in the excluſive terms *only one object*. We ſhould be as ſorry, as we are unwilling to believe, that a country, whoſe hiſtory, in time paſt, exhibits ſuch ſhining examples of patriotiſm, of valour, and of public and private virtue, ſhould at preſent have nothing worthy to attract the eye of an obſerver. We do not like to ſee a whole people wantonly annihilated in a ſingle phraſe, by a man whoſe information ſeems to be very imperfect.

The letters from Rome are the moſt intereſting part of this collection: they contain ſeveral ſtrokes of elegant criticiſm, and a very good defence of Shakeſpear againſt the ſarcaſms of ſome Frenchmen. The letters from Naples are not totally inſipid, though they are *very* far from being inſtructive. In thoſe dated from Ferney, we picked the, almoſt, *bare bones* of Voltaire's converſation with the men of learning, taſte, or curioſity, that viſit him in their tours. Of theſe pickings we ſhall give here only the following, which we think ſavoury and ſound: HUME (ſaid Voltaire to Mr. Sherlock) *wrote his Hiſtory that he might be praiſed*; RAPIN, *that he might inſtruct*; and both gained their ends.—Lord BOLINGBROKE *had ſomething commanding in his air and voice: In his works there are* many LEAVES, but little FRUIT, *they are full of wire-drawn and intricate ſentences, and phraſes, that one deſpairs of getting at the end of.*———

Upon the whole, from ſeveral ſplendid pieces, that ſtrike us in the patch-work of theſe letters (which are more *miſcellaneous* in their contents than thoſe of any other traveller known to us), we conclude, that Mr. SHERLOCK is a lively, ſingular, ſenſible man, who has a good taſte and a warm fancy. At the ſame time, it muſt be owned, that theſe letters convey very little inſtruction; and we do not believe, that among the generality of thoſe who peruſe them, the Author will obtain the end he ſeems to have propoſed to himſelf, by ſelecting a ſmall number from two hundred, *viz.—that they might be read twice.*

MONTHLY CATALOGUE,
For DECEMBER, 1779.

POLITICAL.

Art. 14. *A ſhort Hiſtory of the Adminiſtration, during the Summer Receſs of Parliament.* 8vo. 1 s. 6 d. Fielding, &c. 1779.

THE Writer is even with the Hiſtorian of *Oppoſition, during the laſt Seſſion*,—from whom he ſeems to have borrowed the hint of his title-page *; and, like him, hath, perhaps, 'drawn his bow with too much ſtrength, and overſhot the mark.' They are both able Writers, but we credit neither of them in the violence of their *blackening* repreſentations. One aſcribes the impending ruin of this country to the active malignity of the anti-miniſterial party; the other gives a monſtrous catalogue of the enormities of adminiſtration,—from whence he deduces the inevitable deſtruction of the Britiſh empire, unleſs we are ſaved by a ſpeedy change of miniſters, as well as meaſures.——It may be ſo; and perhaps we ſhould hazard nothing by the experiment. Yet, after all, it is the opinion of moderate men, that our miniſters at home, as well as our commanders abroad, have been more unfortunate than criminal.—The voice of Moderation, however, is not likely to be heard, amidſt the din and tumult of the times.

Art. 15. *Anticipation, for the Year* 1779. Containing the Subſtance of his M———y's Speech to both H——s of P——l——t on the Opening of the approaching Seſſion; together with a full and authentic Account of the Debate which will take place in the H——e of C———ns on the Motion for the Addreſs and the Amendment. With Notes. 8vo. 1 s. 6 d. Bladon. 1779.

O imitatores! ſervum pecus. This, like moſt imitations, is much inferior to the original. A few gleanings of humour the Author has collected; which, however, are ſo poor and ſcanty, that they deſerved not to be preſented to the world in the formality of a ſeparate publication.

Art. 16. *Anticipation continued.* Containing the Subſtance of the Speech intended to be delivered from the T———e to both Houſes of P—r—m—t, on the Opening of the enſuing Seſſion. To which is added, a Sketch of the Debate which will take place in the H—ſe of L—ds, on the Motion for the Addreſs and Amendment. 8vo. 1 s. 6 d. Bew. 1779.

This is a ſtill nearer imitation of Mr. Tickell's admirable pamphlet, of ludicrous memory. *Sed quantum diſtat ab illo?*

Art. 17. *The Cabinet Conference; or, Tears of Miniſtry.* PRESENT the KING—Duke of Richmond—Earl of Shelburne—Lord North, Lord G. Germaine. 8vo. 1 s. 6 d. Kearſly. 1779.

Another thing, of the *Anticipation* kind: ill imagined, and worſe written.—The Author makes his Majeſty become a convert to the opinions of the Duke of R. and Lord S. In conſequence of which,

* For our account of the *Short Hiſtory of Oppoſition*, ſee Review, July, p. 68.

the

the Lords N and G. G. are *turned out*. The firſt of theſe events is juſt as likely to happen as the ſecond.

Art. 18. *A Letter to the Right Honourable Lord Viſcount H——e, on his naval Conduct in the American War.* 8vo. 1 s. Wilkie.

Charges the noble Ad——l (as his brother, the G——l, had been charged before) with the moſt palpable and criminal negligence and miſconduct, in regard to the proſecution of the American war; leaving the Reader to account for it, if he can, from *connexions with oppoſition* at home,—from *ſecret favour to the American defection*,—from *views of private intereſt*,—or from the co-operation of all theſe unworthy principles. The ſeveral charges are diſtinctly drawn from a ſeries of well-known facts; and they are urged with great force of expreſſion:—the greater, perhaps, for the care with which the intelligent Writer avoids all perſonal abuſe and ſcurrility.

Art. 19. *An Addreſs to the Repreſentatives in Parliament, on the State of the Nation.* 8vo. 1 s. Almon, 1779.

After a diſplay of the nefarious and ſtudied arts of adminiſtration, to miſrepreſent and blacken the cauſe of oppoſition, and to ſupport their own ruinous ſyſtem, the Author, with great earneſtneſs, and in no contemptible language, points out to the repreſentatives of the people, at the opening of the ſeſſion, the principal and immediate objects of public concern—the war with France, Spain, and America. He wiſhes parliament to conſider the two former, *only*, as the enemies of Great Britain; and he adviſes, that by a deciſive vote, the latter ſhall be declared free and independent; and that the King be addreſſed to withdraw his troops: by which meaſure, the *Americans*, he apprehends, will be aſſured of our good faith and ſincerity.—The natural conſequence, he is ſtrongly perſuaded, will be, an happy union between both countries. For his reaſonings on this ſubject, we muſt refer to his *Addreſs*; as well as for what he ſays on the conduct which we ought to purſue, in regard to the diſpute with Ireland;—into which he enters circumſtantially. He argues in favour of the Iriſh claims; and concludes his pamphlet with the following paragraph:

'When you have conſidered and diſpoſed of the two material objects which have been mentioned in the beginning of this letter, America and Ireland, you will be at leiſure to inveſtigate the cauſes which have hurried us to this brink of ruin; and when you have diſcovered the movers or promoters of them, with the ſame ſpirit which has given liberty and peace to a continent, and the participation of commercial benefits to your fellow-ſubjects, you will execute that final act of juſtice, which will be a worthy accompaniment to ſuch an exerciſe of your power, and which will be revered by a grateful poſterity!'

Art. 20. *An Addreſs to the People of Great Britain, on the Meeting of Parliament.* 8vo. 1 s. Cadell. 1779.

Among the other arts of adminiſtration, we have often heard complaint made of their employing their literary emiſſaries to impreſs the minds of the people with an idea, that patriotiſm is mere pretence; that the active aſſertors of their liberties and rights are only the tools of faction; that obſtruction to ſtate-meaſures is nothing but ſedition; and that private intereſt is the real motive, while

public good is the ſpecious language of thoſe of our nobility and gentry who diſtinguiſh themſelves, by what is called *Oppoſition*, in either Houſe of Parliament.—Thus, " by ſcattering the ſeeds of diſſidence and miſtruſt, if adminiſtration can induce the people to withhold their countenance from thoſe who by their meritorious ſervices are in full poſſeſſion of it, the conſequence appears certain, that the contempt of the patriot will counteract the effect of his ſervices; and the advantage and ſecurity proffered by him will be rejected, becauſe the hand preſenting them is become ſuſpected."—Something like this is obſerved by the Author of the tract which is the ſubject of the preceding Article; who likewiſe adds, that by thus continuing to treat the minority with ridicule and contempt, the miniſterial party flatter themſelves that the people will, in time, be drawn in to conclude, as an undoubted fact, that the profeſſion of patriotiſm has its foundation only in private advantage, or perſonal enmity; that the patriot of this day would be the tyrant of to-morrow; and that ALL are united in the approbation and purſuit of one arbitrary ſyſtem of power."—Thus will the deluded people be perſuaded to diſarm their champions; not once recollecting that when the maſtiffs are muzzled, the wolves have nothing to do but to ravage the fold at their pleaſure.

The Author of this *Addreſs to the People*, harangues them in the ſtrain above alluded to. According to him, the nation, whatever it may imagine, is happy in a miniſtry almoſt faultleſs. He ſeems indeed to queſtion whether *any part* of their conduct be reprehenſible; but if, in any thing, they are to be blamed, it is,—' that inſtead of lopping the branches, no ſtroke has been aimed at the root of rebellion; that the voice of ſedition has been ſuffered to prevail in the very heart of our kingdom, unnoticed, and unpuniſhed; that traitors and incendiaries have not been dragged forth to public view, and ſacrificed to public juſtice.'—This is openly and bravely ſaid; and we have only to regret that the worthy Author has not favoured the Public with the names of thoſe ' incendiaries and traitors' to whom he alludes; for, doubtleſs, if he knows that ſuch men are among us, he *could* tell who they are.—If ever his liſt appears, we hope ſuch names as HAMPDEN, SIDNEY, RUSSEL, or even poor ALDERMAN CORNISH, will not be found in it.—We have only to add, that we perfectly agree with this admirer of our moſt excellent adminiſtration, in ' admiring their *lenity*.' See p. 15.

Art. 21. *Addreſs to both Houſes of Parliament.* 8vo. 1 s. Murray. 1779.

The peruſal of this little piece of zealous loyalty reminds us of *ſcenes* in paſt times, when the purlieus of Grub ſtreet were not unknown to Martinus Scriblerus. Take, Reader, a *ſample*:

Enter BOOKSELLER.

BOOK. Well, Sir, have you finiſhed the third ſheet?

AUTH. Not yet, Mr. Curl; but I hope to ſend you ſeven pages of copy before the end of the week; which you will eaſily *bump out* into ſixteen of your print.

BOOK. End of the week! Z——ds, Sir, the Houſe will *be up* before we ſhall be ready to publiſh, and then, perhaps, it won't ſell enough to pay for advertiſing! If this is to be the caſe, pray how am I

to

to be paid for the black coat and red breeches that I ſent you to *go out* in laſt Sunday? I never wore them but during that one year, when I ſerv'd *conſtable*, *ſcavenger*, and *queſtman*.

AUTH. "Have patience with me, and I will pay thee all." Fear not, *this* piece will ſell better than the laſt. [and I believe you *came pretty well home* in that, too!] Only attend to this paſſage: "Accurſed be the *oppoſition* that diſtracts the councils, that animates "the foes, and would weaken, in the time of exigence, the execu-"tive power of the ſtate! It is an inſult on the underſtanding, a "diſgrace to the public virtue of the nation, and can be abetted "only by thoſe who are dupes of the enemies, or are themſelves "enemies of their country *."—What ſay you to *that*, Sir?

BOOK. Why, that may be; but I know not how it is,—theſe *government puffs* ſeldom *do*—Could we but get an *order* for the poſt-office to *circulate* for us, as they did Mr. What's his Name's abuſe of the *Oppoſition*, t'would be *ſomewhat!*

AUTH. Well recollected! The under-ſecretary's clerk never gave me any thing for the dedication of my "Argument to prove that Miniſtry can do no wrong." He cannot, ſurely, refuſe me an *order* for *this new* piece, which is *ſo ſtrong for the Court*:—Right or wrong, you know, I am *always* for the *Court!*

BOOK. You have hit it! That under-ſecretary's clerk can get it done for a word's ſpeaking.

AUTH. And if I ſucceed, you will ſay no more about the black coat, and the red breeches! —

BOOK. No—no!—Excuſe me, I'm in a hurry——Good morning t'ye, Mr. Scribble. [*Exit.*

AUTH. A good morrow to you, Mr. Curl [*Damn him, and his old cloaths too! The coat was threadbare before I had it; and the breeches had been new ſeated: and yet the ſkin-flint wretch talks of ſtopping thirty ſhillings for them!*—Well! 'tis to be hoped my merit will not always eſcape the attention of government; and that I ſhall, ſome time or other, get out of this fellow's harpy clutches, and this vile garret!]

SCENE II.

Enter Bookſeller, almoſt out of Breath.

BOOK. We are all in the wrong box!——The devil take theſe weather-cock times! Why the *Ins* are *out*, and the *Outs* are *in!* and, now what's to become of your fine defence of yeſterday's miniſter, and his meaſures, which is almoſt printed off?

AUTH. Are you ſure of your intelligence?

BOOK. As ſure as that, now, I ſhall never be reimburſed for the black coat and the breeches.

AUTH. How often muſt I recommend patience to you! Let me ſee — — — — I have it!—Suppoſe we turn this ſame abortive new piece into an encomium on the *new* adminiſtration? You ſay it is nearly printed; therefore we ſhall be firſt in the field: not an author in all Grub-ſtreet can get the ſtart of us.

* Vid. p. 10—11 of this *Addreſs*.

BOOK. But can you poſſibly alter it ſo as to make a defence of the laſt miniſtry *fit* theſe new people, who were but yeſterday in oppoſition?

AUTH. *Fit?* Never fear me! nothing more eaſy:—what think you, now (by way of example), of that very ſame paſſage that I read to you, the laſt time you did me the honour of ſtepping *up* to my *apartment*——"Accurſed be the Oppoſition," &c. [*reads the paſſage above quoted*].——Will not this ANIMATED EXCLAMATION apply as well to the *new* Oppoſition (a new one, no doubt, is already formed) as it would have applied to the *laſt?*

BOOK. Why, as you ſay, this cap will equally fit any head, *in* or *out*.—But ſtill, we muſt get the *order* for the poſt-office.

AUTH. Leave all to my management.—And as for the conſideration which you expect for the black coat and red breeches,——

BOOK. Get but the *order*, and the D—— take the breeches!

[*Exit in a hurry.*

We have given theſe converſations as an illuſtration of the political virtue of thoſe literary worthies who, by invariably attaching themſelves to *the powers that be*, are always on the *right ſide* of every party diſpute. Theſe gentlemen are ever at a loſs, with the Author of the preſent Addreſs, to "perceive on what the moſt virulent ene"mies of government can fix, as an object of cenſure, with any de"gree of plauſibility, far leſs of juſtice *." And with *them* and *him* too, the conſtant cry is—"To the indelible reproach of the times, "there exiſts among us, a ſet of men, who have laboured for ſeve"ral years to traverſe every object of adminiſtration, and have even "proſtituted the dignity of parliament to the baſeſt purpoſes of "faction †."—Turn out the *Ins*, and let in the *Outs*, and, with theſe idolizers of *power*, the cry is ſtill the ſame. The revolutions at St. James's make no revolution in Grub-ſtreet, or St. Giles's. The ſame panegyrics, the ſame invectives, have ſerved for all ſucceſſions of *Majorities* and *Minorities* that ever danced the political hay, from the times of the third William, to thoſe of the third George; and they will continue to anſwer the ſame righteous end, till Kings, and Miniſters, and Grub-ſtreet politicians, and Monthly Reviewers, ſhall be no more.

Art. 22. *Subſtance of Political Debates on his Majeſty's Speech*, on the Addreſs, and the Amendment: November 25, 1779. With Remarks on the State of the Iriſh Claim to a free Trade. By a Volunteer. 8vo. 1 s. Faulder.

Offers ſome pertinent remarks on the ſpeeches of the Lords Grantham, Rockingham, Coventry, Lyttelton, and Hillſborough, in the Upper Houſe, on the *Addreſs* and *Amendment*, &c. The Author is very *tart* upon the Oppoſition; and not above *half pleaſed* with the Iriſh claim of a free trade. However, after a brief ſtatement of our laws of commercial reſtraint, on the one hand, and ſubſequent indulgences granted on the other, with reſpect to Ireland, he profeſſes himſelf willing to accede to whatever is *reaſonable* in the claims of our ſiſter-iſland. How far different perſons, or parties, will agree

* *Addreſs*, p. 2—5. † *Id.* p. 9.

in

in their ideas of *what* is *reasonable*, may be eaſily foreſeen:—but our Volunteer politician conſiders 'the claim of Ireland to *nothing ſhort* of a free trade (under our circumſtances) as an axe levelled at the root of our connexions.'——For his *arguments*, on this head, we muſt refer to the pamphlet, at length.

Art. 23. *Four Letters to the Earl of Carliſle*, from William Eden, Eſq;—On certain Perverſions of political Reaſoning; and on the Nature, Progreſs, and Effect of Party Spirit, and of Parties:—On the preſent Circumſtances of the War between Great Britain and the combined Powers of France and Spain:—On the public Debts, on the public Credit, and on the Means of raiſing Supplies:—On the Repreſentations of Ireland reſpecting a free Trade. 8vo. 2 s. 6 d. White, &c. 1779.

Contains a ſerious, accurate, and comprehenſive review of the preſent ſituation of this country; including diſtinct eſtimates of our public difficulties, and our national reſources: from all which, the very ingenious Writer tells us, for our comfort (and, ſurely, there is occaſion for it), 'that he ſees, or thinks he ſees, much ſolid ground for hope, and none for deſpondency:'—that this proſpect may not, like the Patriarch's Piſgah-ſight of Paleſtine, preſent us with a delightful *viſion* of bleſſed ſcenes, *which we muſt never enter*, will be the ardent prayer of every good Engliſhman!

Mr. Eden is undoubtedly partial to Government, whatever are his principles, but he writes with a maſterly pen; his mode of argument is candid, his manner is agreeable, his ſtyle is elegant, and his ſpeculations are frequently countenanced by the beſt authorities:—He would, by all means, encourage us to perſevere in the preſent war *, *till the Colonies are reduced*; an event which, he is ſtrongly perſuaded, muſt at length happen, though it will, probably (he acknowledges), be the work of years:—according to his eſtimate of probabilities we are to infer, that though it ſhould prove to be the work of *many* years, we are not to be diſcouraged. He ſees, from the top of the mount, VICTORY hovering afar off; and he fears not, that ſhe will, *in time*, repair to our ſtandard: but we muſt wait her tardy ſteps with patience.

Mr. Eden's fourth Letter, on the preſent demands of Ireland, is, perhaps, that part of his pamphlet which will afford the moſt general ſatisfaction to moderate readers of every political perſuaſion. It is *rational, conciliatory*, and to *the point*; and if we may conſider him as delivering the ſentiments of his friends in adminiſtration, it may, happily, ſeem to indicate their good diſpoſition toward an equitable, effectual, and permanent accommodation of the points in debate, between the ſiſter iſlands.

Art. 24. *Inſtructions for a Prince:* To which are added, State Maxims, and intereſting Papers; found in the Cabinet of the King of Lunaria. 8vo. 1 s. Faulder. 1779.

A ſatire on the preſent Court ſyſtem, in a form ſomewhat reſembling that of the *Royal Regiſter*. See Reviews for Feb. 1778, and May 1779.

* Whether he is himſelf encouraged by what he ſaw or learnt when he viſited America, on the buſineſs of the late memorable COMMISSION, is beſt known to himſelf.

As a ſpecimen of the manner in which the ſatiriſt aims his ſhafts at his Lunarian Majeſty, take the following detached paſſages:

From the STATE MAXIMS.

'PERSEVERANCE is commendable, even in a doubtful cauſe—(my own reign ſhall be a proof of it.) It inſpires fear,—ſhews that you are no way timid and irreſolute;—it gives, in ſhort, a TRUE IDEA OF A KING.——

'Never give ear to the petitions of citizens. They are a ſet of *impertinents*; who, while they are contending for the rights of mankind, will offer every indignity to their prince: *I will never forgive them.*——

'My *beſt friends*, (i. e. the North Britons) who are ever ready to aſſiſt me with their counſel, and in whom I place an entire confidence, muſt be ſuitably rewarded,——

'The liberty, or, rather, licentiouſneſs of the preſs, is inſufferable;—it calls loudly for reſtriction. Is no deference to be paid to M—y? Some abuſe me openly,—while others ironically tell me——

"*Nunquam libertas gratior exſtat* quam ſub rege pio,"——

'*I muſt ſpeak to M——d about it.*'

From the MEMORANDUMS.

'*Note:* [for the meeting of Parl——t] To make, according to the vulgar expreſſion, *a flaming ſpeech.* To talk much about the honour and dignity of my crown. I will ſay nothing about the *luſtre* of it, leſt I hear of "once brighter"—"now tarniſhed," *&c. &c.*

'To aſſure the people that Am—a is already greatly weakened *by our excellent method of conducting the war*; and that it will not coſt above an HUNDRED MILLIONS more, effectually to ſubdue her.

Enough of Lunarian politics.

Art. 25. *A full Anſwer to the King of Spain's laſt Manifeſto, reſpecting the Bay of Honduras, and the Moſquito-ſhore*; in which all the Accuſations brought againſt the Subjects of Great Britain ſettled in the Bay of Honduras; and againſt the ancient Britiſh Settlement in the free and independent Dominions of the Moſquito-Shore; are candidly ſtated and refuted; and the Importance of the Moſquito-Shore to Great Britain delineated and aſcertained. 8vo. 1 s. 6 d. Cadell. 1779.

We have here a very ſenſible and ſpirited refutation of the King of Spain's *Manifeſto*, particularly in regard to the ill-founded accuſations brought againſt the ſubjects of Great Britain ſettled in the Bay of Honduras; and againſt the ancient Britiſh ſettlement in the *Free and Independent* dominions of the Moſquito ſhore.

What the well-informed Author ſays concerning the importance of the country known by the name of *the Moſquito-ſhore* to Great Britain, will be matter of curious information to many of our Readers; and, certainly, holds out, to our conſideration, an object of great importance to this country; *eſpecially in her preſent circumſtances.*

To inforce the idea which he gives us of the advantages to be derived from effectually ſupporting and improving the Engliſh ſettlements, ſo long eſtabliſhed on that coaſt, and where we have *lately* been ſo ſucceſsful, in a ſpirited *coup-de-main*, he proceeds to the following deſcription:

'The Moſquito-ſhore,' ſays he, 'extends by ſea eaſtward from Point Caſtile, the boundary dividing it from the Bay of Honduras, to Cape Gracios a Dios, 87 leagues; and ſouthward from Cape Gracios a Dios to St. John's river, 94 leagues. The interior part of the country is bounded by the lake Nicaragua, and fenced by mountains ſtretching to the weſt. In magnitude it exceeds the kingdom of Portugal; is excellently watered by navigable rivers and lagunes; abounds in fiſh, game, and proviſions of all ſorts; furniſhes every neceſſary for raiſing cattle and ſtock on plantations of every kind, and to any extent; and is clothed with woods producing timber, for every uſe and purpoſe at land or ſea. The ſoil is ſuperior to that of all our Weſt-India iſlands, in fertilizing all kinds of Weſt-India produce; and its dimenſion incomparably ſurpaſſes them all. The air is moſt ſalubrious, and the climate more healthy than in any of the iſlands; nor have ever deſtructive ravages of hurricanes and earthquakes been known there. In this delightful paradiſe have the gallant Indians maintained their liberty againſt every artifice, and violence of fraud and force, which the power of Spain has been able to exert againſt them. A century of years has inviolably fixed in them a tranſcendent eſteem and affectionate friendſhip for Great Britain; and they not only court her favour and protection, but wiſh, at this time, to ſubmit themſelves to the juſt laws of her gentle and beneficent ſway.

'To the friends of liberty, ſons and heirs of the Britiſh conſtitution, whether ins or outs; as well as to the real friends of our moſt amiable ſovereign; this proffered preſent cannot but be acceptable. To reject it, would be to betray and give up the liberty and lives of our faithful friends, to the inſult of their ancient and irreconcilable enemies, as well as our own. Spain thus might gain, what ſhe has aimed at from the commencement of her government in America; and Britain loſe the moſt truly valuable acquiſition, that ever was tendered to her. The acceptance of this, inſtantly adds to our force thouſands of brave warriors, not only without bounty-money, but with hearts already animated for our ſervice, and burning with implacable reſentment towards our foes; beſides the dominion and poſſeſſion of a country, for intrinſic commercial Weſt-India merit, far ſuperior to all our iſlands united; impregnable, from its internal force and ſituation, to all the efforts of the enemy by ſea and land; and from whence we might ſoon and eaſily ſhake and tumble down from its ſummit, that proud, unjuſt, imperious, and enſlaving empire of Spain in America.'

If we have any thing to object to the ſentiments of this ingenious Writer, it will reſpect the concluſion of his pamphlet,—in which he zealouſly preſſes our perſeverance in carrying on the ruinous and (in the opinion of many well-informed people) *hopeleſs* war in America. He ſpeaks, with confidence, of our encouraging proſpects of final ſucceſs, in our coercive attempts to reduce the revolted Colonies; but he does not ſay what is to become of *this nation*, if we fail at laſt,—after all our *deſperate* exertions,—our irretrievable expence of blood and treaſure? *What retreat have we ſecured?* It is to be feared that few of our politicians *look ſo far before them!*

AFFAIRS

AFFAIRS OF IRELAND.

Art. 26. *A View of the preſent State of Ireland.* Containing Obſervations on the following Subjects, *viz.* Its Dependance,—Linen Trade,—Proviſion Trade,—Woollen Manufactory,—Coals, Fiſhery,—Agriculture, Of Emigration,—Import Trade of the City of Dublin,—Effect of the preſent Mode of raiſing the Revenue,—on the Health and Happineſs of the people,—the Revenue,—a National Bank,—and an Abſentee Tax. Intended for the Conſideration of Parliament, on the approaching Enlargement of the Trade of that Kingdom. To which is added, a Sketch of ſome of the principal Characters in the Iriſh Houſe of Commons. 8vo. 1 s. 6 d. Faulder. 1780.

Thoſe who may require information on the very intereſting and important ſubjects which are diſcuſſed in this elaborate, well digeſted, and well written performance, will meet with great ſatisfaction in peruſing it. It is worth an hundred of the flimſy invectives, commonly produced by political—eſpecially *national*, diſputes.

Art. 27. *A Letter to the People of Ireland.* In which are included, ſome curſory Obſervations on the Effect of a Union. 8vo. 1 s. 6 d. Faulder. 1779.

Strenuouſly recommends a general *written* aſſociation of the people of Ireland, in ſupport of their trade, particularly the woollen manufactures, as the only deſirable, ſafe, and effectual mode of redreſſing their grievances, and making their country flouriſh. An aſſociation of this national kind, the Propoſer obſerves, 'is a meaſure wonderfully calculated to unite all deſcriptions of men, and to inſpire that union. It is not a queſtion about the power of the crown, in which the Whig might take one ſide and the Tory another. It is not a queſtion about the liberties of the people, in which the Diſſenters might go farther, perhaps, than the Roman Catholics; nor is it about the plunder of government, where the majority of parliament might be on one ſide, and the majority of the people on the other; but it is that queſtion where Whig and Tory, Diſſenter and Roman Catholic, Country Gentleman and Courtier, muſt agree; they muſt unite to prefer property to poverty, and trade to the want of it.'

The Author ſtates the objections that will, probably, be made to this great and important deſign, and anſwers them. He ſeems to expect nothing from the juſtice or generoſity of England. 'There is,' ſays he, 'no ſuch thing as political humanity; or, if the ſentiment did exiſt, it is not likely to be found in a country of commerce.'

Some parts of this pamphlet are written with ſpirit, and the whole with judgment.

Art. 28. *A Letter to the Right Honourable the Earl of Hillſborough,* Secretary of State for the Southern Department, on the preſent State of Affairs in Ireland; and *An Addreſs* to the People of that Kingdom. 8vo. 1 s. Bew. 1779.

Warm declamation, in ſupport of the claims of Ireland.

Art. 29. *An Inquiry,* how far the Reſtrictions laid upon the Trade of Ireland, by Britiſh Acts of Parliament, are a Benefit or Diſadvantage to the Britiſh Dominions in general, and to England in particular, for whoſe ſeparate Advantage they were obtained.

tained. By Sir James Caldwell, Bart. 8vo. 1 s. 6d. Becket, &c. 1779.

The general purport of this treatiſe, is to ſhew, 'that the reſtrictions which England has laid upon the trade of Ireland, with a view to her own particular advantage, have a contrary effect,—or, at leaſt, that they are diſadvantageous to the nation, as an aggregate, including England and Ireland.' Sir James appears to be intimately converſant with the ſubject; and he treats it in a judicious, diſpaſſionate, and intelligent manner.

POETICAL.

Art. 30. *Miſcellaneous Poems.* By Mr. Ewan Clark. 8vo. Whitehaven. Ware and Son.

The numerous liſt of ſubſcribers prefixed to theſe poems, may be conſidered as no bad proof of the eſtimation in which Mr. Clark is held by thoſe who are acquainted with him: but, whether it is *as a man* or *a poet*, they who ſubſcribed will be the beſt judges themſelves. We fear his *poetry* alone would not have intitled him to ſuch diſtinction.

Art. 31. *The Houſe of Commons:* or, Debates in St. Giles's Chapel. 4to. 2 s. 6d. Fielding.

We muſt ſay of theſe poetical *converſations* in the *ſtews*, what we ſaid of the poem on *Bagnigge-Wells* (in our Review for September laſt, p. 235.) that the Author ſeems 'happily converſant with his *noble ſubject*.'—Of his abilities, a ſpecimen was given, in the account of Bagnigge Wells, here referred to.

Art. 32. *The dying Hero.* A Poem. By Mr. Shepherd. 4to. 1 s. Flexney, &c. 1779.

The principal intention of the Poem before us, is to ſhew 'on what foundation ſtands the warrior's pride.' With this view, the dying hero, Palermo, is introduced as mortally wounded in battle. Roderick, the monarch, under whoſe banners he fights, endeavours to conſole him, by promiſing to build a temple to his memory; or if, adds he,

——Revenge your fiercer wiſh implies,
Yon ravaged realms ſhall pay the dear-bought ſacrifice.

Rejecting theſe offers, he requeſts a reſpite from death, and that he may

——charge once more in glory's crimſon field.

Finding from the monarch's reply, that he had, as we may ſuppoſe, no power over the grave, he then bids him to prepare

Some glorious manſion of eternal joy,
Secure from change and free from all alloy.

Roderick, ſenſible that *the regions of eternal joy* made no part of his dominions, tries to divert his anxiety, by hinting that the ſoul might poſſibly periſh with the body. Far from being convinced, he demands more ſubſtantial proof, than what is drawn from conjecture, that the ſoul is not immortal: but perceiving by the monarch's down-caſt looks,

How vainly ſpent his life, his prayer how vain,

he very wiſely and piouſly concludes with old Wolſey,

"Oh had I ſerved my God with half the care
"I ſerved my prince, that God had heard my prayer."

Such

Such are the outlines of the dying Hero. It will be doing no injuſtice to the Writer to obſerve, that, though his poem may contain many good lines, it is, upon the whole, a crude and haſty performance:—in few reſpects equal to what might be expected from the known abilities of the ingenious Author.

MEDICAL.

Art. 33. *Synopſis Medica*, or, A Short View of the Modern Practice of Phyſic: with a Pharmacopœia Extemporanea. In 2 Vols. Vol. I. 12mo. 6s. Bew. 1779.

A catchpenny publication, copied chiefly from Dr. Cullen's *Firſt Lines*, and other works: the ſubſtance of which, the inſtructed reader will peruſe much more to his ſatisfaction in the original writings; and the uninſtructed will not be able to comprehend in any form. The judgment and underſtanding of this compiler may be eſtimated from the following clauſe. Speaking of the meaſles, he ſays, 'they attack with *rigor*;' inſtead of *a rigour* or ſhivering.

Art. 34. *An Anſwer to Baron Dimſdale's Review of* Dr. Lettſom's Obſervations on the Baron's Remarks, reſpecting a Letter upon General Inoculation. By John Coakley Lettſom, M. D. F. R. S. and S. A. 8vo. Dilly, &c. 1779.

More perſonal altercation, of a very diſagreeable kind. We ſincerely wiſh this may be the laſt publication in this very unimportant and degrading ſquabble.

Art. 35. *Conſiderations on the Propriety of a Plan for Inoculating the Poor of London at their own Habitations*; with a View, particularly, to the Arguments urged in Defence of it, by the Author of a late anonymous Letter to Dr. J. C. Lettſom. 8vo. 6d. Baldwin, &c. 1779.

In our laſt Month's Review, ſpeaking of the letter to which this publication is an anſwer, we gave it as our opinion, that the Author had hit upon the grand and ſolid argument upon which promiſcuous inoculation was to be defended; and notwithſtanding the preſent Writer has raiſed plauſible objections to ſeveral points in the Letter-writer's reaſoning, we ſtill think the ſame. If there were any plan, public or private, for *preventing the ſpread of the ſmall-pox* in London, we acknowledge, that interfering with it by unguarded inoculation would be highly culpable and injurious; but while the people in general are left to all the hazards of natural contagion, which ſooner or later they muſt fall a prey to, we cannot but think, that ſnatching a great number of them from the dangers of the diſeaſe by inoculation, will much more than compenſate any bad conſequences from diffuſing, or rather anticipating the infection. It appears evident to us, that the cauſe why inoculation has already ſo little benefited the public, has been the want of an eaſy introduction of it among the poor; and till ſome better plan than that of the Society is propoſed, we cannot ſee the propriety of debarring the moſt numerous and uſeful claſs of people from its advantages. Hoſpitals, in a place like London, are utterly inadequate to the purpoſe. It would, however, be worth the conſideration of the Society, whether, by inoculating only at certain ſeaſons, or in certain diſtricts where the natural diſeaſe

already

already prevails, they might not more effectually obviate all the objections of their opponents.

Art. 36. *A Synopſis* of a Courſe of Lectures on Anatomy and Surgery. By Magnus Falconar, Surgeon, and Profeſſor of Anatomy. 8vo. 6s. bound. Longman, &c. 1778.

In order to ſave young ſtudents the trouble of peruſing treatiſes of anatomy; to give them a knowledge of all the technical terms uſed in the ſcience; and to remove the neceſſity of taking notes in time of lecture, a practice peculiarly hurtful where the eyes ought to be continually employed, as in anatomical demonſtrations; Mr. Falconar printed theſe very copious heads of lectures, which contain a full and complete reference to every object deſcribed or exhibited, and every opinion advanced, either ſpeculative or practical, during his courſe. The utility of ſuch a work to ſtudents muſt be obvious; and it may prove very ſerviceable to thoſe who have gone through their ſtudies, in order, occaſionally, to renew in their minds, ideas which ought to be familiar to every medical practitioner.

MISCELLANEOUS.

Art. 37. *Characteriſtic Strictures*; or, Remarks on upwards of 100 Portraits of the moſt eminent Perſons in the Counties of Lancaſter and Cheſter; particularly in the Town and Neighbourhood of Mancheſter. Now ſuppoſed to be on Exhibition. Addreſſed to John Aſtley, Eſq; of Duckinfield-Lodge. In Imitation of a late ingenious Publication, entitled, *Sketches from Nature* *. Interſperſed with critical and explanatory Notes. 4to. 2s. 6d. Millidge. 1779.

With reſpect to the pieces that form the preſent exhibition, it is but juſtice to acknowledge, that many of them are truly characteriſtic of the different maſters whoſe works they are ſuppoſed to be. How far it is defenſible, thus to *compel* them to exhibit before the public, is what we ſhall not take upon us to determine: we cannot, however, but think, that to gratify perſonal ſpleen at the expence of private character, is mean and ungenerous.

Art. 38. *Hiſtoire d'un Pou François, &c.*—The Hiſtory of a French Louſe, or the Spy, of a new Species, in France and England; containing Pictures of the moſt intereſting Characters of the Two Kingdoms, and affording a Key to the principal Events which have happened in the Year 1779, as well as of thoſe which are to happen in 1780. 8vo. 3s. Paris. Imported by Becket, London.

The French Louſe is produced on the head of a woman of pleaſure; but is ſoon obliged to abandon the place of his nativity by a peſtilential diſorder, ariſing from the exhalation of certain mineral vapours, which infected and deſolated the whole country. After a variety of adventures, ſcarce worth relating, he becomes acquainted with the Queen of France, Madamoiſelle D'Eon, Dr. Franklin, M. De Sartine, the Duke of Richmond, and Lord Shelburne. Inhabiting the neighbourhood of the brain, the Louſe diſcovers the moſt ſecret thoughts that paſs in the minds of theſe diſtinguiſhed perſonages. We cannot venture to ſay, that the diſcovery is of much

* See Review for June, p. 474.

conſequence.

conſequence. The Louſe has a great deal of ill-nature, a great deal of impiety, and very little wit.

N. B. A tranſlation into Engliſh is publiſhed.

Art. 39. *Caſh Tables* at Five Pounds and Fifteen *per cent.* on the Duties of Exciſe and Malt. Alſo at 2½ and 1¼ *per Cent.* or 6d. and 3d. *per* Pound, chargeable on Eſtates, Goods, and Effects, ſold by way of Auction. Calculated with the greateſt Exactneſs, from a Farthing to a Pound, at one View, and from one Pound to Ten Thouſand, to the Hundredth Part of a Farthing. Deſigned chiefly for the Officers, &c. belonging to the Exciſe, and alſo for the Uſe of Auctioneers and others. By John Croſs, Clerk to Benjamin Willis, Eſq; Collector of Exciſe for Durham Collection. 8vo. 1s. Newcaſtle upon Tyne, printed. London, Sold by Johnſon. 1779.

Theſe Tables will, undoubtedly, be uſeful to thoſe for whom they are intended.

Art. 40. *Rules for reading Italian.* By John Povoleri. 4to. 1s. Cadell, &c.

Theſe rules contain nothing of importance, that is not to be met with in every common Grammar.

LAW.

Art. 41. *The Law of Outlawry*, and Practice in Civil Actions. By Thomas Legge. 8vo. 2s. 6d. Baldwin. 1779.

Mr. Legge diſcovers a vehement anxiety to revive the old law and practice of outlawry, in all its rigors, and to arm it with all its antient ſeverity. But as he confeſſes, that the preſent practice is conſonant 'to general precedent for ſome time laſt paſt,' it is not very likely that he will inſpire many of his readers with the ſame zeal. 'Outlawry (ſays this eloquent attorney) in a civil action, at leaſt, is become a ſhadow inſtead of a ſubſtance, and though originally intended as an *eſpecial handmaid*, is now become a *common proſtitute* to the ſuitors; and the King's prerogative and intereſt therein thereby totally loſt; and of theſe proceedings, we apprize the *Attorney General* (who by duty is bound to preſerve every prerogative of the crown), that he take heed that that which appertains to this matter (although it ſeems little more than an ideal one) be not ſuffered to be annihilated by his not being party to reverſals, &c.'

We cannot honeſtly ſay, that we wiſh our Author much ſucceſs in this attempt to reſuſcitate the prerogative of the crown: nor do we imagine, that the Attorney-General, and other law-officers, would be inattentive to its emolument, and their own fees, unleſs the furtherance of civil juſtice required a relaxation of ancient ſtrictneſs.—So much as to the deſign and tendency of this work. With reſpect to the execution, Mr. Legge has beſtowed a conſiderable degree of attention to it, and collected many uſeful caſes on the ſubject. As a Writer, he is ſometimes cenſurable for an unſeaſonable profuſion of words on matters that are not ſuſceptible of ornament, and that require only plainneſs and preciſion.

SCHOOL-BOOKS.

Art. 42. *A Treatiſe on the Elegance of the Latin Tongue.* Wherein Rules upon every Part of Speech, the moſt obvious in good Authors, and the moſt neceſſary to be known, are ſet forth in the ſhorteſt

shortest and plainest Manner, and supported by Examples, all taken from Cicero. Proper to be perused and *learnt by Heart*, by young People who have acquired a sufficient Knowledge of the Syntax. To which is added, a very concise Treatise on Numbers, shewing in the fullest Light, the Way of expressing them in Latin. With the Roman Manner of counting the Days of Months. By A. De Burcy. 12mo. 1s. 6d. Printed for the Author. Sold by Fielding and Walker.

This work is divided into five chapters. The first consists of such general rules as were reducible under no particular head; the second is confined to nouns; the third to pronouns; the fourth to verbs; and the fifth to conjunctions, prepositions, adverbs, and other particles. The rules are drawn up with perspicuity and brevity, and in general, are judiciously exemplified. There are some, however, which we think not altogether unexceptionable; those we mean, in which the young pupil is taught, *that words are sometimes added in Latin merely for the sake of ornament.* In this point, we apprehend the Writer to be mistaken. Whatever is merely useless, can never by good writers be considered as ornamental. It is possible, indeed, that in a dead language, there will sometimes be *shades of meaning*, too faint to strike the eye of a modern observer. Yet we may assure ourselves, that what may now appear to be altogether expletive, was originally intended to give fulness to the sense as well as harmony to the period, either to add energy to the expression, or to render it more emphatical. That this, indeed, was the case, is obvious from many of the examples which Mr. De Burcy introduces as proving the contrary.

The Treatise on nouns of number will be very useful to young beginners, who generally find the Latin numerals extremely perplexing.

Art. 43. *Institutes of Arithmetic, elementary and practical*; designed as a Text-Book, for the Use of Schools. By William Gordon, Author of the Universal Accountant. 12mo. 2s. Edinburgh printed: London sold by Richardson and Urquhart. 1779.

There is a kind of classical elegance, if we may so express ourselves, in the method used throughout this book, which is not only new, but pleasing also. The definitions and rules are brief, clear, and distinct: but, as a school-book, we cannot help thinking, that there is a deficiency in the number of examples; unless we are to suppose it intended for youth of a riper age, than that at which with us they usually set to learn arithmetic.

SERMON.

1. *The Magistrate's Duty with respect to Vice and Immorality*, set forth, —By a Minister of the established Church. 8vo. 6d. 1779. Sold by Evans in Pater-noster-row.

Whether this sermon was preached, or if preached, at what place, does not appear; it is, however, seasonably offered to the consideration of the public, particularly those to whom it is immediately addressed, *viz.* all the magistrates of the kingdom.

After considering the magistrate's duty to punish vice, and enumerating several irregularities, which call for his particular regard;

ſome objections to the exertion of his authority for this purpoſe, are anſwered; and among the reſt, the common, but often futile plea, that the magiſtrate is not called to act, unleſs ſome complaint is brought before him.

This Writer inſiſts, that there are ſeveral caſes in which it is the magiſtrate's duty to viſit ſuſpected places, and ſearch out offenders. He obſerves particularly, that the legiſlature has laid a pecuniary penalty on mayors, ſheriffs, &c. for not ſearching places ſuſpected of unlawful games. On the whole, it is to be doubted, that *there are* magiſtrates, who might *profit* (in the virtuous ſenſe of the word) by a careful attention to the repreſentations and advice delivered in this uſeful ſermon.

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

A Correſpondent in your laſt, p. 399. maintains from Bingham, that "the uſe of organs came into the church ſince the time of Thomas Aquinas, anno 1250, and that they were introduced into churches by Martinus Sanutus, about the year 1290." But I think I can trace them at leaſt a hundred years higher, on the authority of Gervas, the Monk of Canterbury, who wrote about the year 1194. In his deſcription of Lanfranc's church, as it was before the fire in 1174, he has theſe words, "*Crux auſtralis ſupra fornicem* organa *geſtare ſolebat* *." And the ornamental foundation of this organ loft, being a projection faced with wainſcotting painted, on which are the figures of St. Auguſtine and St. Gregory, may ſtill be ſeen in that cathedral, over St. Michael's chapel, and is deſcribed by Mr. Goſtling, in his ingenious 'Walk,' p. 238. ſecond edition.

Yours, &c. CANTUARIENSIS.

*** We have read our worthy and learned Correſpondent's letter, concerning the Doctrine of the Eternity of Hell Torments, with attention, but not with conviction. What we advanced upon that ſubject, in the Article concerning Biſhop Pearce's Sermons, was not haſtily thrown out; but was the reſult of long and deep enquiry and reflection. We cannot, however, as Reviewers, enter into private controverſies. If our Correſpondent ſhould reſolve to lay his ſentiments before the Public, we ſhall give them a candid and impartial conſideration.

††† J. D.'s letter, relative to the want of a GENERAL INDEX to all the volumes of the MONTHLY REVIEW, has afreſh excited our attention to that deſign; concerning which we ſhall ſpeedily come to a final determination.

† Mr. Knox's Eſſays, Moral and Literary, Vol. II. in our next.

* *Decem Scriptores*, p. 1293.

APPENDIX

TO THE

MONTHLY REVIEW.

VOLUME the SIXTY-FIRST.

FOREIGN LITERATURE.

ART. I.

Voyage Pittoreſque de la Grece. Chap. IV.—Travels through the different Parts of Greece, repreſented in a Series of Engravings. Large Folio. No. IV.* Paris. 1779.

IT may be ſaid of this noble and elegant work, that it acquires new charms, and new degrees of perfection, as it advances; *mobilitate viget.* The XXXIId plate, which begins this fourth part, contains a general chart of the iſle of Paros, one of the moſt celebrated of the cluſter called the Cyclades. Its opulence and population gave it a conſiderable aſcendant over the neighbouring iſlands. Attacked in vain by Miltiades, conquered by Themiſtocles, poſſeſſed by Mithridates, and delivered up to the Romans, in conſequence of the victorious arms of Sylla and Lucullus, it became the property of a noble Venetian † after the deſtruction of the Roman empire, was afterwards invaded by the ſucceſſors of Mahomet, and ſubdued by Barbaroſſa, in the reign of Soliman II. The remains of its ancient opulence and grandeur, which ſtill ſtrike the eye of the curious traveller, are rich, precious, and intereſting. Columns, ſtatues, cornices, architraves, of noble workmanſhip are diſcernible, in great abundance, in the walls of *modern* buildings, where they are laviſhed without taſte, and placed without any order or arrangement. There is an old caſtle in this iſland, built of no other materials than the ruins of the moſt magnificent ancient edifices. *Paros* was the native country of Archi-

* See our account of No. III. in the laſt Appendix, vol. lx. page 509. Numbers I. and II. were mentioned in former Reviews.

† Mark Sanudo.

locus, the *Aretin* of ancient times, of Agoracrites, the diſciple of Phidias, and of Polignotes, Arceſilas, and Nicanor, who carried the art of encauſtic painting to a conſiderable degree of perfection. This iſland is alſo famous for having furniſhed the Arundel marbles, which comprehend the principal epochas of Grecian hiſtory, from Cecrops to Alexander; and which are juſtly conſidered as one of the nobleſt literary ornaments of the univerſity of Oxford.

The XXXIIId plate repreſents a Grecian dance at Paros.—The XXXIVth the entrance of a marble quarry, in which an ancient *baſſo-relievo* is placed, exhibiting a Bacchanal figure, ill executed.—The XXXVth, which contains an accurate plan of the harbour of *Nauſſa*, where the Ruſſians aſſembled their main force in the laſt war, furniſhes our Author with an opportunity of entertaining the military reader with details relative to the art of war.

The XXXVIth and the two following plates repreſent the entrance of the grotto of *Anti-Paros*, its geometrical plan and dimenſions, and a view of its inſide. This famous grotto, which, at this time, is ſuch an intereſting object to the naturaliſt, ſeems to have been unknown to the ancients, whom terror, perhaps, reſtrained from ſounding its depth, which ſome ſuppoſe to be above 250 feet. The inhabitants of the iſland never attempted to deſcend into it before the year 1673, when M. de *Nointel*, the French Ambaſſador at Conſtantinople, went down, with a great part of his retinue, and other travellers, and had maſs celebrated in the loweſt apartment of that vaſt cavern: the altar, employed on this occaſion, was a ſtalagmite, whoſe height was 24 feet, and its baſe 20 feet diameter. Our Author had alſo the curioſity to undertake the formidable deſcent, and he deſcribes, with the pen of a naturaliſt and a painter, the manner in which thoſe maſſes of cryſtallization, which we find delineated in the XXXVIIth plate, are formed and augmented in their ſize and dimenſions. The ſtalactites (like icicles, which during the winter hang from rocks that had been overflowed by the ſwelling torrents) grow and extend inceſſantly, in length, the conic figure, which they always derive from the mechaniſm of their formation; while the drops that fall from them, when the filtration is abundant, form *ſtalagmites* at the bottom of the cavern, which riſing in a contrary direction, exhibit, at firſt, a range of columns, and at length joining the ſtalactites, unite with them in one ſolid maſs. Notwithſtanding the zealous curioſity of our noble and very ingenious Author, M. de CHOISEUL, to get at the extremity of this ſubterraneous cavern, he could not engage the inhabitants of the iſland to aſſiſt him in this perilous enterprize. They told him that a goat, which

went

went aſtray in the grotto, after wandering a long time, came out in the iſle of *Nio*. This ſtory, however improbable, excited ſtill more his curioſity; but he could not ſatisfy it.

In the XXXVIIIth plate we have a view of the village of St. George in the iſland of *Sciros*; and in the XXXIXth a map of that iſland, in which Lycomedes is ſaid to have reigned, when Theſeus, driven from his dominions, ſought there a retreat, and periſhed miſerably in the attempt. The ſuperſtition of the inhabitants is ſtill more exceſſive than that of the other Greeks in the Archipelago; it is nouriſhed by the Monks of the convent of St. George, which are a colony of the monaſtic republic of Mount Athos. The ſuperior of this convent, who is always ſent from Mount Athos, governs the iſle of Sciros deſpotically, and ſtrikes terror into the inhabitants by an image of his ſaint, which performs wonders of divination and *vindictive juſtice*; and thus draws ample contributions from the multitude. This convent is ſurrounded by 365 chapels, whoſe ſaints are a heavy burthen upon the laborious inhabitants.

The XLth plate repreſents the inhabitants of the iſland of *Lemnos*, the celebrated forge of Vulcan, in ancient times.—It is natural to think that a volcano, or collection of ſubterraneous fire, gave occaſion to this fable; and, in effect, our Author found, throughout Greece, evident veſtiges of the deſolations produced by ſubterraneous fires, ſeveral of which burn ſtill. But who would have thought, that the Iliad and Odyſſey are nothing but the ſacred and ſymbolical books of the prieſts of *Siris* (in Lucania); and that their Heroes and Deities are allegorical beings, deſigned to repreſent the diſaſters produced in the territory of *Troy* by ſubterraneous fires, which had before manifeſted their terrors in ſeveral parts of Greece! This new piece of critical, or rather volcanic interpretation, is announced by our Author, as the *invention* of a Mr. *Ciro Saverio Minervino*, a learned Neapolitan, who has undertaken to prove it *clearly* in a work compoſed expreſsly for that purpoſe,—nay, who intends alſo to demonſtrate that *Homer* was a fabulous being, and that the word Homer is no more than the title of the books, which have been attributed to him.—This propenſity to torment the immortal Author of the Iliad is not new.—He has already paſſed through the hands of the chymiſts, who have pretended to diſcern, in his works, all the ſecret operations of *their* art, even the tranſmutation of metals; and he has been made, by ſome allegorical theologians, the myſtical painter of the events of the Chriſtian church, and of the miracles of its founder.—This method of interpreting is ſimilar to that of thoſe divines and critics in Holland, who follow a certain Cocceius; one of whom, ſome time ago, ſpiritualized, in this manner, the labours of Hercules; making this hero paſs for Jeſus Chriſt, Alcmena for the Virgin

Mary, and Jupiter for the Holy Ghoſt—and the labours of the hero for the exploits of apoſtles, ſaints, &c.

Quodcunque ſic mihi oſtendis incredulus odi.

Lemnos was famous, in ancient times, for its labyrinth; which, according to Pliny, was adorned with 150 columns. There are no traces of it now remaining.—But time, which has deſtroyed this and other productions of the fine arts, has not effaced the prejudices and ſuperſtitions of the inhabitants The earth, or clay of Lemnos, which healed the wound of *Philoctetes*, ſtill maintains its credit in the eſteem of the Greeks, who gather it, only one day in the year, with great ſolemnity and pompous ceremonies, and ſend it through all Europe in little maſſes, in form of loaves, marked with the imperial ſeal of the Grand Seignior.—It is ſuppoſed to poſſeſs great virtues, and ſome phyſicians condeſcend to make uſe of it; but the chymiſt diſcerns nothing in it but common clay.

The laſt plate contains a plan of the port of *St. Anthony*, which is followed by a tail-piece repreſenting a Vulcan, ſurrounded with the medals found in the places deſcribed in this number.

Art. II.

Theorie des Etres Inſenſibles; ou, Cours complet de Metaphyſique ſacrée et profane, &c.—i. e. A Theory of thoſe Beings which do not fall under the Senſes (i. e. the five external ones); or, a complete Courſe of Metaphyſics, ſacred and profane, ſuited to every Capacity, and enriched with an Alphabetical Index, which renders the whole Work equivalent to a Dictionary of Metaphyſics or Philoſophy. By the Abbé Para du Plaujas. 3 Vols. 8vo. Paris. 1779.

THE title of this work is ſingular, but its contents, with all its redundancies and defects, are intereſting. The Author calls it the Theory of Beings imperceptible by the Senſes, to diſtinguiſh it from a Syſtem of Natural Philoſophy, which he publiſhed under the title of *Theorie des Etres Senſibles*—If his ſtyle was not too declamatory and verboſe, if the repetitions were not accumulated almoſt beyond example, and if ſome of the moſt abſurd doctrines of the Romiſh church were not clothed here in a tawdry metaphyſical garb, to conceal their diſguſting nudity, we might venture to recommend this work as a uſeful preſent to the public, and, more particularly, to ſtudents, who are entering upon a courſe of philoſophy. Such as it is, it is far from being unworthy of notice; and thoſe who can diſtinguiſh between the droſs of philoſophy and the pure metal, may find both inſtruction and entertainment in its peruſal. They have only to put it into the crucible, and they will be rewarded for their pains.

The

The firſt volume contains two treatiſes. The *firſt* of theſe is divided into 15 *paragraphs*, as our Author calls them, which, in their turn, are ſubdivided into chapters, and have for their ſubject the *General Theory of Beings*; that is, the moſt univerſal and abſtract notions of things. The Author here paſſes in review the various branches of ontological ſcience, or thoſe ideas that relate to *being* in general; and which, indeed, are the proper introduction to a complete courſe or ſyſtem of philoſophical ſcience. Here we find the fundamental and preliminary notions, relative to metaphyſical abſtraction, firſt principles, the ſcientific methods of demonſtration, the *truth of things*, their poſſibility, exiſtence, eſſences, accidental modifications, their properties and attributes, their genera and ſpecies, their cauſes and effects, their eſſential and accidental relations, their real and formal diſtinctions, their univerſality and individuality; as alſo the nature of ſpace and duration. The *ſecond* treatiſe relates to certitude or evidence, the baſis of all true knowledge, and which our Author conſiders as reſulting from four ſources of information, from the teſtimony of conſciouſneſs *(le ſens intime)*, the teſtimony of ideas, that of the ſenſes, and that of mankind: theſe four kinds of teſtimony are examined, diſcuſſed, and defended, in ſo many chapters.

The faculty of reaſoning, which is a gift of nature, but which art and education are adapted to improve, direct, and render leſs uncertain and fallible in its operations, is the ſubject of the firſt treatiſe we meet with in the IId volume. There are many excellent things in this treatiſe of *logic*, but they are mixed with much verboſity and jargon, and want greatly the hand of a refiner to ſeparate the gold from the droſs. What our Author calls *the Theory of the Deity* (an improper expreſſion deſigned to ſignify Natural Theology), fills the remainder of this volume, and is divided into two ſections. In the *firſt* he demonſtrates the exiſtence of God,—in the *ſecond* he conſiders the intimate ſubſtance and eſſence of the Supreme Creator and Preſerver of Nature; and ſhews that, in that Great Being, there is an eſſence *infinitely* ſimple, a providence infinitely wiſe, a liberty infinitely independent, an activity infinitely efficacious, an intelligence, in all reſpects, infinite and unerring. In the courſe of our Author's reaſonings on this ſublime ſubject, he refutes the Epicureans, the Materialiſts, and their metaphyſical kinſmen, the Atheiſts; he alſo aſcertains the exiſtence and obligation of a natural law, whoſe authority is confirmed, in many inſtances, by the diſorders which degrade humanity, and are the infractions of a primitive rule, which circumſtance alone could render them deformed and deplorable. The blundering Author of the *Syſtem of Nature*, one of the moſt unphiloſophi-

cal writers of the preſent age (taking the term philoſophy in its true ſenſe, and not as the Shibboleth of a ſect or party), is expoſed by the Abbé de Para to the contempt he ſo juſtly deſerves; but a few words being ſufficient for ſuch an illiterate and uninſtructed rhetorician, our Author employs much more of his time and pains in the refutation of *Telliamed*; his refutation is learned, ingenious, and ſatisfactory; and ſeems to us the moſt maſterly piece of polemics contained in this volume.

The human ſoul, and the ſouls of brutes, are the important ſubjects that occupy the reſearches and logic of our Author, in the third volume; in which the mixture of excellent, good, bad, and indifferent reaſoning, is the moſt palpable, and, indeed, is in ſome inſtances deplorable.——*The Theory of the Human Soul* is here divided into two ſections. In the firſt, our Author analyzing (as he himſelf expreſſes it) 'the human ſoul into its moſt intimate eſſence,' proves with the higheſt degree of evidence, that its nature is entirely diſtinct from all material ſubſtance; that there is nothing in it, or without it, that can naturally occaſion or require its deſtruction;—that it is not under the conſtraint of neceſſity in its moral acts;—in a word, that it is ſpiritual, free, and immortal. In the ſecond, he examines the powers of intelligence, feeling, and activity in the mind, which leads him to an extenſive theory of the human underſtanding, conſidered in its various dependences, in its connections with the affections of the heart, the firſt principle of motion, occaſional cauſes, the nervous fluid, and other circumſtances that are known to have a conſiderable influence both on the affections and operations of the human mind.

That *thought* is the exertion or act of an intelligent power, is not to be doubted;—but at the ſame time, certain philoſophers have pretended that *matter*, under certain forms and combinations, is endowed with the faculty of thinking. Have they ever proved this? Why does not our Abbe call upon them to prove it? We have been long in poſſeſſion of a belief, that *thought*, *deſire*, *conſciouſneſs*, *deliberation*, and *judgment*, are not reſolvable *into*, nor to be accounted for *by*, any principles, powers, or qualities, which we know to be poſſeſſed by wood, ſtone, metal, mineral, vegetable, fleſh, fiſh, muſcle, nerve, fibre, or even any modification or degree of motion added to theſe or any other portions of matter. If then this belief is to be diſcarded—we ſhould be glad to know why? If we are told, that there MAY BE qualities in matter, as yet unknown to us, which are capable of producing *thought*, *conſciouſneſs*, *deliberation*, and *judgment*, all we are obliged to anſwer is, that *when* theſe qualities are produced, we will take them into conſideration, and examine their tiſſue; but until that time comes, we ſee not why we ſhould ſwallow down the incoherent paradoxes of every cloud-

cloud-capt metaphyſician, who comes forth with an air of ſufficiency to put off his *noſtrums*, who brings difficulties inſtead of arguments, and *pulls down*, without even attempting to *build*. Poor Maupertuis, many years ago, who was a very honeſt, good ſort of a man, drew upon himſelf the laughter of Europe, by his propoſal to make experiments on the ſoul by the means of opium; and we ſit and read, or hear, with a grave countenance, nay, ſometimes, with a fooliſh face of praiſe, that the parts of matter may be annihilated by diviſion,—that matter has no exiſtence but in the phenomenon of coheſion, which conſequently is an aggregate of *nothings*, and conſequently, again, that (ſpirit being a mere phantom) this aggregate of nothings, this coheſion of matter (which is *no matter*), is the only ſeat and principle of intelligence. Hey day! where are we got! this is driving at ſuch a rate, that it makes one dizzy. ——— This digreſſion, which the time and occaſion may juſtify, has made us loſe ſight of our Author, who, with a complaiſance and condeſcenſion that could not have been ſtrictly required of him, undertakes to prove (and proves in effect) that matter is not capable of thought, neither in itſelf, nor in conſequence of any modification known to us, nor of any degree of velocity or motion that may be imparted to it.—This part of our Author's work is clear, convincing, and maſterly: we ſhall not, however, enlarge upon it here: the hypotheſis of materialiſm, which, in *good* hands (if ſuch will take it up), is of no bad conſequence, either to religion or morality, is nevertheleſs ſuch palpable nonſenſe in philoſophy, that we have little inclination to follow thoſe that refute it, though, now and then, we have curioſity enough to beſtow a moment of leiſure on the ſophiſtical tricks of thoſe who maintain it. We are, indeed, perſuaded, that theſe tricks, trifling as they are in themſelves, may be employed, in *bad* hands, to very unhappy purpoſes, and that they may be made uſe of to give, in the eyes of the ignorant and unwary, a certain ſpecious colouring to the very worſt of cauſes—*Hæ nugæ ſeria ducunt in mala*; they are, however, but vapours of falſe ſcience, which will float for a while in the metaphyſical atmoſphere, and then diſperſe of themſelves:

Cum ventum ad verum eſt, ſenſus moreſque repugnant. HOR.

Our Author has taken, nevertheleſs, great pains on the ſubject: he has not only built the immateriality of the ſoul on poſitive and ſtrong foundations, but he anſwers all the objections of the materialiſts with patience, ſagacity, and perſpicuity.

The ſixth treatiſe, contains a *Theory of the Soul* that animates the brute creation, and is divided into two ſections. In the firſt, the ABBE DE PARA, in a long analyſis of this *ſoul* or

animating principle, endeavours to prove, that it is a ſubſtance eſſentially different both from matter and ſpirit—that, having neither the properties of the one nor of the other, and being a ſubſtance endowed with *feeling*, and void of *intelligence*, it forms an intermediate ſpecies between the two.—In the ſecond ſection, we have a farther analyſis of this inviſible principle, the reſult of which is, in the deductions of our Author, that it poſſeſſes no faculty which extends farther than ſenſations and ſenſible objects, which can form or comprehend abſtract ideas, moral qualities, or objects merely intellectual—that it is governed and directed merely by the attraction of phyſical pleaſure, or by the apprehenſion of phyſical pain, without any notion or concern about pleaſures or pains of a moral or intellectual kind—and that there is, in this ſoul of the brute creation, an internal principle of motion, which produces or occaſions movements, contrary to, or independent on, the general laws of ſimple material mechaniſm. This part of our Author's inveſtigation is curious and intereſting; his refutation of the Carteſian hypotheſis is complete—but, however ſpecious and ingenious his arguments are to prove, that the brutes, though not mere machines, are yet confined to direct ſenſation from objects preſent, and are totally void of all intelligence, and reaſoning powers, yet we cannot entirely acquieſce in them.—We feel a propenſity to claim an exception for Pope's *half-reaſoning elephant*, and to look upon that epithet as not unphiloſophical.

There is a third ſection added to the two preceding, in which our Author conſiders the *laws of nature*, that are relative to the growth and decline of the animal body.

The laſt treatiſe exhibits the *Metaphyſical Theory of Matter*, or that part of the ſcience of bodies, which is independent on experiments and obſervations, and belongs entirely to the province of intellectual ſpeculation. Matter, conſidered as the object of our external ſenſes (the only aſpect, *ſay we*, under which we can form any juſt notions of it), is amply treated of by our Author, in his courſe of *natural Philoſophy*, which, as we obſerved above, was publiſhed ſome time ago, under the title of *Theorie des Etres Senſibles*. But in the treatiſe now before us, he mounts into the clouds on a metaphyſical *hobby-horſe*, and groping for the *eſſence*, *ſenſible quality*, *exiſtence*, and *action*, of matter, he recites opinions, calls out, Myſtery! and lays hold of this opportunity of palming upon dupes, an idea of the poſſibility of the monſtrous doctrine of tranſubſtantiation, by ſhuffling in this abſurdity among the manifold and myſterious notions of the eſſence of matter, ſuch as its *triple dimenſions* indeterminate and invariable—its *infinity of extended and indiviſible elements*—its *ſpecific eſſence*, and its *generic eſſence*;—and ſo on,—

and

and ſo on—to accumulated inſtances of abſurdity.—This is, indeed, the ſhameful part of the work before us, of which we may ſay in the words of Horace:

——— ——— ——— *turpiter atrum*
Deſinit in piſcem mulier formoſa ſuperne

Is it not, in effect, moſt deplorable and diſguſting, to ſee above an hundred and twenty pages of the moſt hideous nonſenſe about tranſubſtantiation, at the concluſion of a book, in which we find order, method, an agreeable manner of treating abſtract and ſpeculative ſubjects, warmth of ſtyle and expreſſion, and a very conſiderable acquaintance with ancient and modern philoſophy? No mortal would think, that the concluding ſection of this treatiſe on matter, which conſiders the connexion between *metaphyſical ſcience* and *natural philoſophy*, could come from the ſame pen, that was defiling the philoſophic page, ſome moments before, with the filthy jargon of ſcholaſtic theology. This laſt ſection would be a very proper introduction to a courſe of natural philoſophy; it is ſhort, judicious, and ſteers a middle way between the vicious method of interpreting nature by hypothetical ſpeculation, and the equally defective one, interrogating her by inſulated and unconnected experiments, that neither lead us to the knowledge of her plan, her Author, nor her end.

ART. III.

Hiſtoire de l'Academie Royale des Sciences, &c —i. e. The Hiſtory and Memoirs of the Royal Academy of Sciences at Paris for the Year 1773. 4to. 1777.

GENERAL PHYSICS.

Memoir. *On the Variations of the Magnet in the Years* 1772 *and* 1773. By M. LE MONNIER.

WE find, in this Memoir, an account of the methods employed by M. LE MONNIER to diminiſh the error occaſioned by friction, in the experiments on the direction of the magnetic needle, more eſpecially in variation compaſſes. In what manner ſoever a needle is ſuſpended, the reſiſtance of the friction prevents its taking exactly the direction which it would have followed, had it played at liberty. This reſiſtance increaſes in proportion to the weight of the needle, as does alſo the magnetic power, according to the obſervation of our academician; and from hence he concludes, that the moſt perfect needle is not that which is attended with the ſmalleſt degree of friction, but that in which the reſiſtance, ariſing from friction, will be in the leaſt proportion with the directing power. He thinks, it would be proper to augment the magnetic power of the needle by increaſing its weight; even though this might render the reſiſtance of the friction proportionably greater; becauſe

cauſe it might be poſſible to correct the error ariſing from hence, or at leaſt, to make a proper eſtimate of it. The error might be corrected by following the *mean* between two obſervations that would yield, the one a direction tending too much towards the eaſt, and the other, a direction too much to the weſt; and it might be eſtimated by experiments well calculated, and repeated for each dimenſion, and each degree of weight which it might be thought proper to give to the needle.

The difference, which is obſerved between the directions, indicated by the compaſſes, in places that are little diſtant from each other, while at greater diſtances the directions are the ſame, form, in the judgment of M. Le Monnier, a ſtrong proof of the neceſſity of perfecting ſtill farther the conſtruction of the compaſs, and of fixing exactly the true magnetic meridian.

M. Monnier, after ſeveral judicious obſervations on the improvement of this uſeful inſtrument, gives an account of the experiments he made with two different compaſſes, carefully placed, one at the Temple, and the other on the terraſs of the *Thuilleries*. To avoid all error proceeding from diurnal variations, he made his obſervations every day at the ſame hour. The magnetic needle pointed to Paris, on the ſide of the eaſt, in the beginning of the laſt century; it continued to return toward the north until the year 1666, and after that period, it paſſed over to the ſide of the weſt. It remained afterwards ſtationary for ſome years, and M. Le Monnier thinks, he may venture to affirm, that it was ſo ſtill, in 1773.

Obſervations on the Tides at Madagaſcar, in the Torrid Zone. By M. Le Gentil.

Memoir. *Concerning the Form of the Bar or Metallic Conductors, deſigned to preſerve Buildings from the Effects of Lightning, by conveying it into the Earth.* By M. Le Roy.

One of the moſt extraordinary things we meet with in this memoir, is the obſtinacy with which the French have rejected the uſe of metallic conductors, notwithſtanding the experimental demonſtrations, ſo often repeated, of their ſalutary effects. M. Le Roy laments it as a juſt reproach caſt upon his nation, "that it adopts with eagerneſs the frivolous modes of its neighbours," (he meant, we ſuppoſe, *invents frivolous modes for itſelf, which its neighbours are fooliſh enough to imitate*) "while uſeful diſcoveries, whoſe advantages are aſcertained by reaſon and experience, are ſcarcely ever employed by his countrymen, before they have been adopted by all the reſt of Europe."

The ſubject of this memoir is the form which ought to be given to metallic conductors. This point was controverted in England a few years ago. Some gave the preference to thoſe conductors which riſe but a little above the building on which they are fixed, and whoſe extremity is blunt and obtuſe: others, following

following the opinion of Dr: Franklin, maintained the ſuperior merit and efficacy of thoſe which were more elevated, and *pointed*: this opinion was followed in the conductors fixed on the powder-magazines at Purfleet: and the memoir now before us, contains a conſiderable number of experiments, that confirm it in the ſtrongeſt manner. The reſult of theſe experiments may be contained in the following propoſitions:—That it is erroneouſly aſſerted, that the *pointed* conductors draw the *lightning* ſooner from the clouds, than thoſe whoſe extremities are blunt, obtuſe, and preſent a ſort of a round knob—for the contrary happens in fact:——that this error ariſes from confounding the property of ſilently drawing *fire* from the clouds, with that of exciting *lightning*, two things which are very different, as M. Le Roy abundantly proves, in this memoir:—that the conductors being deſigned, by their form, to draw the fulminating matter from all the parts of the building on which they are erected, ought, for that reaſon, to be pointed, and to be raiſed to a certain height above the building:—and that, finally, ſhould an exploſion of lightning fall upon theſe conductors, its effects would be much leſs violent, than if it fell upon the others.

ANATOMY.

MEMOIR I. *Obſervations on the Situation of the Liver, in its natural State, together with Remarks on the Manner of perceiving ſeveral of its Diſorders by the Touch.* By M. PORTAL.

In order to acquire, by the touch, a certain knowledge of the diſorders of the liver, it is neceſſary to aſcertain, by a ſeries of obſervations, its ſituation, which differs according to the age and attitudes of the patient, and which is alſo modified by ſeveral maladies, which do not immediately affect the gland itſelf. The liver is larger in the fœtus than in children newly born. The ſtomach of the former, which was perpendicular, becomes gradually almoſt horizontal: the left lobe of the liver, when deprived of the blood, which was conveyed thither by the umbilical vein, diminiſhes conſiderably in ſize: M. Portal obſerves farther, that this is not the only change occaſioned by the revolution, which takes place in the circulation of the blood at the period of birth: the *pelvis* aſſumes gradually another form, the lower extremities, which receive a greater quantity of blood, grow in length, and acquire a new degree of ſtrength and conſiſtence. The form of the baſon in the fœtus, and the ſmallneſs of the lower extremities, are favourable to delivery: the child in the firſt period of life, when its weakneſs will allow it nothing beyond a kind of reptile motion, is ſo conſtituted, as to go on hands and feet; but as ſoon as the legs acquire ſtrength, ſufficient to ſupport the body in an erect poſture, their proportion,

proportion, and that of the thighs change; and all these changes, which are the necessary consequences of a change of circulation, seem evidently to have been prepared and combined by the Author of Nature for the advantage of the human frame.

The growth of the liver is not proportionable to that of the other parts of the body. In persons who have arrived at a mature age, it lies entirely concealed under the spurious or bastard ribs, when they are placed in a horizontal situation. When they are in a different or erect position, the liver becomes perceivable, and this is therefore the situation that must be preferred, as the most adapted to exhibit, to the touch, the true state of that gland.

The liver acquires a monstrous volume by the excessive use of food, as appears from the experiments that have been made on animals. Stoppages, or obstructions in the lungs, change the situation of the liver, which, in these circumstances, extends itself under the ribs; but we must not, according to Mr. Portal, conclude from hence, that the liver is attacked: this is an error, into which he acknowledges that he has sometimes fallen, but the dissection of bodies undeceived him.

The liver, says our Author, is not the only part of the body that changes its situation in different attitudes. M. PORTAL observes, that the anterior part of the bladder, in a man who stands upright, corresponds with the same parts of the abdomen, to which the bottom of the bladder corresponds in a man who lies in a horizontal posture. This remark may be of considerable use and importance in medical practice. Such is the result of M. PORTAL's memoir, to which we refer the Reader for farther details and illustrations, relative to this interesting object of anatomical investigation, which he will find here very amply and accurately described and considered.

MEMOIR II. *Concerning an extraordinary Pregnancy.* By M. HALLER.

This memoir contains the history of a woman, who, after having discovered all the symptoms of pregnancy, which she reckoned from the beginning of the month of June 1763, fell into a state of infirmity and languor, in which all these symptoms totally disappeared. She recovered her health in the month of May 1764: and she exhibited no marks of weakness or indisposition until July 1772.—She died in August, that year, after a violent fever, which lasted seven days, and was accompanied with intense pains. On opening the body, a kind of sack or tumour was found, which communicated with the uterus by the ilium on the right, and a part of the os sacrum. This sack, which had within it the right tube and ovaria, contained a fœtus of seven months, whose putrefaction had occasioned the death of the woman; however, the circumstantial account

account which is here given of her diſorder and pregnancy, proves evidently, that the fœtus had been without life from the month of January 1764. Notwithſtanding this, the woman enjoyed a perfect ſtate of health during eight years, with this lifeleſs maſs in her body, and barrenneſs ſeemed to be the only effect it produced in the animal œconomy. M. HALLER mentions it as a circumſtance worthy of notice, that after having ſuffered pains that ſeemed to indicate a miſcarriage, in January 1764, which may be conſidered as the time of the death of the fœtus; the woman ſuffered again pains of a like nature, at the period which, according to the proper calculations, would have brought on the delivery; he obſerves farther, that at this period ſhe had milk, which was, indeed, ſoon diſſipated, but returned two months after.

MEMOIR III. *Concerning a new Method of performing the Amputation of the Extremities.* By M. PORTAL.

This memoir is deſigned to prevent the inconveniencies that ariſe frequently from the ordinary method of amputation, after which a part of the bone ſtill remains jutting out. This not only renders often a new operation neceſſary, but alſo makes the cure difficult, expoſes to dangerous accidents, and even after the cure is finiſhed, prevents the ſtump from being covered with fleſh, which is attended with ſeveral diſagreeable circumſtances. We ſhall not enter into a particular analyſis of this memoir, which might be obſcure without the aſſiſtance of the cuts that accompany it. We ſhall only mention the fact upon which M. PORTAL founds his new method, and ſhew, in a few words, in what this method eſſentially conſiſts. The fact is, that the ſoft parts of the human body are almoſt all ſuſceptible of contraction, after being cut; and this, though in a ſmaller degree, is obſervable, even in dead bodies. This contraction, or rather contractibility, is different in different parts of the human frame: it is ſtrong and intenſe in the ſkin, the adipoſe membrane, the tendons, the aponeuroſes of muſcles, in the veins and arteries; and its moſt powerful effect is produced in the moment of the ſeparation of the parts, though even after this ſeparation, it remains in activity for a conſiderable time. It muſt, conſequently, happen after the amputation of a member, that the ſoft parts, ſhrinking in, leave the bone uncovered; and that the different parts, ſuffering a greater or leſs contraction, the wound aſſumes a pyramidal form, which renders the dreſſing more embarraſſing, and the cicatrization more difficult.

If therefore (to come to what M. PORTAL propoſes) the muſcle be cut in the moment of its greateſt contraction, it will ſhrink leſs than if the amputation had been made at the time of its greateſt dilatation or extenſion, and a more conſiderable part

of

of the muſcle will remain after the amputation, than if the operation had been performed when the muſcle was contracted. It is, however, to be remarked, that of the muſcles which are placed on the two ſides of the bone, thoſe, on one ſide, are contracted when the member is ſtretched out, and dilated or diſtended when the member is bent or folded; while thoſe, on the other ſide, are diſtended when the member is ſtretched out, and contracted when it is folded or bent inward:—the conſequence deducible from this, is, that the member muſt be ſtretched out during the amputation of the former, and folded, contracted, or bent inward, during that of the latter.

IV. A SECOND MEMOIR *Relative to the Anatomy of Birds.* By M. VICQ-D'AZYR.

In the firſt memoir, this ingenious Academician, who has formed a high idea of the importance of the anatomical obſervations that may be yet made upon the ſtructure of birds, laid down the plan, which he continues to execute, fixed the *genera* or claſſes that form the baſis of his reſearches, indicated the new nomenclature, which he employs in his deſcriptions, and divided into twenty-four *regions*, the different parts of the body of a bird. In the firſt memoir, he deſcribed the anterior thoracic region, the region of the clavicle or collar-bone, and that of the ſhoulder-blade. In the ſecond memoir, now before us, he examines the ſtate of eleven regions, *viz.* the higher region of the ſhoulder, the internal and external regions of the humerus, the internal and external regions of the cubitus, or that part which ſupplies the places of a fore-arm and hand, the ſuperior region of the back and neck, the inferior region of the neck, the ſuperior and lateral regions of the cranium or ſkull, the inferior region of the head, and that of the ſurface of the ſkin. Ten regions more are to be exhibited and deſcribed in a following memoir. The details contained in this memoir are certainly curious and intereſting; and the mechaniſm, that produces the various motions of the winged tribe, is diſplayed with great perſpicuity. It is more eſpecially worthy of obſervation, that in comparing the muſcles and bones of birds, with thoſe of the human ſpecies, the analogies are found to be much greater, and more ſtriking, than could have been expected conſidering the little reſemblance there is between the external forms of theſe two claſſes. This ſhews the beautiful uniformity that reigns in the great ſcheme of nature, and that in orders of Being ſo different: it is alſo a remarkable proof of final cauſes, when we conſider, that the diverſities in this otherwiſe uniform plan, are exactly ſuited to the nature, ſtructure, and motions, that characteriſe each claſs.

CHYMISTRY.

CHYMISTRY.

MEMOIR I. *New Obſervations on the Analyſis of Cryſtals of Verdegriſe and Salt of Lead, relative to the Air that is combined in theſe two Mixts, and conſidered as one of their conſtituent Principles,—as alſo on a Copper and Saline Sublimate, which the Verdegriſe yields in a certain Period of the Analyſis.* By M. DE LASSONE.

The operation, by which the acetous ſpirit, called Radical Vinegar, is obtained by diſtilling verdegriſe, or cryſtals of verdegriſe, has been often repeated; but the phenomena which accompany this operation, have not, in the judgment of M. DE LASSONE, attracted ſufficiently the attention of chymical obſervers. He had formed the deſign of aſcertaining the following fact, that during the diſtillation of cryſtals of verdegriſe, and ſalt of lead, a fluid eſcapes, of the nature of thoſe which the ancient chymiſts called *Gas*, and to which the moderns give more commonly the appellation of *Air*; but as there eſcaped alſo, towards the end of the operation, acid vapours under a viſible form, it became neceſſary to examine the reſult of his diſtillation, before the moment in which theſe vapours begin to appear. When M. DE LASSONE compared the weight of the product and reſiduum of the diſtillation, with the weight of the verdegriſe that was employed in this experiment, he found that the latter was conſiderably diminiſhed, and that conſequently a proportionable quantity of *Gas* had eſcaped, or diſengaged itſelf in the operation.

By interrupting thus the diſtillation at a certain period, our Academician obſerved circumſtantially and fully a ſingular fact, which had been perceived before by ſome chymiſts, but in a curſory manner. The neck of the retort, employed in diſtilling the cryſtals of verdegriſe, contained a ſolid, light, and white ſubſtance, which aſſumed a yellowiſh colour when it was expoſed to the air. This ſubſtance, on examination, appears to be a copperiſh, volatile ſalt, entirely diſſolvable in water;—if the diſtillation be continued, the acid vapours, highly concentrated, which paſs towards the end of the operation, diſſolve this ſalt and carry it along with them; and of conſequence, the copperiſh flowers are only to be obtained, when the diſtillation is ſuſpended, the moment before the acid concentrated vapours appear under a white form.—Before this period of the operation, the radical vinegar contains no copper; it only begins to contain ſome, when the copperiſh flowers, carried along by the acid vapours, mix themſelves with this vinegar: if it is then rectified by a new diſtillation, theſe flowers are no more ſublimed, and therefore, a radical vinegar, exempt from copper, may be extracted from verdegriſe: however, the radical vinegar, obtained by this proceſs, cannot be looked upon as abſolutely

pure before it is rectified.——The copperish flowers observed by M. De Lassone, are caustic in a very high degree, and may be considered as a violent poison.

Memoir II. *Researches concerning the Composition of Flint-Glass, and the Means of giving it a higher Degree of Perfection.* By M. Macquer.

This ingenious Academician perceiving, that the difficulty of making flint-glass, absolutely disengaged from filaments, proceeded from the difficulty of blending together the two substances (*calx of lead and sand*) of which it is composed, recommends the two following methods, as adapted to facilitate the union of these two substances.—First, to deprive the calx of lead, as far as is possible, of the phlogiston, which adheres so tenaciously to it: for this inflammable principle, according to our Author, is the chief obstacle to the perfect union of this calx with sand; the second is, to give to the two substances, that are to be united in the composition of the flint-glass, the greatest possible degrees of fluidity and mobility.—M. Macquer thinks, that the first of these may be effectuated by combining the vitriolic acid with minium or red lead, and then exposing this composition to the operation of fire to disengage from it the acid; and as to the second method, it is to be executed by mixing with the composition a considerable quantity of solvents. For the detail of the experiments that illustrate this subject, we must refer our Readers to the memoir itself.

Memoir III. *Concerning some New and singular Phenomena produced by different Saline Mixts.* By M. De Lassone.

This memoir contains the observation of a very singular substance, a saline mixt, which is liquid and transparent, when cold—assumes a solid consistence, when speedily exposed to a lively heat—is liquified anew in proportion as it cools—and passes repeatedly through these alternatives, without being subject to any alteration. This substance may be obtained, by mixing a solution of Epsom salt with lime-water, and every combination of calx, fixed alkali, and cream of tartar, has the same property.

Botany.

Memoir I. *Concerning the natural Classifications, or Families of Plants, and more especially that of the Ranunculus.* By M. A. L. De Jussieu.

Memoir II. *Concerning the* Acacia *of the Ancients, and some other Trees in Senegal, which yield the reddish Gum, commonly called* Gum-Arabic. By M. Adamson.

Astronomy.

Memoir I. *New Analytical Methods for calculating Eclipses of the Sun, the Occultations of the fixed Stars and Planets by the Moon, &c.* XI. Memoir, *in which the Equations demonstrated*

in the preceding Ones, are applied to the Solution of ſeveral Aſtronomical Problems. By M. DIONIS DU SEJOUR.

This laborious Academician goes on, indefatigably, in the execution of his immenſe plan, which is deſigned to change the whole face of aſtronomical ſcience, and to render it more methodical, accurate, and eaſy, by ſubſtituting analytical in the place of graphical methods.

MEMOIR II. *Concerning the Diminution of the Length of the Year.* By M. BAILLI.

This truly learned and ingenious man is often expatiating in the regions of conjecture:—which may be, and undoubtedly is, one of the reſpectable inconveniencies of extenſive genius. We could, however, wiſh to ſee ſuch genius keeping more frequently in company with evidence. The diminution of the duration of the year is a knotty point, in phyſical aſtronomy.—Does the year *really* diminiſh—ſo that, at laſt, the earth muſt be united (*reunited* would Mr. Buffon ſay) with the ſun? Or is not the year rather ſubject to alternative augmentation and diminution, ſo that, at the term of a long period, the earth begins anew the ſame motions? Or, finally, in caſe the year diminiſhes, what is the *law*, which this diminution follows? Theſe are queſtions, the ſolution of which requires a longer ſeries of obſervations, and a more improved theory than we can yet pretend to, and which is, therefore, reſerved for future generations. It is impoſſible to come to any determination upon the ſubject of this memoir, that is not merely conjectural: M. BAILLI does not, indeed, undertake to give us any thing but conjectures, attended with ſome degree of probability. His conjectures, however, produce nothing but uncertainty and doubts, not only with reſpect to the *quantity* of the diminution of the year, but even with reſpect to the very *exiſtence* of that diminution. He would be glad to ſend the earth back to the ſun, in order to make us believe the more eaſily, that it was daſhed originally from thence, according to the romantic hypotheſis of Buffon. The Hiſtorian of the academy, in the account he gives of M. Bailli's memoir, expoſes its emptineſs and nullity, with learning, judgment, and modeſty.

III. and IV. Two MEMOIRS of Meſſrs. CASSINI and LE MONNIER, *deſigned to determine the Variations in the Obliquity of the Ecliptic*, contain aſtronomical obſervations, tending to prove, that theſe variations, if they exiſt, do not amount to near a minute in a hundred years: ſuch, at leaſt, is the reſult of the obſervations made by M. Le Monnier, with the gnomon of Saint-Sulpice.

MEMOIR V. *Concerning Horizontal Refractions at Sun-ſetting.* By M. LE MONNIER.

MEMOIR VI. *Containing a direct Method of determining Refractions, ſo as to know, whether they are of equal Quantity in the Northern and Southern Parts of our Hemiſphere at the ſame Height, and whether the Variations, which they undergo, are uniform.* By M. CASSINI DE THURY.

Five Memoirs, *on Lunar Eclipſes*—One *on a Horizontal Eclipſe of the Sun.* By M. MESSIER.—One *on the Occultation of a Star in Cancer by the Moon, the* 10*th of February*, 1773, by the ſame.—One *on the Conjunction of Jupiter with the Moon.* By M. CASSINI DE THURY.—*Remarks on the Tables of Halley on occaſion of the laſt Oppoſition of Saturn.* By M. LE MONNIER.

Obſervation of the Diſappearances of Saturn's Ring, made at Iſle Adam. By M. CASSINI DE THURY.—*Obſervation of Saturn's Ring, and its Diſappearances.* By M. LE MONNIER.—*Memoir concerning the Appearances of Saturn's Ring in the Years* 1773 *and* 1774. By M. DE LA LANDE.

Theſe three memoirs, more eſpecially the two firſt, treat of an object of great importance in aſtronomy, as it may tend to improve the theory of that famous ring, which is yet ſo imperfect; and more eſpecially, to inform us, whether its ſituation is changed by the attraction of the Sun, that of Jupiter, or even by the attraction of Saturn's ſatellites.

MEMOIR XIV. *Concerning Comets.* By M. DE LA LANDE: who threw the beaux and belles of Paris into a panic, by obſerving, that theſe bodies may ſometimes come near the earth's orbit.

MEMOIR XV. *Containing the Obſervations of two Comets, that appeared in the Year* 1766. By M. MESSIER.

MEMOIR XVI. *Containing the Operations and Obſervations made on board the King's Frigate, the* Flora, *and in ſeveral Ports in Europe, Africa, and America, to aſcertain the Accuracy of the Inſtruments and Methods employed to determine the Longitudes at Sea, and to illuſtrate other Points relative to Navigation.* By Meſſrs. DE BORDA, PINGRE, and DE VERDUN.

This important and curious memoir, which is not ſuſceptible of abridgement, deſerves, in a very ſingular manner, the attention of all thoſe who have at heart the improvement of navigation and aſtronomy. We ſee, in this intereſting piece, how far the art of navigation has been perfected, and how greatly the progreſs of aſtronomy and natural philoſophy has contributed to its improvement: but we ſee here, at the ſame time, its imperfections and defects, and the neceſſity of a farther progreſs in theſe ſciences in order to their removal.

MINERALOGY.

MEMOIR I. *Concerning the Baſaltes, Part III. in which the Author* (M. DESMAREST) *treats of the Baſaltes of the Ancients, and*

and in which the Natural History of the different Kinds of Stones to which the Name of Basaltes has been given, at different Times, is exposed and illustrated.

We learn from Pliny, that the Egyptians found in Ethiopia a stone, which they called *Basaltes*, from its having the colour and hardness of iron,—that the statue of Memnon was of the same stone, and that a colossal statue of the Nile, placed in the temple of Peace at Rome, was the largest mass of basaltes, then known. M. DESMAREST proves, that it is from these indications alone, that we must proceed in our researches concerning the basaltes of the ancients. If the statues above-mentioned were to be found, the question would soon be decided. Father Hardouin tells us, that the statue of the Nile was still in the capitol, when he wrote;—but he mistook this statue for a copy of it, done in marble of Carrara. Our Academician, however, after an attentive examination of several ancient remains, found two stones, which might both be considered as the basaltes of the ancients—the one a kind of black *schorl*, or cockle, called *gabbro* in Italy; a blackish, hard stone, crystallized in plates, and sometimes mixed with veins of granit, quartz, and felt spar;—the other of a greenish grey colour, resembling the *basaltes-lava*, which M. DESMAREST has demonstrated to be the production of Volcanos. He does not determine whether the ancients confounded together these two stones: and nothing but a voyage into Egypt can decide this matter.

After these researches, we meet with something of more importance. Our Academician gives a history of the foreign substances that are met with in the productions of Volcanos: these substances have been carried along with the lava, sometimes in their natural state, sometimes with more or less alterations. The void spaces in the lava are often observed to be filled by *infiltrations* *, which sometimes, also, change the substance of the lava itself. Our Academician describes these different substances, which are found in the lava, and all their various properties and characters.—He ranges them into four classes, of which the *quartz* and the *gabbro* form the two first; the two last consist of calcareous substances, and the fragments of zeolite and alum earths, that are contained in the lava. All that relates to the qualities of these substances, is treated here in the most circumstantial detail, in the compass of fifty pages.

M. DESMAREST maintains, that all these substances derive their origin from the first or primitive bodies, whose fusion formed the lava, or which were carried along with it. If this be true,

* The reader will pardon this term, which is expressive and wanted.

it follows, of conſequence, that when the productions of a Volcano, taken from a current of lava, contain gabbro, quartz, zeolite or calcareous ſubſtances, the matter, which furniſhed this lava, muſt contain them likewiſe: and this M. DESMAREST has obſerved to be always the caſe. In the granits of Auvergne, there is a mixture of gabbro, and the ſame mixture is found in the currents of lava of the volcano there.—In another diſtrict, the granits are without gabbro, and ſo alſo are the currents of lava there. The ancient lavas of Veſuvius contain foreign ſubſtances, which are not obſervable in the modern ones, becauſe the modern lava is, according to our Academician, only the product of the fuſion of the ancient. The hiſtorical account of his obſervations in France and Italy, relative to the nature and origin of the ſubſtances contained in the lava, fills near forty pages of this ample memoir, and is worthy of the attention of the connoiſſeurs in natural hiſtory.

The claſs of ANALYSIS contains a memoir concerning *partial differences*;—that of GEOGRAPHY two memoirs, one on the longitude and latitude of Pondicherry, and another on the map of Meſopotamia;—that of MECHANICS, a memoir on the arching of bridges, and one on the ſpinning of ſilk. The eulogies of Meſſrs. Morand and Heriſſant, two very eminent men in chirurgery and phyſic, are prefixed to the memoirs of this volume.

ART. IV.

L'EZOUR VEDAM, *ou Ancien Commentaire du Vedam, contenant l'Expoſition des Opinions Religieuſes et Philoſophiques des Indiens*, &c. i. e. The EZOUR VEDAM, or an Ancient Commentary on the Vedam, containing the Religious and Philoſophical Opinions of the Indians, tranſlated from the *Samſcretam*, or *Hanſkrit* ‡. By a Brahmin. Reviſed and publiſhed with Preliminary Remarks, Notes, and Illuſtrations. 2 Vols. 12mo. Paris, and Yverdun. 1779.

AS the Indians are not communicative, nor the Europeans, who frequent their country, eagerly bent on any purſuits of a literary kind, we know little of the philoſophical and religious opinions of theſe Aſiatics. The relations of *Rogers*, however intereſting, have only for their object the popular religion of India: the accounts of *Dow* and *Holwell* contain, indeed, the moſt ingenious explications of the Indian tables, which they allegorize into a pure and rational ſeries of theological doctrines; but theſe explications are deſtitute of ſufficient authority: they ſeem to have been the inventions of certain

‡ What is here called *Samſcretam*, is the language of the *Vedam*, which is known to the Brahmins alone, and which our Authors call the *Samſkertam*, *Samſkroutam*, *Sankrit*, and *Hanſkrit*—all theſe different manners of writing the ſame word.

Brahmins,

Brahmins, who were aſhamed of their abſurd mythology; and they are contradicted by the commentaries and explications of others. It is only a tranſlation of the canonical books of Indians (of which, many extol the wiſdom and antiquity, without knowing much about them) that can fix our ideas on this ſubject.

For the tranſlation of the work here announced, the public is indebted to the Baron de Sainte Croix, of the Royal Academy of Inſcriptions. It was made by a Brahmin of Benares, who was a correſpondent of that academy; it was found among the papers of Mr. *Barthelemy*, ſecond member of the council of Pondicherry; and a copy of it was brought from India by Mr. *Modave*, who made a preſent of it to M. DE VOLTAIRE; and in the year 1761, the latter ſent it to the king's library. The manuſcript, however, was not complete; but M. *de Sainte Croix* ſupplied the chapters, which are wanting, from another copy of the ſame tranſlation, made by M. *Anquetil du Perron*, from one in the poſſeſſion of the nephew of M. Barthelemy.—All this is related at length in the *preface* of the learned editor.

This preface is followed by ſome *preliminary obſervations*, in which M. De Sainte Croix, tracing up to its origin the religion of the Indians, finds in it ſeveral lines of reſemblance with that of the Egyptians, many of whom he carries into India about the end of the 16th century, before Chriſt, upon the teſtimony of Joſephus, without, however, quoting the paſſage. The learned Baron relates afterwards the progreſs and viciſſitudes of this religion, takes notice of its reſemblance with that which Zoroaſter taught the Perſians, particularly in the province of Ariana, from whence, and from the neighbouring countries, he repreſents the *Samaneans* (a kind of magi or philoſophers which ſome have erroneouſly confounded with the Brahmins) as ſpreading themſelves in India, and teaching new doctrines. Before their arrival, the Brahmins, ſays our Author, were in the higheſt period of their glory; they were the only oracles of India; and their principal reſidence was on the banks of the Ganges, and in the adjacent mountains; while the Samaneans were ſettled towards the Indus.—By this account, one would be led to conclude, that the Indians had a religious doctrine before that which had been taught them by the Samaneans: but this is not conformable with what the Brahmins ſay themſelves, viz. that they derived all their knowledge from the Samaneans, before whoſe arrival it would, in effect, be difficult to prove that the Brahmins were the religious teachers of the Indians.

The moſt celebrated and ancient of the Samanean doctors was *Boutta* (*Boudda*, or *Budda*), who was born 683 years before Chriſt. His diſciples honoured him as a God, and his doctrine,

which conſiſted chiefly in the *Tranſmigration of Souls*, and in *the Worſhip of Cows*, was adopted not only in India, but alſo in Japan, China, Siam, and Tartary. It was propagated, according to our Editor, in Thibet, in the eighth century, and ſucceeded, there, the ancient religion of Zamolxis *. The Samaneans or Buddiſts, were entirely deſtroyed in India by the jealous rage of the Brahmins, whoſe abſurd practices and fables they affected to treat with contempt; but ſeveral of their books are ſtill reſpectfully preſerved on the coaſt of Malabar; and, moreover, we are told, that ſeveral of the Brahmin-orders have adopted their manner of living, and openly profeſs the greateſt part of their doctrines.

Our Author, or rather Editor, renders it more than probable, that the Indians derived a great part of their knowledge, and even of their fables, from the Jews (whoſe captivity and diſperſion may have led many of them to India, in the time of Budda), from the Greeks, who went afterwards there with Alexander, and alſo from the Chriſtians, who ſettled in India, in the early ages of the church. They alſo availed themſelves of the opportunity of acquiring knowledge from commercial travellers; but from whatever ſources they derived information, it was ſtill disfigured by their exceſſive ſuperſtition.

With reſpect to the work itſelf, it is a commentary on the *Vedam*, or ſacred books of law and religion, which were written by the Samaneans, in the Samſcretan language, and which but a ſmall number, even of the Brahmins, underſtand at this day. M. De Sainte Croix gives us an idea of four *Vedams*, from Indian memoirs and relations: He ſpeaks alſo of the *Pouranams*, which were religious books of an inferior order, and which ſome of the Brahmins reject, as others do the Vedams, The *Baga Vedam*, which contains the doctrine of the Indians concerning the Deity, happineſs, a contemplative life, the hiſtory of the creation, preſervation, and deſtruction of the univerſe, the origin of inferior gods, men, giants, &c. is one of the Pouranams. After theſe, come the *Schaſters* or *Shaſta*, whoſe antiquity has been greatly cried up in Europe, but which muſt be poſterior to the Vedams, of which they are no more than the explication. Now M. De Sainte Croix places the publication of the Vedams in the tenth century of the Chriſtian

† Budda was *high prieſt*; and our Editor thinks, that the grand *Lamas*, which the people of Thibet always kept up, even after their adopting the Indian religion, were his repreſentatives and ſucceſſors. But M. *de Guignes* thinks, that it was from the Indian pontiff, that the people of Thibet took the thought of erecting one among themſelves, when their religious voyages into India were rendered difficult and dangerous, by the arrival of the Mahometans in the northern parts of that country.

æra,

æra, and that of the Pouranams in the fifteenth. All these books contain the most sublime and elevated ideas of the Supreme Being, mingled with the most absurd fables, the grossest materialism, and the most monstrous fancies. As to the EZOUR Vedam, now before us, M. Voltaire pretended, that it was more ancient than the age of Alexander the Great; but the Editor refutes this opinion, by an argument to which there is no reply, viz. that mention is made, in this book, of the Mahometans and Moors.

After these *preliminary observations*, we find the translation of the EZOUR VEDAM. This work is a dialogue between a man plunged in the thickest darkness of idolatry, called *Biache*, and *Chumontou*, a philosopher of the *Canigueuls* or Eclectics, who were attached to no sect, but took from each the doctrines that pleased them most. The former gives an account of Indian paganism, in all its popular doctrines;—the latter shews their absurdity, combats idolatry, and gives his own opinions concerning the unity of God, the creation, the nature of the soul, the worship that is worthy of the Supreme Being, and the duties of every rank and station in life; and his doctrine seems to be entirely conformable to the Samanean system. His work contains eight books, divided into different chapters, in which he treats of the creation of the world, the Vedams, the different *Castes*, of the production of beings, the different states of life, of hell, of sin, of good works, of meditation, of paradise, of the different incarnations of the gods, of giants, and of the soul.

There is a strange mixture of enormous absurdity and rational theology in this work, from which we shall extract some passages. After having heard *Biache's* account of the origin of the worship of *Lingam*, which surpasses, in indecent stupidity, almost all the fables of Grecian theology, *Chumontou* treats the story with the warmest expressions of contempt and indignation. He, moreover, censures severely the invention of the Pouranams, of the incarnations of *Vischnou*, and condemns those, who confer the name of God upon *Brahma*, *Vischnou*, *Chiven*, or *Gonetho*, or worship them as such. He also combats the distinction of the *Castes*, which raise certain orders of men so much above others, and observes, on this occasion, that *Adimo* is the name of the first man, whom God formed, and that from him proceeded all those whom *Biache* falsely looked upon as Deities. He repeats to this latter the prayer, which those (whom he erroneously looks upon as Gods) address to the Supreme Being, and this prayer is, indeed, remarkable enough to deserve a place here. It is as follows: "O God Creator, O God Preserver of all things—thou hast formed me from nothing, that I might employ the life thou hast bestowed upon

me, in loving and ſerving thee! But ſcarcely had I proceeded from thy forming hand, when a fatal enchantment deluded my underſtanding, and corrupted my heart. Ignorance and error have made me forget my duties to thee, and have diſguiſed them. This I confeſs with ſorrow: and I come, proſtrate at thy feet, to implore thy clemency, and to ſue for pardon. Enſlaved by luſt and pleaſure, I have followed their impulſe, and the cares and perplexities of the world have occupied and divided a heart, which I ought to have kept for thee alone.—O God, who art inviſible,—O God, who art eternal—Hold out to me an arm of ſuccour, and bring me back entirely to thyſelf."

Beſides this prayer, and ſeveral others, equally rational, and recommendable for their beautiful ſimplicity, there are moral maxims, and portraits in this work, which muſt give a very favourable opinion of *Chumontou*, and the other Indian philoſophers, who think as he does. But theſe lines of wiſdom are tarniſhed by the practices and ceremonies that accompany them, and which, though deſigned to aſſiſt and perfect the habit of meditation, only ſerve to nouriſh a myſtical indolence and apathy. Such, among others, is their method of acquiring a divine light, by pronouncing the word *oum*, the ſignal for ſuſpending every operation of the external ſenſes, and even reſpiration itſelf, as far as that is poſſible, that the mind may be concentrated in the contemplation of the Deity. It is in conſequence of theſe meditations, which are the great buſineſs of the contemplative philoſophers among the Indians, that one of them paſſed nine years with his eyes fixed upon a wall. Some of theſe dreamers ſit croſs-legged with their eyes directed towards the point of the noſe, pronouncing certain myſterious words, and they imagine, that they perceive a white ſpot, after they have been, for ſome time, in this attitude, and this ſpot they call the *Divine Light*. This eſtrangement from all things external, produces an apathy, which, according to them, identifies the ſoul with the Deity, from whoſe eſſence it originally proceeded.

It is certain that this work gives a much fuller and clearer account of the religious doctrine of the Indians than any of the relations of travellers that have viſited that country. Among other things, the doctrines of the philoſophers (among whom ſome are materialiſts and pantheiſts), the different orders of the Brahmins, the manſions of the pretended deities, are circumſtantially deſcribed; but the Author of the *Ezour-Vedam* teaches poſitively the unity of God. He conſiders *Viſchnou* as born from the right ſide of *Adimo*, the firſt man, and all the other gods as mortals; and, at the ſame time, he falls into all the myſtical abſurdities of the contemplative philoſophers. This ſect, notwithſtanding their great pretenſions to ſanctity, is diſfigured by a multi-

a multitude of hypocrites, and ſome travellers repreſent the greateſt part of them as a profligate banditti. Upon the whole, it ſtill appears to us, that pantheiſm and tranſmigration are the great lines of the Indian theology and philoſophy.

The learned notes and illuſtrations which the Baron DE ST. CROIX has ſubjoined to this tranſlation of the *Ezour-Vedam*, explain ſeveral points of the Indian theology, that have been hitherto but imperfectly underſtood; but much yet remains to be done in this matter; nor ſhall we be able fully to appreciate the pretended merit of the Indian philoſophers (if they deſerve that name), until a greater number of their works be publiſhed; and more eſpecially until we are better acquainted with the hiſtory of India, which alone can inform us of the part theſe pretended ſages have acted under the monarchs and princes of that vaſt region.

ART. V.

Oeuvres de Blaiſe Paſcal.—The Works of Blaiſe Paſcal. 5 Vols. 8vo. Paris and the Hague. 1779.

PASCAL was certainly one of the greateſt geniuſes of the laſt century. He was a mathematician of the firſt order, a profound dialectician, and a writer equally diſtinguiſhed by the ſublimity of his ideas, the force and ſweetneſs of his eloquence, and the eaſy and flowing amenity of his wit and pleaſantry; and all theſe happy talents were conſecrated to the ſervice of religion, philoſophy, and virtue. It is, therefore, but juſt to conſider this edition of his works, in which they are collected for the firſt time, as a valuable preſent to letters and to philoſophy. Several of his excellent productions have hitherto remained in manuſcript: ſome (of which but a ſmall number of copies were printed) were become exceedingly rare, and would, in a little time, have been loſt to the Public, had they not been redeemed from oblivion by the preſent collection. In this number we muſt reckon particularly his mathematical works, which, though they have no more the merit of novelty, will ſtill be intereſting, as they carry the ſtrong lines of inventive genius, and exhibit its procedure in the purſuit of evidence, and in the inveſtigation of truth. It is well known that PASCAL had extended and improved conſiderably the theory of conic ſections, and had diſcovered ſeveral of their properties that were unknown to the ancients; and it is to be lamented that the treatiſes which contained theſe diſcoveries, and ſeveral others relative to mathematical ſcience, have been loſt.

The learned Editor to whom we are indebted for this collection, has prefixed to it a life of PASCAL; who, as he lived in one of the hotteſt periods of theological conteſt, as he was one of the combatants, and was too great a man to be viewed without

without prejudice by the contending parties, has been drawn in colours, more or leſs fallacious by his friends and by his adverſaries. He had, indeed, ſuch diſtinguiſhed merit, that it was not eaſy for his friends (the *Janſeniſts*) to ſay too much in his behalf; they praiſed him, however, without judgment or taſte: they celebrated only his theological learning and zeal, and the auſterity of his manners, which he carried to a length that was, in our opinion, reprehenſible; and they ſaid little of his wit, his genius, and that philoſophical ſpirit (if we may uſe that expreſſion) which ſo eminently raiſed him above the ſpirit of the time. On the other hand, the Jeſuits and Moliniſts would ſcarcely allow him virtues or talents: they viewed him always with an eye of jealouſy and reſentment, on account of his attachment to the literati of Port-Royal, and the pointed logic, ſeaſoned with Attic ſalt, that he had levelled againſt their *ways* and *means*. In a word, Infidels regarded him as an auſtere enthuſiaſt; believers as an unparalleled genius: and as there was no party of which he was not either the defender or the adverſary, his merit has been ſeldom eſtimated with impartiality. The ingenious Editor of his works has here drawn him to the life; and the portrait has a truly noble and intereſting aſpect.

We are firſt preſented, in this collection, with the famous *Provincial Letters*, occaſioned by the conteſts between the Jeſuits and Janſeniſts. *Voltaire*, who was rather the detractor than admirer of PASCAL, acknowledges that the beſt comedies of *Moliere* were leſs witty than one part of theſe letters, and the moſt maſterly compoſitions of *Boſſuet* leſs ſublime than the other. Though they were written on ſubjects of a theological kind, and particularly upon the religious diſputes concerning the efficacy of Divine Grace, they were read by people of all ranks and orders, and were the ſubject of converſation and applauſe in all the gay and faſhionable circles throughout the kingdom. The Jeſuits were overwhelmed with ridicule, in theſe incomparable letters, which have ſurvived that order; and though their object exiſts no more, they are ſtill freſh in the eſteem and admiration of the Public. It is very remarkable, that the ſtyle and the tone of pleaſantry and eloquence, that animate them, bear all the marks of a modern production, notwithſtanding the changes that the French language has undergone ſince that time. 'This, ſays the Editor, is the firſt work of genius, that we have in proſe: its publication fixed the ſtandard of the French language: there is not one word in them, which, during the courſe of a century, has loſt its ground, by the alterations that ſo often affect living languages.'

Theſe letters are immediately followed in this collection by the *Penſées*, or *Thoughts* of PASCAL.—It is well known that this great

great man, towards the end of his life, had formed the deſign of compoſing a large work on the ſubject of religion. With this view he threw upon paper, from time to time, the ideas that occurred to him on this important ſubject; but an untimely death prevented the execution of his deſign. The ſcattered thoughts were collected by *Meſſieurs de Port-Royal*, who publiſhed ſuch of them as ſuited *their* taſte, and ſeemed adapted to ſerve the cauſe of religion; rejecting, at the time, a great number that were nevertheleſs worthy of being preſerved from oblivion. It happened luckily that the original manuſcripts remained in the hands of the Abbé Perier, PASCAL's nephew; and it is from an exact copy of theſe, that the *Thoughts* are publiſhed complete, and without any retrenchments in this edition. Some of theſe thoughts may appear exceptionable; but ſuch of them were certainly committed to writing, in order to be refuted as objections that entered into the plan of his work: for ſeveral of them are taken from Montaigne and other authors. They are here divided into two parts. The firſt contains thoſe that are relative to philoſophy, morality, and literature: the ſecond, thoſe that relate to religion: they were all deſigned to enter into the conſtruction of PASCAL's great work, the plan of which ſeems to have been bold and extenſive. The *Provincial Letters* and the *Thoughts* occupy the *two firſt* volumes of this work; and the *third* is taken up with controverſial pieces relative to Janſeniſm and Moliniſm, which we paſs over.

The *two laſt* volumes of this collection contain the mathematical works of PASCAL, which are the leaſt known to the Public, and the moſt eſteemed by the learned. They, indeed, bear evident ſignatures of his aſtoniſhing genius. The firſt production we meet with in the fourth volume is his *Treatiſe of Conic Sections*, which he compoſed at the age of ſixteen. At the age of nineteen he invented that admirable machine, which furniſhes an eaſy and expeditious method of making all ſorts of arithmetical calculations, without any other aſſiſtance than the eye and the hand: this machine has been accurately deſcribed in the firſt volume of the French ENCYCLOPEDIE, and this deſcription is inſerted in the preſent collection. This is followed by the *New Experiments on the Vacuum*, which PASCAL made, after having repeated thoſe of *Torricelli*, which led him to ſuch diſcoveries with reſpect to the weight of the air and its influence in the ſuſpenſion of water in pumps, and mercury in tubes, as excited the envy of his cotemporaries, and even of Deſcartes himſelf. We ſee in theſe inquiries, obſerves our learned Editor, a remarkable inſtance of the ſlow procedure of the human mind in the purſuit of truth, and the improvement of knowledge. *Galilæi* had proved the weight or gravity of the air; *Torricelli* had conjectured that this weight, by its preſſure, occaſioned

ſioned the ſuſpenſion of water in pumps and of mercury in tubes; but it was PASCAL who changed this conjecture into demonſtration: his experiments on the weight of the air led him to examine the general laws, to which the equilibrium of fluids is ſubjected.

Theſe reſearches are all that remain of the labours of PASCAL in natural philoſophy.

PASCAL's arithmetical triangle is a truly original invention, of which the honour belongs to him alone. This treatiſe, together with his *inquiries* into the properties of numbers, and other pieces relative to this ſubject, were found printed among his papers after his death, but had never been publiſhed before now, that they make a part of the fifth volume. The treatiſe *De la Roulette*, and a hiſtory of the reſearches and diſcoveries it occaſioned, are the laſt productions of PASCAL; to theſe are ſubjoined all the pieces, relative to that ſubject, that could be found, and which conſiſt of ſeveral letters written by him and other learned men. PASCAL's inquiries on this ſubject are, even at this day, ranked among the nobleſt efforts of the human underſtanding; and he had only one ſtep to make to arrive at a differential and an integral calculus. He died in the 39th year of his age.

At the age of 18, PASCAL felt the firſt attacks of that diſorder, which was the occaſion of his death. He was heard to ſay, that during the courſe of 20 years he had not paſſed a ſingle day without pain; yet this perpetual ſtate of ſuffering neither diminiſhed his reſignation and patience, nor relaxed his zeal for the advancement of ſcience, to which he conſecrated every moment that the temporary ceſſation of his pains allowed him to employ in ſtudy.

ART. VI.

Nouveaux Memoires de l'Academie Royale des Sciences & Belles-Lettres, 1776.—New Memoirs of the Royal Academy of Sciences and Belles-Lettres of Berlin (Continued from our laſt Appendix). Berlin. 4to. 1779.

THE laſt Memoir in the claſs of Speculative Philoſophy is that of the late DOM PERNETY, *Concerning the Influence of natural Cauſes on the Mind of Man*. This piece is curious and entertaining:—for though Dom PERNETY was not a deep philoſopher, nor a rigorous dialectician, yet he was an attentive obſerver of men and things; and as he poſſeſſed a lively fancy, his combinations are almoſt always entertaining, and ſometimes inſtructive. The ſubject before us has been often treated in a general point of view; and no thinking man doubts of the influence which the connection of human nature with a material world muſt give to phyſical cauſes and objects upon the conſtitution

ſtitution of the human body, and the character, at leaſt the *accidental* character, of the human mind, i. e. its *preſent* ſenſations, impreſſions, paſſions, and habits: but the particular effects of this connection between phyſics and morals have not been often circumſtantially pointed out, as they are, with more or leſs accuracy and truth, in the Memoir before us. The Author ſhews, by examples taken from the characters and manners of all the nations that compoſe our globe, the effects of climate, diet, and the conſtitution they form, upon mind, genius, ſentiments, and morals.—He even reckons education among phyſical cauſes, becauſe, according to him, its ſecret ſprings are ſet in motion by them; he, however, acknowledges, that every mind has a *fundamental* character, bent, nature, or propenſity, which phyſical cauſes affect, modify, and influence, but can never entirely deſtroy; and thus he keeps clear of the *bottomleſs pit* of materialiſm; he even acknowledges, that phyſical cauſes are often counteracted by moral ones, and thus explains the many exceptions that prove a ſuſpenſion of the general influence of climate, diet, and other material agents. His deſcription of the influence of cold and warm climates on the northern and ſouthern inhabitants of the globe, though not new, is circumſtantial, and ſometimes ingenious; exhibiting to the reader a curious mixture of fancy, philoſophy, and geographical morality.

BELLES-LETTRES.

MEMOIR I. *Concerning the Influence of the Sciences on Poetry.* First Part——III. MEMOIR. By M. MERIAN.

It is with particular pleaſure that we continue to follow this elegant ſcholar and philoſopher in his poetical journey through Greece. After the days of *Homer*, he finds a great chaſm in the hiſtory of Grecian poetry, at the end of which, the Lyric Bards, his admirers, aroſe, and finding his heroic verſe too ſublime for their vein, ſtruck out other numbers, that were more ſuitable to the ſubjects they treated. *Archilochus*, *Alcmanus*, *Tyrtæus*, *Steſichorus*, *Sappho*, and *Alceus*, are mentioned by our Author, as the beſt known of that claſs, by the fragments of their writings, that have come down to our times; but none of theſe had any pretenſions to ſcience and philoſophy: wine, love, and the pleaſures of the table, were their chief purſuit,—to celebrate theſe, they ſtrung their lyres, and, to judge by their ſtrains, they ſeemed to be as much intoxicated by Venus and Bacchus as they were inſpired by the Muſes. Tyrtæus, ſays our Academician, was a poor lame ſchoolmaſter, who was looked upon, at Athens, as a ſtupid fellow, was ſent in deriſion to the Spartans, to command their army againſt the Meſſenians, though, in the event, he aſtoniſhed them by his valour, and the prodigies he performed by his verſes: Archilochus and Alceus were ſoldiers and runaways: Alcmanus gives himſelf

out for a great eater, πολυβρώματος, and Bacchus and Venus were the gods of Anacreon. Pindar has left behind him no veſtige of his acquaintance with philoſophy, but the ſimple mention of the Three Tranſmigrations of Pythagoras in his ſecond Olympic, which may have been an old tale or tradition, or the expreſſion of ſome ceremony in the myſteries of Eleuſis, which both poets and philoſophers have made a part of their domain: all his accounts of a future ſtate, of the happineſs of the juſt, and the pains of the wicked in a *Palingeneſia*, are poetical doctrines; he ſpeaks of *wiſdom*; but his wiſdom was poetry, and his ſages were poets;—the graces are his darling goddeſſes—and his piety, which was remarkable, was of the poetical kind. M. MERIAN proves all this in a long ſeries of diſcuſſions and examples; he deſcribes, with all the powers of fine colouring and bold expreſſion, the ſpirit and genius of this immortal bard: and theſe colours and expreſſions are often borrowed from the poet himſelf.

Dramatic Poetry of the Greeks.

'While Pindar (ſays our Author) was ſinging the praiſes of his gods and heroes, reſcuing from oblivion the virtues of the golden age, and raiſing immortal monuments of fame to the Olympic victors, the dramatic ſtage riſes at Athens, the waggon of *Theſpis* is changed into a ſplendid ſcene, adorned with ſtatues, colonades, temples, and palaces, and *Æſchylus* comes covered with glory from the plains of Marathon, the battle of Salamis, and the field of Platea, to tranſport the Athenians with this new entertainment, and to twine around his head the mixed laurels of Mars and Melpomene. Æſchylus appeared in his tragedies, as he had appeared in his battles, always elevated and ſublime, always full of bold ideas, daring figures, and exalted images.'—Such is the tone, and almoſt ſuch alſo are the terms of our Author, who returns to his main object, and obſerves, that a genius of this kind, whoſe auſtere muſe breathes nothing but terror, could receive little or no nouriſhment from the ſubtilties of philoſophy, and that it was neither from the academy of Athens, nor from the ſchools of the philoſophers, nor from abſtract reflections on the nature and eſſence of the drama, that tragedy derived either its origin or its perfection. The deſire of transforming a recital into a ſcene of action, and the illuſtrious models of dramatic action that are exhibited in the Iliad, gave, undoubtedly, the firſt notion of tragedy, of which the philoſopher Polemon called Sophocles *the Homer*.

Neither the tragic art, nor any of the fine arts are the offſpring of ſcience, according to M. Merian: they are the fruits of paſſion and genius. Science, after they come forth from the boſom of nature, may examine and criticize them, reduce them to method, and exalt them into theories, but it can never

create

create them. The different branches of poetry were created by poets: the maſter-pieces of the tragic ſcene exiſted before rules were thought on; and they produced the art, inſtead of being produced by it. Our Author criticizes Stanley for looking upon Æſchylus as a follower of Pythagoras, and for finding his tragedies impregnated with the philoſophy of that ſect; and not without reaſon.

M. Merian acknowledges, and indeed cannot deny that *Euripides* had ſtudied philoſophy with great ſucceſs; but he denies, that his tragic productions gained by this circumſtance; 'for, ſays he, the moral maxims and political diſcuſſions that diſcover in the tragedies of Euripides, the diſciple of Anaxagoras and Socrates, give them a certain ſcholaſtic air; and, notwithſtanding the national and local merit they might have at Athens, they are, after all, but heterogeneous beauties, which diminiſh the effect of the piece, and make the ſcene languiſh. This defect, continues our Academician, was accompanied, indeed, with great and excellent qualities: Euripides ſpeaks, with feeling and propriety, the language of the paſſions, particularly the ſoft and tender ones: his verſification is admirable and full of harmony: his ſtyle is the quinteſſence of attic elegance; but theſe excellencies make his eſſential defect more ſtriking; and this defect renders him much inferior to Sophocles, the firſt, in merit of the Greek, and perhaps of all other tragic poets.'—— Our Academician enters into a long account of the philoſophy of Euripides, who ſcattered throughout his pieces certain lines of the phyſics and coſmology of Anaxagoras, as well as of the morals of Socrates.

The *Grecian Comedy* does not greatly engage our Academician; becauſe it is not there that ſcience is to be expected ſo much as in tragedy, whoſe aſpect is ſolemn and ſerious. It was admitted, indeed, into the comedies of Ariſtophanes, becauſe this Cynical and licentious mocker could not ſacrifice coſmology, phyſics, geometry, and philoſophy, in general, to the laughter and amuſement of the populace, without having ſome knowledge of theſe ſciences. But this abominable taſte, this odious abuſe of ſatire, did not laſt long: even Ariſtophanes himſelf ſurvived it, and was obliged to change his tone. The comic poets, indeed, after him directed often their pleaſantry againſt the philoſophers, but not with thoſe diſguſting perſonalities that diſgrace the productions of Ariſtophanes. The philoſophers, in their turn, treated the poets with no ſmall degree of ſeverity; ſo that ſcience and poetry ſeem to have been always by the ears. Plato, 'tis true, compoſed dithyrambics and hymns in his early youth; but he ſoon took leave of the muſes, and looked with contempt upon poetry as a frivolous and dangerous art, the enemy of morals, veracity, and ſcience. Ariſtotle

totle diſtinguiſhed himſelf by ſome poetical productions; but in theſe the poetical vein keeps its diſtance from the philoſophical ſpirit, and ſcience has no part either in the ſubject or in the ſtyle of his poems. Zeno looked upon poetry as incompatible with the ſtudy of the ſciences, and even Epicurus repreſented it to his diſciples as a childiſh amuſement, which they would do well to avoid with the utmoſt care; from all which our Author concludes that, generally ſpeaking, there was no great union betwen the Grecian philoſophers and poets, and that ſcience had very little influence upon poetry, and could have no influence on it, but what was pernicious. But if it is difficult, adds he, to attribute to ſcience the honour of the progreſs of poetry in Greece, it would be ſtill more ſo to account, on this hypotheſis, for the high degree of perfection to which poetry roſe in the periods we have hitherto been conſidering, periods in which the ſciences were in a ſtate of infancy. The lyric, epic, and dramatic poetry of the Greeks, ſays our Academician, have always been looked upon as models, and thoſe of the moderns who have ſhone moſt in this enchanting art, revere the ancients as their guides; while ancient ſcience is ſunk in oblivion, and philoſophers in after-times were obliged to pull down entirely the edifice, and to erect another on its ruins. This is true with reſpect to natural philoſophy, but we maintain it falſe with reſpect to that nobler branch of philoſophical ſcience, the *maſter-ſcience* of ſentiments, life and manners.

Of Grecian Poetry under Alexander and the Ptolemies.

Our Academician finds his ideas confirmed by a literary phænomenon, that was viſible under this period, *viz.* that Grecian poetry ſuffered an eclipſe, at the very time that philoſophy was riſing to a high degree of luſtre, and forming ſects and ſchools that were to tranſmit its progreſs to future ages. Poetry made but a ſorry figure under the reign of Alexander: the writers of the *new comedy* belong to the times of his ſucceſſors; for the firſt piece of *Menander* was not acted before the 3d or 4th year of the 114th Olympiad. Under his ſucceſſors, poetry revived, particularly in Egypt; which under the three firſt Ptolemies became a ſecond Athens:—but our Academician (who ſeems to have ſworn the bittereſt enmity to the alliance between poetry and ſcience) tells us that the famous poetical Pleiad of that time, were much inferior to the luminaries that aroſe upon Greece in the days of its freedom; and had, moreover, their luſtre tarniſhed by the exhalations (we believe our Author ſays *ſmoke*) of erudition and ſcience. Euclid taught his elements at Alexandria: this city ſwarmed with natural philoſophers, and, what was ſtill worſe for poetry, with rhetoricians, critics, and grammarians, who were ſeriouſly occupied in counting ſyllables, meaſuring verſes, and weighing phraſes. *Callimachus* was one of theſe formaliſts

that

that clipped the wings of genius, and his own productions seem to have gone through that operation. He, indeed, excluded from the class of poets all those whom Apollo did not inspire, and pronounced the philosophers incapable (not excepting even Plato) of poetical composition, and of judging concerning it; but notwithstanding this, his poems discover the constraint of a courtier and the formality of a grammarian. The same observation is applicable to Apollonius, improperly called the Rhodian, whose poem, on the Argonautic expedition, is entertaining and agreeable, and sustains, throughout, its middle course between the sublime and the *bathos*. 'The most eminent bard of the *Pleiad*, and the most worthy of being ranked among those of the Golden Age of poetry, was the amiable shepherd of Syracuse, whose Doric lay resounds with such melody in the Sicilian vales, and even under the gilded roof of Ptolemy, his benefactor, and the friend of the Muses. He (continues our Academician) was the child of the Graces; and his genius, taste, and subjects remove him far from all pretensions to philosophy. It would be difficult ever to find him *guilty* of science, or of any respect for those that profess it.'

Such is the manner in which our ingenious Academician speaks of *Theocritus*, to whom he joins *Bion* and *Moschus*, his contemporaries, or immediate successors, whose pastoral strains are full of amenity and elegance, and breathe a spirit of gallantry, which savours somewhat of the modern taste, but are disengaged from every thing that looks like science and philosophy.

The three last bards of the *Pleiad* are *Aratus*, *Nicander*, and *Lycophron*; and our Author mentions them only to shew the antipathy that there is between the language of poetry and the subjects they treated. The first of these he considers as a subtile pedant and a plagiary, the second as a therapeutic bard, who versified for the apothecaries, a grinder of antidotes; who sung of scorpions, toads, and spiders; and the third, as a kind of a fool, who places all his glory in being obscure and unintelligible; and whose commentator Tzetzes, supposes that many of his verses were composed when he came home drunk from the table of Ptolemy.—Lycophron was the inventor of *anagrams*; he made several for the king and the queen, and by dislocating the name of *Arsinoe* he was lucky enough to find in it the *Violet of Juno*;—a rare and delightful discovery, no doubt, for the Grecian and African beauties at the court of Ptolemy. Our Academician dates from this period also the invention of poems in the forms of eggs, wings, hatchets, and altars;—a wretched, trifling, and *Jack-a-dandy* method that portended, or rather accompanied, and succeeded, the decline of true taste, and the extinction of poetical genius. It is our Author's opinion, that

in all nations of the earth, where letters have flouriſhed, falſe wit has ſucceeded true genius.

It is here that our Author concludes the preſent memoir. For though the following ages, down to the concluſion of the Eaſtern empire, produced poets, whoſe works are extant, and not all contemptible; ſuch as Dionyſius Periegetes, Oppian, Nonnus, Quinctus Calaber, Coluthus, Tryphiodorus, and others, not to mention Chriſtian poets, and ſeveral whoſe fragments we have in the Anthologies; yet as theſe are all much inferior to their predeceſſors, and are all ſcattered far and wide through a long tract of time, that forms no fixed epocha or period, M. MERIAN paſſes them by. He promiſes us, however, that he will follow, in another memoir, the fugitive muſes to Latium, and viſit them in Rome, the miſtreſs of the world. He does not tell us when he will take this trip; but whenever it is, we ſhall willingly be of the party, for we think him exceeding good company in ſuch a journey.

Concerning the Philoſophy of Hiſtory, by M. WEGUELIN,—the Fifth and Laſt Memoir.

We have already given our opinion of the *chiaro obſcuro* manner of this Academician, in which the *obſcuro* ſo predominates, that it requires a great deal of analytic labour to come at the valuable ſum and ſubſtance of what is contained in his Memoirs. The matters, treated in this laſt Memoir, are the difference between truth and probability;—the various degrees of the latter, and the application of the rules that muſt guide us in its purſuit to a great diverſity of caſes and objects that occur in hiſtory-writing. There are ſeveral ſtreaks of light in this piece that furniſh matter of uſeful reflexion.

Memoir concerning an expedition executed by the troops of the emperor Otho the Great, before the city of Troyes in Champagne. By M. de FRANCHEVILLE.

ART. VII.

Memoires et Anecdotes pour ſervir à l'Hiſtoire de Voltaire depuis ſa Naiſſance juſqu'à ſa Mort, &c.—Memoirs relative to the Hiſtory of M. de VOLTAIRE, from his Birth to his Death, preceded by his Eulogy, which obtained the Prize of the French Academy in the Year 1779,—and followed by the Pieces that were publiſhed on Occaſion of his laſt Viſit to Paris, and his Tragedy of Irene. Paris. 12mo. 1780.

THE anecdotes and memoirs which, alone, we propoſe to give an account of here, make but a ſmall part of this publication. Some of them are trite and ſtale, others are new, or not generally known; and they are all, more or leſs, a proper object of curioſity, as they regard an extraordinary man, who divided too violently the ſuffrages of Europe to render it

poſſible that his character ſhould be juſtly appreciated ſo ſoon after his demiſe.—How far we may depend upon the truth of theſe anecdotes, we cannot pretend to ſay: the work is anonymous, and the Author is unknown to us; but he ſeems to be well informed, well acquainted with his ſubject: and he tells us ſeveral things that may prove intereſting to thoſe who make much of Voltaire: we ſhall pick up here and there, for the entertainment of ſuch, a handful of theſe anecdotes.

It is well known, that the firſt period of Voltaire's youth was not paſſed in obſcurity.—He was very early in life admitted to the company of the abbé Chaulieu, the marquis de la Fare, the duke de Sully, the abbé Courtin; and he uſed often to ſay, that his father thought him undone, becauſe he kept good company and made verſes.—But we never ſhould have thought, that at any period, or moment of his life, Voltaire was thoughtleſs of literary fame, and therefore the following anecdote did not a little ſurpriſe us: 'When Oedipus was offered to the comedians, they diſcovered a reluctance to act a piece, which ſeemed to contend for the prize with a tragedy of Corneille, on the ſame ſubject; it was, however, brought upon the ſtage, by dint of influence, and ſplendid protection, in the year 1718. The young bard was ſo little awed by this critical moment, and ſo little attentive to the ſucceſs of his tragedy, that he was playing tricks, upon the ſtage, during the repreſentation, and carried, in a ludicrous manner, the train, or rather the tail, of the high-prieſt, in a ſcene in which that grave perſonage made a very tragical appearance. The ducheſs de Villars aſked, who was the young man that was thus playing off the powers of pleaſantry and ridicule againſt the ſucceſs of the piece; and being told it was the author himſelf, ſhe ſent for him immediately, and commenced an intimacy with him, into which the marſhal entered with cordiality, for his part, and which laſted as long as their lives.

Voltaire uſed to ſay, that when he began to compoſe his *Oedipus* and his *Henriade*, he had no hopes of finiſhing them, and neither knew the rules of tragic nor of epic poetry. The latter was begun at the country-ſeat of *M.^de Caumartin*, ſuperintendant of the finances, whoſe extraordinary veneration for the memory of Henry IV. tranſmitted a high degree of enthuſiaſm into the fancy of the young bard, and animated him to undertake the arduous work. Having read, one day, ſeveral cantos of this poem, at the houſe of the young preſident Des Maiſons, the company aſſailed the poet with a multitude of objections, which ſo much irritated his natural impatience (which never could bear contradiction or oppoſition of any kind), that he threw his manuſcript into the fire, and it would have periſhed in the flames, had it not been ſnatched from them by the preſi-

dent Henault, at the expence of a fine pair of ruffles, which were burnt in the undertaking.

His tragedy of *Mariamne*, at its firſt repreſentation in 1722, was put out of countenance by the pleaſantry of a cabal, which was formed in oppoſition to the growing reputation of the Author. While Mariamne was putting to her lips the fatal cup, the cabal cried out, *ſilence—the queen drinks*, and the piece fell. The mortifications Voltaire received from this cabal, determined him to publiſh his Henriade in England; where his work, by the influence of the king and the princeſs of Wales (afterwards queen Caroline), was honoured with a numerous ſubſcription. His tragedy of Brutus, though one of his moſt vigorous productions, was ſeverely criticized.—His Zara drew many tears, but excited, though very unjuſtly, more hiſſes: it was parodied at the Italian Theatre of the Fair; and when its Author, by the intervention of ſome friends, was candidate for a vacant place in the French academy, Mr. Boze declared, that the writer of *Brutus* and *Zara* could never come into conſideration for a preferment of that kind. If this be true, it is an indelible reproach either on the taſte or candour of Mr. Boze.

About this time Voltaire applied himſelf to ſtudies of a more ſerious kind.—He compoſed his Elements of the Philoſophy of Newton; and his embracing the ideas of this great man, in natural philoſophy, and of Mr. Locke in metaphyſics, expoſed him to the reſentment and oppoſition of a new ſet of adverſaries; for the French were as yet Carteſians, almoſt to a man. It was on this occaſion that Voltaire, in a letter to Sir Everard Falkner, hit off a curious line of the character of that people in the following remarkable paſſage: 'It is generally imagined that the French are fond of what *is new*: but this is only true with reſpect to *ragouts* and *modes*; for new diſcoveries in ſcience are proſcribed among us; and truths and inventions muſt be old before they can get admittance.'

There is an anecdote, relative to this publication, which our Author has not mentioned, and which (conſidering the title of his work) had a right to a place in it. It is pretty generally known, that Voltaire compoſed this Lilliputian miniature of the Newtonian philoſophy to facilitate his admiſſion to the Academy of Sciences; a literary honour that he ſought with eagerneſs, but never obtained. When, therefore, his philoſophical *Vade Mecum* was publiſhed, he ſent preſents of it to all the academicians, and to all the gentlemen and ladies who dabbled in philoſophy in the great city of Paris and its purlieus. The title of the piece was, *La Philoſophie de Newton miſe à la Portée de tout le Monde.—i. e.* The Philoſophy of Newton adapted to every Capacity. A literary wag (the abbé Desfontaines) knowing the preſents that had been made of the book, and bearing

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no good-will to the author, raiſed an univerſal laugh againſt him, by obſerving to the public, that there was a preſs-error in the title of Mr. Voltaire's book; and that, inſtead of *à la portée* (within the reach), it was neceſſary to read *à la porte* (at the door); becauſe the author had, in effect, laid his book, or the Philoſophy of Newton, *at every body's door.*

The anecdotes of Voltaire's life, relative to his literary labours; his advancement to the place of chamberlain to the king, by the intereſt of Madame de Pompadour; his connections and miſunderſtandings with the king of Pruſſia; and the various ſteps, by which he aroſe to opulence and reputation, are well known, and therefore need not be repeated here. Our Author relates them with ſimplicity and truth; and his narration of the laſt ſcene, that concluded the life of this ſingular man, is equally impartial. There is, indeed, no gravity of recital that can prevent its appearing one of the moſt ridiculous farces that could poſſibly be exhibited in ſuch a ſerious moment. We ſhall give it in the words of our Author, only with ſuch abridgments as are neceſſary to reduce it within the bounds of an extract.

Had Voltaire remained at Ferney, where he felt the calm pleaſure of a delicious rural retirement, far removed from the noiſe of folly, embelliſhed by acts of beneficence, and enjoyed with a kind of dignity, amidſt the homage that was paid, by a multitude of admirers, to his wit and genius, his enemies would have beheld his end with a certain mixture of humanity and reſpect; and would, at leaſt, have been deprived of that ample vengeance, which they drew from the ridicule that covered his ſetting ſun.—But a ſtrange inquietude, increaſed by the importunate and urgent ſolicitations of his friends, brought him from Ferney to Paris, about the beginning of the year 1778, accompanied by his niece *Madame Denis*, and *Madame de Villette.* He lodged in the houſe of the latter; and, for a whole week after his arrival, he received the viſits of courtiers and citizens in his night-gown and night-cap. His apartments had the aſpect of a levée.—Nobles, ladies, philoſophers, poets, comedians, reps, and muſicians—known and unknown—conducted thither by admiration or curioſity, were *preſented* to the Bard of Ferney; who, in the intervals of each viſit, retired to his cabinet to dictate to his ſecretary the corrections he was making in his tragedy of Irene; the repreſentation of which was one of the principal objects that brought him to Paris.

The 12th of February, two days after he came to Paris, the French Academy ſent a deputation of three of their members to compliment him on his arrival.—The 13th, the company of comedians performed the ſame ceremony; and their ſpeech, not inferior to that of their predeceſſors, was anſwered with the greateſt affability by the aged poet, who told them, that *he*

lived now only for them and by them—meaning, no doubt, that the only comfort he expected in the remainder of his days was to ſee Irene well acted.—Several repartees and *bons mots* paſſed on this occaſion between M. de Voltaire, Madame Veſtris, and Mademoiſelle Arnoux, ladies of the *ton*, who came at the tail of the deputation.

Theſe oblations of incenſe, mingled with lively converſation, and exertions of wit, made a ſad waſte in the animal ſpirits of the aged bard, and exhauſted him ſo, that hand-bills were ſometimes ſent about in the morning to inform the public, that, on ſuch a day, there would be no general audience. However, even on theſe excepted days, particular favourites, ſuch as Madame Necker, Madame Veſtris the actreſs, and Dr. Franklin were admitted. The embraces and expreſſions of affection and tenderneſs that paſſed between Dr. FRANKLIN and VOLTAIRE have been mentioned in all the European and American newspapers, and have produced various effects upon the muſcles of the face, according to the reſpective notions or creeds of each reader.

It was a painful taſk for the celebrated bard of Ferney, after many years ſpent in a peaceful retirement, where he was repoſing his aged head upon his literary laurels, to be obliged (for ſo he thought himſelf) to maintain the reputation he had acquired, by perpetual ſallies of wit, humour, and elegant repartee; and thus to ſhew, that he had loſt none of his urbanity or court-manners among his milk-maids and peaſants. He was, moreover, obliged to reſtrain the effuſions of another kind of *humour*, which had its free courſe at Ferney.—This prodigality of animal ſpirits, on the one hand, and theſe efforts of ſelf-government on the other, exhauſted his ſtrength; and theſe attacks being ſeconded by the ſuffocations of flattery coming from mouths innumerable, and of all kinds, (which made him cry out, *they ſtifle me! but it is with roſes!*) reduced him to the greateſt weakneſs. ——This was ſtill farther increaſed by a certain fermentation, which ſeveral poignant ſatires, that were addreſſed to him amidſt a multitude of panegyrics, produced in his mind. Among theſe there was a poem full of wit and bitter malignity, which repreſented him as a *rare animal*, that was to be ſeen at the marquis of Villette's, and whoſe qualities are deſcribed with a great deal of humour, and in ſuch a manner as to render the application eaſy.

The clergy, if we may credit our Author (and the thing is not at all improbable), were deeply and painfully affected by the honourable reception which this old champion of infidelity met with at Paris; and as they knew that neither the King nor *monſieur* (the count de Provence) were diſpoſed to patronize him, they employed all the means that zeal and ſagacity could ſuggeſt,

geſt, to accelerate his return to Ferney. The archbiſhop of Paris wrote to the king for that purpoſe; but Voltaire had friends at court, who, by artful repreſentations of his age and infirmities, and alſo of his intention to return to his rural retreat, as ſoon as his ſtrength and the ſeaſon would permit him, warded off the blow, and prevented the iſſuing of the royal mandate.

Things were in this poſture, when this frail object of *philoſophical* adoration was ſeized with a ſpitting of blood. Tronchin, his phyſician, repreſented to him the danger of his caſe, preſcribed a regimen for his body and for his mind; adviſed him, as a friend, to employ the latter in matters of more conſequence than dramatic repreſentations, to mitigate his impetuoſity, to calm his paſſions, and to paſs the few remaining moments of his life in tranquillity and repoſe. 'The counſel, ſays our Author, was wiſe; the patient was very unwilling to die; and yet the advice of the phyſician and the friend was treated, as uſual, with pleaſantry.'—The comedians, who were to act *Irene*, were ſent for on Sunday the 22d of December.—Each actor received his part, which they all rehearſed in M. de Voltaire's preſence; and, as he was diſſatisfied with the performance of almoſt every perſon, he made them repeat ſeveral times the ſame paſſages; he repeated them himſelf with a violent exertion of lungs, to ſet the bunglers right; and being agitated, during the whole ſitting, with ſucceſſive fits of immoderate anger, a hemorrhage enſued; which was publiſhed in the Paris Journal, as dangerous, and even mortal. The clergy of the Romiſh church, who too often ſeek to make proſelytes (as new props to their eccleſiaſtico-political ſyſtem), thought they ſhould appear with a triumphant aſpect, if they could bring this old chieftain of infidelity, in a penitential poſture, within the pale of the church. Accordingly, when they heard he was ſo ill, they had ſeveral meetings at the archbiſhop's; and there it was reſolved, to attempt his converſion, or, at leaſt, to endeavour to make him perform ſome external act of religion, that might do credit to mother-church. A certain abbé *Gaulthier* was employed (ſays our Author) to work the miracle of converſion, or to play the trick of obtaining the act above-mentioned; nor did he act his part unſucceſsfully:—he made his way, ſomehow or other, to the patient, 'repreſented himſelf to Voltaire as a perſon ſent to him from God—and ſpoke to him with ſuch a tone of confidence and ſuperiority, as determined the dying poet to undergo the *ceremony* of confeſſion. He alſo forced from him a confeſſion of his faith, ſigned in due form; in which the apoſtle of infidelity declares his reſolution to live and die in the Roman-catholic religion; of which he makes a ſolemn profeſſion, and retracts

every thing that ſtands in oppoſition to it, in the writings he had publiſhed.'

This was but a ſolemn farce, as we learn from our Author; and Voltaire was no ſooner recovered from the emotion produced by the threats of the phyſician, and the remonſtrances of the prieſt, than he laughed at them both. The Encyclopediſts, however, were heinouſly offended at this ſolemn act of religion, and reproached him ſeriouſly with it, as contrary to the eſſential ſpirit of their party, which obliges its members to *die hard.* He, indeed, himſelf, ſays our Author, 'bluſhed at his weakneſs, and alleged for his excuſe the pitiful apprehenſion of his body's being deprived of Chriſtian burial. For ſome days he entertained the deſign of returning to Ferney, to hide his ſhame, but the freſh incenſe he received from his worſhippers, and the congratulations that were preſented to him on occaſion of his recovery, effaced the remembrance of his infirmity; and the ſucceſs of the firſt repreſentation of his tragedy, reſtored him again to high ſpirits.'

The acting of this piece *(Irene)* occupied the Public for many days before it was performed: every one was anxious to ſecure a place: much grave deliberation was employed alſo in chuſing a ſeat for the Author. Some were for placing him in an arm-chair upon the ſtage, that the Public might contemplate him at their eaſe;—others were for ſeating him in the Queen's box, behind her Majeſty;—others again thought he would ſit with more propriety in the box of the Gentlemen of the Bed-chamber;—but the opinion of the phyſicians prevailed; and they abſolutely ordered him to ſtay at home.—The audience was numerous and brilliant: all the royal family, except the King, were preſent:—the two firſt acts of the piece were warmly applauded; the three laſt froze the veins of box, pit, and gallery, though they contain, here and there, good thoughts, and lively expreſſions. Our Author appreciates the merit of Irene, and places it among the indifferent tragedies of Voltaire. Flattery ſpoke another kind of language: meſſengers were diſpatched from the theatre, while the piece was acting, to inform the Author of its brilliant ſucceſs; and when he heard that the paſſages, in which the clergy were ſtigmatiſed, met with peculiar applauſe, he thought himſelf indemnified for the mortifications he had received in his penitential conferences with the Abbé Gaulthier. Thirty blue ribbons, and a deputation from the French academy, came to aſſure him of the intereſt they took in the applauſe with which his tragedy had been performed: and he was ſo enchanted with all theſe ſplendid tokens of approbation, which were exaggerated to conceal from him

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the different impreſſions which had been made upon the audience by the laſt acts of his piece, that he roſe up in his bed, and began to prepare a new tragedy (called Agathocles) for the ſtage.

All this was no more than a prelude to the moſt extraordinary theatrical feſtival, that perhaps ever was, or will be invented, and which exhibited a moſt ſingular mixture of the *great* and the *little*—the *affecting* and the *ridiculous*, the *elegant* and the *diſguſting*, that can be well conceived.—This feſtival was the coronation of the poet; the circumſtances of which have been amply enumerated in almoſt all the European news-papers, and which drew many tears, and much laughter, from a prodigious multitude of ſpectators.—It was, upon the whole, a ſplendid mountebank-buſineſs; beneath the dignity of a man of genius, eſpecially when we conſider it as performed in his preſence. Had it been exhibited after the death of the poet, in honour of his memory, as one of the principal ornaments of the French Parnaſſus,—this circumſtance would have covered it from the reproach of abſurdity and bad taſte.

Several ridiculous ſcenes were mingled with theſe teſtimonies of applauſe:—a mountebank ſold *noſtrums* to the populace, which he put off in the name of the *idol* of the day:—the Abbe *Beauregard* preached againſt him at Verſailles, with the ſpirit and virulence of an inquiſitor:—he was received a member of the ſociety of Free-Maſons—viſited the ladies, was preſent at the meetings of the French academy, and undertook a large part (even the whole letter A.) in the reviſion of the Dictionary of the French Language, publiſhed by that ſociety.

All theſe objects of ſtudy, ambition, and pleaſure, extinguiſhed the feeble remains of life in this ſingular man. He loſt his ſleep, contracted a ſtrangury, took too large a portion of a ſoporific doſe, that had been ſent him by the Marechal de Richlieu, fell into a ſleep, which laſted thirty-ſix hours, awaked, called the Marechal, his brother Cain, wrote a few lines to M. de Lally, to teſtify his pleaſure at the juſtice done to the memory of his father, and (while he was ſaying to the Curate of St. Sulpice, who was aſſailing him with religious queſtions and remonſtrances, *Mr. Curate! pray let me die in peace*) he expired.——The clergy, in a ſcandalous manner, refuſed him burial. By the means, however, of his nephew, the Abbe Mignot, he was interred, by a ſtratagem, in the Abbey of Scellieres in Champagne. The French academy aſked leave to perform a funeral ſervice, for the repoſe of his ſoul: but their requeſt was rendered fruitleſs by the clergy, who thought themſelves diſpenſed from contributing to the repoſe of a man, after his death, who had been always diſturbing their tranquillity during his life. How *glorious* their revenge!

ART.

ART. VIII.

Storia della Letteratura Italiana, &c.—i. e. An Hiſtory of Italian Literature. By JEROME TIRABOSCHI, Librarian to the Duke of Modena, and Profeſſor in the Univerſity of that City. Vol. VII. containing the Period that begins with the Year 1500, and ends with 1600. Part I. 4to. Modena. 1777.

IN this firſt part of the ſeventh volume, the Author ſets out with an intereſting account of the ſtate of Italy in the ſixteenth century. It is very remarkable, that it was amidſt the tumults and deſolations of war, occaſioned by the ambition of thoſe monarchs who diſputed ſome of the richeſt provinces of Italy, that literature roſe to the higheſt pitch of improvement and luſtre in that country. This fact is illuſtrated in the firſt chapter of the firſt book. In the ſecond, we have an account of the liberality and munificence of the Italian princes, and Roman pontiffs, in the encouragement of letters. Our Author paſſes ſlightly over the pontificate of Julius I. who was only a warrior, but dwells with pleaſure on the auſpicious adminiſtration of *Leo* X. the reſtorer of letters, the Auguſtus of modern Italy, whom a crown would have become better than a mitre, and whoſe memory will be dear to the lovers of the arts and ſciences, in all ages. The merits of the ſucceeding pontiffs are here appreciated with a decent freedom, and with a liberal ſpirit. Among the ſovereign princes, who are mentioned as the protectors of learning, the houſes of *Medicis* and *Eſt* ſhine forth with a ſurpaſſing luſtre. The *Gonzagues*, the Dukes of *Urbino*, and ſome of the Dukes of Savoy, make alſo an honourable appearance in this liſt.

In the third chapter, the Author treats of the univerſities and public ſchools, erected at Bologna, Padua, Pavia, Turin, Rome, Macerata, Fermo, &c. in the ſixteenth century, and of the wiſe regulations made by the council of Trent for the advancement of learning; that, more eſpecially, by which the biſhops were obliged to found in their dioceſes, ſeminaries for the inſtruction of young eccleſiaſtics. The three following chapters contain an account of the academies, libraries, and collections of antiquities, which contributed to the improvement of literature and ſcience during this period; as alſo, of the travellers, whoſe diſcoveries have tranſmitted their names with honour to poſterity.

This firſt part contains alſo two chapters of the ſecond book; the firſt, relative to theology and eccleſiaſtical ſciences; the ſecond, to philoſophy and mathematics. In this latter, Mr. Tiraboſchi takes notice of the advantages which philoſophy derived from the progreſs of literature; and relates ſeveral particularities of Pomponazzi, the famous Peripatetician of Mantua,

Mantua, that were unknown to the authors who, before him, gave accounts of the life and writings of that philoſopher. The writers alſo in architecture, muſic, morals, and politics, are mentioned in this chapter. A new edition, in octavo, of this inſtructive work, is publiſhing at Florence, of which twelve volumes, which comprehend the firſt five of the quarto edition, have already appeared.

ART. IX.

Memoires de Litterature tirés des Regiſtres de l'Academie Royale des Inſcriptions et Belles Lettres, &c.—i. e. Memoirs of Literature, taken from the Regiſters of the Royal Academy of Inſcriptions and Belles Letters, from 1770 to 1772, incluſive. 4to. Vol. XXXIX. Paris. 1777.

Firſt Memoir concerning the Moral Part of the Hiſtory of Herodotus. By M. DE ROCHEFORT.

Second Memoir, Herodotus compared with Homer. By the ſame.

IN the firſt of theſe memoirs, M. DE ROCHEFORT endeavours to ſhew, that *Herodotus* was led to imitate *Homer*, not only by his natural taſte, and the peculiar caſt of his genius, but alſo by the circumſtances of the time in which he wrote, and by the taſte and ſpirit of the nation to which he belonged. To render this palpable, he makes ſome previous reflexions on the nature of hiſtorical compoſition in the time of Herodotus,—on the great eſteem in which the writings of Homer were then held,—on the political ſituation of Greece, and the ſtate of poetry and philoſophy at that period,—as alſo on the purpoſes to which they were made ſubſervient. Poetry, ſays our Academician, was, for a long time, the only inſtrument employed to keep on record the moſt intereſting events, and maxims, of a religious and political nature. The Greeks had no other hiſtorians than the poets; but the poets, perceiving the paſſion of this people for the *marvellous*, availed themſelves of this weakneſs, and impoſed fable and fiction upon their credulity. This abuſe, grown exceſſive, produced a reformation; but, while they avoided one extreme, they fell into another. Hiſtory, deprived of the charms of poetry, became dry and inſipid, and was nothing more than a ſuccinct chronicle of ſuch events as were deemed of the greateſt importance. This tranſition, however, from hiſtorical poetry to unadorned and compendious narration, was neither ſo ſudden nor rapid, as to exhibit no intermediate ſteps and gradations. *Cadmus*, *Pherecydes*, and others, retrenched the rithmus in their hiſtories, but ſtill animated their narration with poetical expreſſion. *Herodotus*, *Cteſias*, and *Hellanicus*, were looked upon as the moſt fabulous among the hiſtorians; from whence our Author concludes, that hiſtory, in their time, was ſtill, more or leſs, blended with poetry, and differed conſiderably from what

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it was afterwards, when Thucydides changed its form, and juſtified this change, by cenſuring thoſe who went before him. In this cenſure, Herodotus, though not named, is ſuppoſed to have been principally comprehended.

This revolution in hiſtory-writing is employed by M. DE ROCHEFORT to unfold the views that guided Herodotus in the compoſition of his hiſtory, more eſpecially to ſhew, that he was leſs deſirous of exhibiting to the curioſity of the Greeks, a ſeries of events contained in a certain period of time, than of ſelecting ſuch facts as were intereſting and inſtructive, ſubſervient to the advancement of religion, morality, and political wiſdom, in which the great and eſſential intereſts of mankind are involved. Now theſe important objects have an eminent place in the writings of Homer, and hence ariſe the points of compariſon between the hiſtorian and the poet, which our Author illuſtrates, in a long and circumſtantial detail, in theſe two memoirs, in which there is much inſtruction and good criticiſm, but, at the ſame time, a great redundancy of erudition.—Many pages leſs than fifty-three might have contained the neceſſary illuſtrations of this ſubject.

The Firſt Memoir concerning Ariſtotle's Poetics. By the Abbé BATTEUX.

The learned Academician here propoſes to examine, whether Ariſtotle gives us a true notion of *tragedy*, when he maintains, that its cataſtrophe ſhould always be unhappy, even to the virtuous (which ſeems contrary to the intereſts and demands of morality), and whether ſome moderns, who have undertaken to modify this deciſion, or to overturn it entirely, by inſiſting that felicity ſhould be annexed to virtue, have not violated, if not perverted the eſſential character of tragedy. To diſcuſs this point, our Academician divides his memoir into two *articles*; of which the *firſt* contains the theory of Ariſtotle, with reſpect to the nature and end of tragedy, and the ſecond, that of ſome modern writers on this ſubject.

In treating the firſt article, the Abbé examines and explains Ariſtotle's celebrated definition of tragedy. Some parts of this definition have excited keen diſputes among the learned, more eſpecially that in which he indicates the end of tragedy. This is, according to him (as interpreted by our Abbé), to *excite terror* and *pity* by the exhibition of a fictitious cataſtrophe, adapted to this purpoſe, and to make us feel theſe paſſions, diſengaged from the circumſtances that render them painful. Our Author proves this to be the doctrine of the Stagyrite, by a variety of learned and ingenious obſervations. The Grecian ſage had obſerved, that men love to be *moved*, and that the emotions of joy from fictitious objects, are not only leſs lively than thoſe that are excited by real ones, but alſo when the ſcene is finiſhed,

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produce a ſpecies of dejection in the mind. From hence he concluded, that emotions of diſtreſs, pity, and terror, were preferable in tragedy, as they are leſs painful than thoſe that are excited by reality,—nay, give pleaſure to the mind, by producing, in it, *emotion* without anguiſh, *fear* without danger, and *compaſſion* without the exiſtence of miſerable objects. Thus the paſſions of fear and compaſſion affect the mind, without tormenting it, and are diſengaged, or (as Ariſtotle expreſſes it) *purged* from the poignancy and dejection that accompany them in real life: καθάρσιν φόβυ καὶ ἔλευ.

Several moderns, as our Academician obſerves, in his ſecond article, have not only departed from this theory, but condemned it. They look upon it as the theory of the Grecian theatre, from whence, ſay they, Ariſtotle drew it, and not as the true theory of the tragic art. They alſo plead the great ſucceſs of tragedies formed upon an oppoſite plan, whoſe cataſtrophes convey moral inſtruction, by the puniſhment of vice, and the triumphs of virtue.—Our Academician replies, that the Oedipus of Sophocles, the Polieucte of Corneille, the Phœdra of Racine, and the Zara of Voltaire, which are univerſally acknowledged to be among the moſt perfect productions of the tragic muſe, are all compoſed upon the plan of Ariſtotle,—and that the tragedies which have been applauded, though compoſed on a different plan, are not indebted for this applauſe to their deviation from the rule of that great critic, but to the beauty of their moral portraits, ſublimity of thought and expreſſion, and a variety of other kinds of merit, of which tragical compoſition is ſuſceptible, and which our Academician enumerates in an ample and intereſting detail.

A Second Memoir on Tragedy, containing an Anſwer to ſome Objections made by M. De Rochefort to the preceding Memoir. By the Abbé BATTEUX.

The objections which our Abbé here anſwers with ſagacity and candour, are contained in the ſeventh memoir of this volume, in which M. DE ROCHEFORT treats of *the principal object of tragedy among the Greeks.* The anſwers of the ingenious Abbé drew a ſecond memoir from M. DE ROCHEFORT, which is the eighth in the volume before us. We muſt refer our Readers to the work itſelf, for a juſt view of this elegant controverſy, which is carried on by the two learned Academicians, in a manner that does honour to their taſte and ſentiments, and will afford ſatisfaction to the connoiſſeurs in polite literature.

A Third Memoir, on the Nature and End of Comedy. By the Abbé BATTEUX.

In his critical and philoſophical walk through the wide field of poetry, our Academician follows Ariſtotle alone. The latter, indeed, ſpeaks little of comedy in his poetics: but from that

that *little*, and the inductions which our Author has the happy talent of drawing from it, we have, in this memoir, an account of the origin of comedy, its definition, the differences between tragedy and comedy, with reſpect to the manner of compoſing the dramatic action, as alſo to morals and manners, probability, the nature and manner of the concluſion or cataſtrophe, the ſtyle, and the ultimate end of each kind.

From the obſervations contained in theſe articles, we ſee, that theſe two kinds are both dramatic imitations of an *action*, which has a certain extent, and is deſigned to excite agreeable impreſſions in the minds of the audience. Tragedy is the imitation of moral good, or virtue—Comedy the imitation of moral defect, or vice—the one exhibits virtue unhappy, the other vice, or moral defect, in its ridiculous aſpects:—the one is the repreſentation of misfortune or danger, without ſhame or reproach,—the other, the repreſentation of ſhame or reproach, without danger or misfortune—the one diſtreſſes the mind, or rends it with anguiſh; the other expands it in amenity and mirth.—In both, the emotion is twofold: in tragedy, we feel apprehenſion for ourſelves, and a tender pity and concern for others; in comedy, an agreeable diſtinction in our own favour, and a contemptuous mockery of others. Both kinds may adminiſter uſeful leſſons, wiſe maxims, and inſtructive examples, and it is here that the art of the poet is chiefly diſplayed: in neither, does the action point out in itſelf any inſtruction, or moral;—this is not the law, or intention of the drama. Both tragedy and comedy may, indeed, contribute to ſoften rude manners, to civilize, to poliſh, as the file removes aſperities;—but when the manners are already civilized and poliſhed, the drama, like the file, by continuing its operation, only weakens and diminiſhes. It never came into the head of Ariſtotle, or of any other philoſopher, to affirm, that when a nation is enervated by effeminacy and low vices, the paſſions and pleaſures of the theatre are, or can be a ſpecific for reforming its manners.——We leave our readers to conſider the reſtrictions with which this very judicious obſervation of our Academician is to be adopted.

Fourth Memoir, on the Poetics of Ariſtotle; in which Epic Poetry is compared with Tragedy and Hiſtory. By the ſame.

The learned Abbé follows here the ſame method that he has obſerved in the preceding memoirs, confining himſelf entirely to Ariſtotle's account of the *Epic Poem:* conſequently, there is nothing new in this memoir: It is only inſtructive and intereſting by the luminous point of view, in which the ingenious Academician collects the obſervations of the Grecian philoſopher on this agreeable ſubject. With this intention, after giving, in a firſt article, the definition of the *Epopæa*, he ſhews in a ſecond and third, the points of reſemblance and of difference

between

between it and tragedy—of which it has the *fable*, *manners*, *thoughts*, and *diction*,—without the repreſentation,—and from which it differs, by giving a greater extent to the *probable*, by employing ſometimes a *marvellous*, which is ſupernatural, by a leſs circumſtantial and vehement repreſentation of the paſſions, by the extent of the action and epiſodes, and by ſome particularities (chiefly applicable to Grecian poetry) relative to time and place. In a fourth Article, he conſiders the marks of diſtinction that ſeparate the *epopeia* (though it be a narration) from *hiſtory*. Theſe marks are the action of the former, which is one,—its materials, which are invented, choſen, and always intereſting—the arrangement of events without any regard to chronological order—the dramatic compoſition—the elocution and numbers, &c.—In the fifth Article, he treats of the end and purpoſe of the epic poem, which is to excite *admiration*. Tragedy excites a pleaſing melancholy, or gravity of frame,—Paſtoral, a mild chearfulneſs,—Comedy, a malignant ſpecies of enjoyment,—Lyric Poetry, a kind of intoxication;—but the Epic Muſe, exhibiting to our view embelliſhed nature, and all objects exaggerated on the grand or beautiful ſide, excites a pleaſing admiration and wonder.

Remarks on the Number of Pieces, that were repreſented, the ſame Day, on the Athenian Theatre. By the Abbé BARTHELEMY.

The theatre at Athens was only opened on certain feſtivals; and ſome of theſe feſtivals only continued one day, ſo that the poets, who conteſted for the pre-eminence in tragedy or comedy (every one of whom was obliged to come to the literary conteſt with a *tetralogy* *), ſeem not to have had time ſufficient for the repreſentation of ſo many pieces, conſidering, that beſides theſe dramatic performances, the Athenians were amuſed with many other ſhews, amuſements, and exhibitions, on theſe ſolemnities. To throw ſome philological light on this ſubject, our Author examines and ſolves the three following queſtions, *What were the feſtivals on which dramatic pieces were repreſented at Athens, and how long did they continue?—Was the repreſentation of theſe pieces preceded by the judgments of any literary cenſors?—How many of theſe pieces were acted in a day?*—Whoever deſires *ample* anſwers to theſe queſtions, will find them in this memoir, to which we refer them.

Reſearches concerning the Carnean Feſtival (KAPNEIA) *deſigned to illuſtrate the Hymn, compoſed by Callimachus, in Honour of Apollo.* By M. DU THEIL.

Diſquiſitions concerning the Theſmophoria (or Feaſts of Ceres), *deſigned as* an Introduction to a Comedy of *Ariſtophanes*,

* This title was given to the three tragedies, accompanied with a *farce* or *ſatire*, which each competitor was to preſent to the judges.

called

called Theſmophoriazuſes, *and to the Hymn of Callimachus, in Honour of Ceres*—Theſmophoria. By the ſame.

Concerning the Feſtivals, inſtituted by the Greeks in Honour of Pallas, deſigned to illuſtrate the Hymn, compoſed by Callimachus, on the Baths of Pallas. By the ſame.

A Tranſlation of Plato's Dialogue, entitled, *Io.* By the Abbé Arnaud.

This excellent verſion is preceded by ſeveral elegant and judicious remarks on the nature and intention of the dialogue.

Hiſtorical Reſearches concerning the Edicts and Statutes of the Roman Magiſtrates, in Three Memoirs. By M. Bouchaud.

Thoſe who are acquainted with the writings of *Heineccius,* and more eſpecially with his excellent Treatiſe on Roman Antiquities, will find nothing new in theſe memoirs, if we except what relates to the edicts of the Ædiles, and ſome intereſting illuſtrations of certain points of Roman juriſprudence, which the learned German has treated with unuſual brevity.

Inquiries concerning the Julian Law de Ambitu. By the ſame.

This famous law, deſigned to remedy the growing evil of bribery and corruption in the Roman republic, is here treated in a maſterly manner, but with a prodigality of erudition that will ſatiate, even a tolerably keen philological appetite.

The XIX*th*, XX*th*, XXI*ſt, and* XXII*d Memoirs concerning the Roman Legion.* By M. Le Beau.

After having ſhewn, in the preceding memoirs, how the Roman legion was formed, the parts of which it was compoſed, the names and employments of the ſoldiers, officers, and other perſons, engaged in the military ſervice, our indefatigable Academician enters, here, into another part of the ſubject, that he has rendered ſo ample and extenſive. He here takes the ſoldier, clothes, equips, and arms him for offenſive and defenſive combat, and furniſhes him with proviſions, pay, and other neceſſaries. The two laſt of theſe memoirs, relative to the clothing of the ſoldiers, are very curious.

Concerning Two Imperial Medals of the City of Hippone. By the Abbé Le Blond.

Theſe two beautiful medals, which belong to the collection of M. Ennery, have not hitherto been publiſhed. They are, nevertheleſs, worthy the attention of the learned. One of them, which is of the large bronze, repreſents, on the one ſide, the head of Tiberius, with the legend, Ti Cæsar Divi Augusti. F. Augustus.—On the reverſe, is repreſented a woman ſitting, with her head veiled, holding, in her right hand, a *patera*, and in her left a lighted torch. The legend Hippone Libera is ſo placed, that the firſt of theſe words is above the figure, and the other below it. In the area, or field, we find inſcribed, in larger characters, Jul. Aug.—The other medal of

of the ſame Emperor, is in little bronze, and, though a part of one of its legends be effaced, it is eaſy to perceive by the legible part, that it reſembles the larger one: on its reverſe, is the head of Druſus, the ſon of Tiberius, with the legend DRUSUS CÆSAR. HIPPONE LIBERA.—The reſearches of the Abbé LE BLOND ſeem to prove, with ſufficient evidence, that the medals of the city of *Hippone*, publiſhed by Vaillant, do not belong to that city,—that medal of *Seguin*, which really belongs to Hippone, has been very ill explained both by him and by F. *Hardouin*,—that, of the two African cities which bear the name of Hippone, it is that of the Proconſular Province, or of Africa, properly ſo called, which ſtruck the medals, now under conſideration,—that it was probably under the reign of Tiberius that *Hippone* received its freedom—that *Pliny* the younger, and *Strabo*, ſeem to have been miſtaken, the former, when he ſays, that the city in queſtion was a colony, and the latter, when he affirms, that the two Hippones were royal cities, and that the typical figure, on the medal of large bronze, is that of *Livia*, repreſented under the image of a goddeſs, or of the prieſteſs of Auguſtus.

A Diſſertation on the Riſe and Progreſs of the Temporal Juriſdiction of Churches, from the Eſtabliſhment of the (French) *Monarchy, to the Commencement of the Fourteenth Century.* By M. DE POUILLI. In Two Memoirs.

This diſſertation contains a lively portraiture of the uſurpations of power and property, made by the means of ignorance and ſuperſtition, and erected into laws.—It is all fact, but not new, to proteſtant readers, at leaſt; but in Roman catholic countries, theſe uſurpations have been either concealed, or much ſhaded in the records of hiſtory.

A Supplement to the Hiſtorical Treatiſe concerning the Religion of the ancient Perſians. By the Abbé FOUCHER.

This ample memoir does as much honour to the Author's candour as to his erudition. The publication of the *Zend-Aveſta*, by M. Anquetil, has opened new ſources of knowledge with reſpect to the ancient religion of the Perſians, and thus obliged the Abbé FOUCHER to acknowledge the errors and imperfections, that abound in his *Memoirs* on that ſubject, on account of his finding no acceſs to the original laws, and theological tenets, of that people, and the confidence he was thereby forced to place in writers of other nations. Among other things, he fairly confeſſes, that, though the peruſal of the *Zends*, confirmed him in the notions he had entertained and publiſhed with reſpect to the principal tenets of the religion of Zoroaſter, and alſo to the polytheiſm and dualiſm of the Perſians, yet it ſhewed him, at the ſame time, that he had inaccurate ideas of

ſeveral of their particular doctrines. "The authority," ſays he, "of our learned men, led me into ſome miſtakes: I had even given too favourable an account of the Perſian religion; and though I did not diſguiſe its eſſential defects, I nevertheleſs repreſented it under ſuch a philoſophical point of view, as could not but give a very high idea of its founder. The books *Zends* opened my eyes; and I can almoſt ſay, that I no longer perceive any thing in that vaunted Perſian theology, that raiſes it above the other religious ſyſtems of Paganiſm."

This memoir is therefore to be conſidered as a reviſal of the ſubject, and a corrective to the ſeries of memoirs concerning the religion of the ancient Perſians, which this learned Abbé preſented to the academy, at different times. It is divided into ten Articles, containing the diſcuſſion of ſo many ſubjects, each of which he treats, in conſequence of the new lights he has received from the *Zends*: The firſt Article relates to *Zoroaſter*,—the ſecond, to his *Writings*—the third to *Zarouam*, or the Firſt Principle—the fourth, to *Orſmud*, who, in the *Zend*, is the Principle and End of all Things—and the fifth, to the *Amſchaſpands*, the *Izeds*, and the *Ferouers*, Three Claſſes of Divinities, of whom we find no veſtige among the Greeks and Latins (the firſt of theſe, were the Firſt-born, and the Firſt Miniſters of *Ormuſd*, the ſecond, inferior local Gods, and the third, Divine Genii, which became human Souls)—The ſixth Article contains a Theological Account of the Sun, Moon, Stars, and Four Elements—the ſeventh, important Corrections, that are to be made in our Academician's Memoirs *concerning the Religion of Greece*, which we have mentioned on a former occaſion of this kind—the eighth, an Account of *Ahrimanius*, or the Evil Principle—the ninth, a Sketch of the Religion of Zoroaſter according to the *Zends*—and an Examination of what this Sketch contains, relative to the Unity of God—the Tradition of the Creation and Firſt Ages of the World, the Rebellion of the Apoſtate Angels—the Corruption of Human Nature by the Sin of an Original Parent—the Immortality of the Soul—Hell and Purgatory—the laſt Judgment, and the Reſurrection of the Body.—The tenth Article contains an Account of the Moral Doctrine and Precepts of the *Zends*, which our Author inveſtigates with too much ſeverity, becauſe it is founded on, or accompanied with, the doctrine of *Neceſſity*, and becauſe, he thinks, that there can be no ſound morality, nay, no morality at all, in a religion which proſcribes *Human Liberty*.——All we can do, at preſent, is to ſend our Academician to Dr. PRIESTLEY.

ART.

ART. X.

Hiſtoire Naturelle, Generale et Particuliere, contenant les Epoches de la Nature.—i. e. A Natural Hiſtory, General and Particular; containing the Epochas of Nature. By the Count de Buffon, &c. Supplement, Vol. V. 4to. Paris. 1778.

IT is well known, that this bold genius, who is certainly more adventurous than prudent in his philoſophical flights, ſent forth, many years ago, an hypothetical comet, to daſh out of the ſun, as many portions of his fluid fiery ſubſtance, as compoſe, at this day, the revolving planets in the ſolar ſyſtem.—It is alſo known, that he has lately ventured to follow theſe planets from their *pretended* original ſtate of fluidity or liquefaction, through their decreaſing degrees of heat; and thus to meaſure the time elapſed in their reſpective approach to, or arrival at, a ſtate of conſiſtence, and a capacity of producing and ſupporting animal beings.—The calculations and fancies he has exhibited on this ſubject, muſt (if we are not much miſtaken) have made him ſmile inwardly at the liberty, which he ſees, that a ſpoilt child of fame may take with the public.

In the work before us, the ingenious Author comes nearer home for the principles of his inveſtigation. As the hiſtorian examines ſcattered fragments of records, and unriddles ancient and half-decayed inſcriptions and medals, in order to aſcertain the epochas of civil revolutions, and fix the dates of moral actions, and political events,—ſo does our Naturaliſt rummage in the archives of the phyſical world, and draw from the bowels of the earth, and the bottom of the ocean, proofs and indications of thoſe phyſical changes and revolutions, that lead to a knowledge of the different *ages*, or epochas of nature. This vaſt undertaking aims at nothing leſs than an hiſtorical tablature of what nature *has been* in thoſe remote and ancient times, when there were no ſpectators to record her operations, and what ſhe *will be* in thoſe diſtant periods of a dark futurity, when (according to the *comfortable* philoſophy of our Author) there will be no witneſſes of her dreary ſtate, and diſmal exiſtence. A goodly undertaking for a being, placed on a point of infinite ſpace, and in a moment of endleſs duration!—However, let us hear him. Our readers will judge by a brief, but juſt ſketch, of his method of proceeding and deciding, whether his fame be owing to the ſolidity of his inveſtigations and diſcoveries, or to thoſe ſublime flights, and that magic power, energy, and grace of ſtyle, that have aſtoniſhed and bewitched a conſiderable part of Europe.

'The hiſtory of nature, ſays he, is that of all ſubſtances, places, and ages; and though it ſeems, at firſt ſight, that her ſtupendous works undergo no alteration, and that, even in her

moſt frail and tranſitory productions, ſhe remains always the ſame, becauſe, every moment, her primitive models are conſtantly re-exhibited to our view, under new repreſentations; yet, on a more attentive conſideration of things, we ſhall find, that her courſe is not ſo uniform, that it admits of ſtriking variations, and ſucceſſive changes, and, that beſides the modifications it has received from the labours of man, it yields, of itſelf, to new combinations, to various alterations, both of matter and form; and that its *parts* are as changeable, as the *whole* appears fixed, uniform, and conſtant.' Theſe changes our Author calls the *Epochas of Nature.*

The earth then, according to his hypotheſis, is, at preſent, different from what it was in the beginning, and alſo, from what it has been in ſucceeding periods of time. To form an idea of its ancient ſtate, we muſt contemplate nature in thoſe regions that have been newly diſcovered, and have been always uninhabited; and even this ancient ſtate may be conſidered *(we ſpeak here, and throughout, the language of our Author)* as modern, when compared with that, in which the earth was, when its continents were covered with water, when the finny race inhabited our plains, and our mountains were the ſhoals of the ocean.

In order to aſcertain the epochas of nature, M. DE BUFFON deduces the knowledge of its paſt and ſucceſſive aſpects, from the materials that are furniſhed by its preſent ſtate: his ſources of information and evidence on this ſubject, are *facts*, monuments, or remains, and traditions, connected by analogies. The *facts* he builds upon are the following: Firſt, The earth is raiſed at the equator, and flatted towards the poles, in a proportion conformable to the laws of gravity, and of the centrifugal force.—Secondly, The earth has an internal heat, which is peculiar to it, and independent on that which it receives from the rays of the ſun.—Thirdly, The heat, which the earth derives from the ſun, is but ſmall, when compared with its own inherent warmth; and the heat, communicated by the ſun, would not be ſufficient, alone, to ſupport the principle of life in animal nature.—Fourthly, The ſubſtances, which enter into the compoſition of the terreſtrial globe are, in general, of a glaſſy nature, and are all ſuſceptible of vitrification.—*This fact is highly diſputable, if not palpably falſe.*—Fifthly, we find over the whole ſurface of the earth, and even upon mountains, at the height of 1502 fathoms, an immenſe quantity of ſhells, and other fragments of marine productions.

The *firſt* of theſe facts, is ſufficiently proved by the theory of gravitation, and the experiments made with the pendulum; and as this form of the earth is ſuch, as a fluid globe would aſſume, by turning upon its axis, with a degree of velocity equal to

that

that of the earth's motion, our Author concludes, from hence, that the matter, of which our earth is compoſed, was in a fluid ſtate, the moment it received its form, and that this was the moment in which it began to turn upon its axis. He concludes alſo, that the fluidity of the earth was a liquefaction occaſioned by fire, from this conſideration, that the greateſt part of the ſolid ſubſtances that compoſe our globe, are not diſſolveable by water.—This concluſion, according to our Author, derives a farther degree of probability from the *ſecond* fact. The internal heat of the globe, which ſtill ſubſiſts, proves, that the primitive fire, that produced its fluidity, is not yet entirely diſſipated or extinguiſhed. Undoubted and repeated experiments prove, that the ſurface of our globe is much cooler than its internal parts. The compariſon of our winters with our ſummers, demonſtrates this internal heat, which, moreover, becomes palpable, when we deſcend into the earth, is perceivable in all parts of the globe, and ſeems to increaſe in proportion as we deſcend beneath its ſurface. This internal heat is farther proved, by our Author, by the effects of electricity, and by the temperature of the water of the ſea, which, at the ſame depth, is nearly equal to that of the interior parts of the earth. M. BUFFON goes ſtill farther: he pretends, that the limpidneſs of the water of the ocean cannot be owing to the influence of the ſun, ſince it is demonſtrated by experience, that the ſolar rays paſs no farther than 600 feet through the cleareſt water, and that of conſequence, the heat of the ſun does not extend to the fourth part of that maſs, that is, to 150 feet: ſo that the whole body of water, below that depth, would be entirely frozen, without the internal heat of the earth, which alone can maintain their fluidity.—Our Author adds ſeveral other obſervations to confirm the third fact;—it ſeems, indeed, to be aſcertained by experience; for this proves, that the heat of the ſolar rays does not go deeper into the earth than 15 or 20 feet, ſince ice is preſerved, at that depth, in the warmeſt ſummers. Hence he concludes, that the temperature of the earth, and the fluidity of the ocean, are both produced by an internal heat peculiar to the earth, and entirely independent on the rays of the ſun.

M. DE BUFFON refers us to his theory of the earth, for the arguments that prove all the ſubſtances, which compoſe our globe, to be of a glaſſy nature, and ſuſceptible of vitrification; even thoſe, which the chymiſts look upon as refractory, and infuſible, becauſe they reſiſt the action of the fire in their crucibles and furnaces. And thus he thinks the primitive liquefaction and fluidity of the earth amply proved.

But though this philoſopher is of opinion, that all the ingredients of our globe were originally glaſſy, and are ſtill capable of vitrification, he, nevertheleſs, diſtinguiſhes them in a

manner conformable to the different modifications through which they paſs, before they return to their primitive ſtate. He therefore divides them into two claſſes, *vitrifiable* and *calcinable:* the ſubſtances of the firſt claſs undergo no change from the action of fire, unleſs it be carried to a degree of heat capable of converting them into glaſs; while thoſe, on the contrary, of the ſecond claſs, are reduced to calxes, by the action of a fire conſiderably leſs violent. The calcinable ſubſtances, or matters, though conſiderable in number throughout the globe, are yet few in compariſon with thoſe that are vitrifiable. The *fifth fact* above mentioned, proves, according to our Author, that the former owe their exiſtence to another period, and a different element; and it appears evident to him, that all the *matters*, not immediately produced by the action of the primitive fire, were formed by the intervention of water; ſince they are compoſed of ſhells and other fragments of marine productions.

After a particular enumeration of the different matters that are ſuſceptible of immediate vitrification, our Author obſerves, that all the matters which are converted into calxes, exhibit, in this change, not their primitive, but a ſecondary nature, which they have contracted, by paſſing through filters in which they have degenerated from their original character of glaſſy ſubſtances; they are all compoſed of madreporas, ſhells, and of the caſt ſkins and carcaſſes of thoſe aquatic animals, which alone can convert liquids into ſolids, and transform the ſea-water into a ſtony ſubſtance. All this, ſays our Author, may be proved, by an attentive inſpection of theſe ſubſtances, and by an obſervation of the remains and fragments of nature.

Theſe remains are, firſt, The ſhells and other marine productions, which are found at the ſurface, and in the interior parts, of the earth, and belonged to ſpecies of animals that are not obſerved in the adjacent ſeas:—ſecondly, Skeletons, remains, and bones of elephants, hippopotamuſes, and rhinoceroſes, which are found in Siberia, and the other northern countries of Europe and Aſia, in ſufficient quantities, to convince us, that thoſe animals which cannot now propagate their ſpecies any where but in the ſouthern parts of the globe, exiſted and procreated, in former times, in the regions of the north. It has been obſerved, that theſe remains of elephants, and other terreſtrial animals, are not ſituated far below the ſurface of the earth, while the remains of aquatic animals, and marine productions, are found at a much greater depth in the interior parts of the globe. The teeth and bones of the elephant, and the hippopotamus, are not only found in the northern parts of our Continent, but alſo in North America, though in this latter region thoſe animals are unknown.

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By comparing theſe remains with the facts, our Author is led to conclude, that the formation of vitrifiable matters, takes its date from a much more remote antiquity than that of the compoſition of calcareous ſubſtances; and on theſe *data*, he founds the firſt five of the *Seven Epochas of Nature*, contained in this volume.

The firſt epocha was, when the matter of this globe being in fuſion, by the action of fire, the earth aſſumed its form, and, by its rotatory movement, ſwelled under the equator, and flattened under the poles;——the ſecond,—When the matter of the globe, becoming ſolid, gave riſe to the formation of the great maſſes of vitrifiable ſubſtances;——the third,—When the ſea, covering our continents, nouriſhed thoſe ſhell-fiſh and aquatic animals, from whoſe remains calcareous ſubſtances have been formed;——fourth,—When thoſe ſeas that covered our continents retired, and the volcanos began to act;——and the fifth, (*as clearly* indicated, ſays our Author, as the preceding,—*which we may believe without any great ſtretch of faith*)—When the elephants, and other ſouthern animals, inhabited the regions of the north,—a period much later than the four now mentioned: as is concluded from the ſituation of the remains of theſe terreſtrial animals, which are much nearer the ſurface of the earth, than thoſe of marine animals.

Our Author was ſenſible, that wags, hiſtorians, and philoſophers, would all join in an outcry at this paradox; he, therefore, has collected materials to prove the fact; and then he makes uſe of the fact to confirm his favourite hypotheſis. His reaſoning amounts to this—there are *great* quantities of ivory, and bones of elephants, diſcovered *daily* in the northern regions of Europe, Aſia, and America:—from hence *it follows*, that theſe animals (which can only ſubſiſt, and, in effect, do only ſubſiſt, at preſent, in warm countries) muſt have formerly exiſted in the northern climates—and *therefore*, that the frigid zone muſt have been *then* as warm as our torrid zone is at this day.

M. DE BUFFON refutes the objections that may be made to his hypotheſis, by thoſe who maintain that the facts here alleged may be accounted for by other cauſes, ſuch as inundations in the ſouthern parts of the globe, which drove the elephants towards the north, where they left their carcaſſes, having periſhed by the intenſe cold of that climate;—he alſo *endeavours* to fortify his hypotheſis againſt the reports of thoſe travellers, who maintain, that the ivory found in Siberia is that of the *Morſe*, or ſea-cow:—he, finally, combats the reaſonings of thoſe, who, though diſpoſed to think that the northern climates were much warmer, in days of yore, than they are at preſent, yet attribute this difference, not to his *refrigerating ſyſtem*, but to a change of

the obliquity of the ecliptic, as, conſidering the mutability of the inclination of the earth's axis, our globe might formerly have revolved upon an axis ſufficiently different from its preſent one, to have placed Siberia under the equator.—We leave the curious reader to examine, in M. BUFFON's work, the ſolidity of his anſwers to theſe and ſeveral other *objections:* we hope to give, ſoon, an account of a work, which will open new views upon this ſubject, and diſſolve into air the gorgeous bubbles that our Author has been blowing with ſuch ingenious efforts, in his theory of the earth, and his epochas of nature.—But let us continue, and hear him out; for in his reveries there is entertainment, and always inſtruction, of ſome kind or other.

After having rejected the explication of the diſcovery of elephants bones in Siberia, given by *Gmelin*, and others, he explains this phenomenon *by*, and uſes it in ſupport *of*, his brilliant hypotheſis. He accordingly obſerves, that the earth could not paſs, all at once, from its original ſtate of fire-cauſed fluidity and liquefaction, to a mild and temperate warmth: the tranſition muſt have been gradual; and the climates, at the pole, like all the others, paſſing through ſucceſſive degrees of refrigeration, there muſt have been a period of time, nay, even a conſiderable period, in the ſucceſſion of ages, when the northern regions, after having undergone the moſt ardent heat, muſt have enjoyed the ſame degree of warmth, that is found in the ſouthern climates at this day;—therefore, the elephants might have lived in Siberia—and therefore, they did live there, —and therefore, the earth was knocked out of the ſun by a logger-head of a comet,—and *therefore*, when it was knocked out, it had wit and contrivance, not to fall back again into its place, though liquid, but to whirl about the orb from whence it came,—to cool by degrees,—and *therefore*, though nothing more nor leſs than a piece of glaſs, it ſent forth from its boſom, plants, animals, men, and women,—and therefore, *glaſs* is the principle of order, vegetation, life, intelligence, genius, nay, (if we go to firſt principles) the original cauſe of our Author's exiſtence, and philoſophical ſyſtem: —— pardon—*therefore*, gentle reader, the brittleneſs and fragility of the latter.

To the five epochas already indicated, M. DE BUFFON adds a ſixth, and a ſeventh. The *ſixth*, which he conſiders as poſterior, in time, to the five others, is the epocha of the ſeparation of the two great continents. He *is ſure* this ſeparation did not exiſt, when the elephants lived equally in the northern parts of Europe, Aſia, and America (for their bones are found in Canada as well as in Ruſſia)—Why not? Might not glaſs and molecules produce elephants in America as well as in Aſia, though theſe continents had never been joined? However, according to our Author's hypotheſis, the ſeparation of the continents

tinents took place in a period poſterior to the exiſtence of theſe animals in the northern regions; but, as elephants teeth are found alſo in Poland, Germany, France, and Italy, he concludes from thence, that in proportion as the northern climates grew cool, the elephants ſhifted towards thoſe countries that are ſituated in the temperate zones, where the heat of the ſun compenſated the loſs of the internal warmth of the earth, and when theſe zones, in their turn, grew cold, the chilly beaſts continued their emigration to the climates of the torrid zone, where the internal heat of the earth has been the moſt durable, on account of the thickneſs of the earth's ſpheroid in theſe regions, and where, alone, the internal heat of the globe, joined with that of the ſun, is intenſe enough to maintain the life, and facilitate the propagation of theſe animals.

Though theſe ſix epochas, in the Hiſtory of Nature, are not marked by fixed points, nor determined by portions of time that can be exactly meaſured, our Author, always bold in enterprize, undertakes the arduous taſk of comparing them together, eſtimating their relative and reſpective duration, and bringing under theſe periods of duration other monuments and facts, which indicate cotemporary dates, and ſome intermediate and ſubſequent epochas.—But before he enters upon this ſingular eſtimate, he obviates an objection which he foreſees will be brought againſt his whole theory, on account of its attributing to the matter of our terreſtrial globe ſuch a remote antiquity, as is incompatible with the Moſaic account of the creation, and the 6000 years duration, which that account aſſigns to our globe. M. DE BUFFON cripples through this objection as well as he can, by diſtinguiſhing the period of duration that intervened between the creation of matter in general, and the production of light, from that which intervened between the production of light and its ſeparation from the darkneſs, and by conſidering the *ſix days* of which Moſes ſpeaks, as ſix periods of duration, which may be lengthened out, as far as is neceſſary to accommodate them to philoſophical diſcoveries and calculations. Thus he bends the Moſaical narration to his hypotheſis. He does more: if his explication of the ſacred writings, though *plain* and *perſpicuous*, ſhould appear unſatisfactory to ſome rigid maintainers of the *literal ſenſe* of Holy Scripture, he deſires modeſtly (and we hope ſincerely) 'that ſuch perſons would judge him by his intention, and conſider, that his ſyſtem, of the Epochas of Nature, being *merely hypothetical*, can, by no means, prove detrimental to *revealed truths*, which *(continues he)* are ſo many *unchangeable axioms*, independent on every hypotheſis, and to which I have ſubmitted, and do ſtill ſubmit my ideas.'—We ſhall make no commentary on theſe conceſſions in favour of revealed religion, nor ſhall we compare them with other parts of this Author's writings.

writings. There is no kind of contraſt ſo diſguſting to us, as that which affects candour, veracity, and moral character: we willingly turn away our view from it, and avoid, as much as duty will permit us, to diſcover it,—in men, more eſpecially, whom genius, talent, and good-nature, have made reſpectable. —We therefore proceed in our analyſis:

What has then happened in each of the *Epochas of Nature*, that have been already enumerated? Our Author anſwers this queſtion, as if he had been preſent at each.—In the firſt epocha, when the earth, in fuſion, was by its rotation on its axis, formed into the ſhape of an oblate ſpheroid, raiſed and encreaſed in diameter at the equator, and flattened or diminiſhed in diameter at the poles, the other planets were in the ſame ſtate of liqueſaction, ſince there is nearly the ſame relation between their polar and equatorial diameters, that takes place with reſpect to our globe, conſidering the difference that there is in the velocity with which they reſpectively move round their axes. The motion of Jupiter is much more rapid than that of the earth, and his globe, therefore, is proportionably more bulky, and raiſed at the equator, and ſmall and flatted towards the poles. The velocity of the rotation of the planets is, therefore, the cauſe of their denſity and protuberance at the equator, and their depreſſion at the poles, which could not have been the caſe (according to M. DE BUFFON), if their primitive ſtate had not been a ſtate of fuſion or fluidity. But whence this fuſion or fluidity? *We know* (anſwers he) in nature, no fire, no principle of heat, but the ſun, which was capable of melting and keeping liqueſied the matter of which the earth and planets are compoſed; and it is, *therefore*, to be *preſumed* (the concluſion, indeed, is preſumptuous enough, ſince it reſts only on our ignorance), that this terreſtrial and planetary *Matter* belonged formerly to the very body of the ſun, and was ſeparated, or daſhed from thence, by one and the ſame blow, or impulſion: nay, our Author calculates the loſs of the ſun by this buſineſs, at a 650th part of his ancient maſs.—The firſt age of the univerſe (he means the ſolar ſyſtem) was, *conſequently*, that in which the earth and the planets, having received their form, acquired a certain degree of conſiſtence, and from fluid became ſolid bodies. This change was effectuated naturally by the diminution of their heat alone. The refrigeration (as is the caſe with all heated bodies) began firſt at the ſurface, previous to which all the planets were (if we will take our Author's word for it) nothing but liquid maſſes of glaſs, ſurrounded with a ſphere of vapours. While that ſtate of fuſion continued, and long after, the planets were luminous bodies in themſelves; nor did they become dark and obſcure, until they were ſolid, even to their centers. In their firſt periods, when they were intrinſically luminous, they muſt have

ſhot

ſhot forth rays, ſent out ſparks, made exploſions, and afterwards undergone, as they cooled, different ebullitions, according as water, air, and other matters, which could not bear fire, fell upon their ſurface—then—the production and conflict of the elements, could not but produce the inequalities, aſperities, depths, heights, and caverns, both at the ſurface, and in the firſt *ſtrata* of the interior of thoſe great bodies. Hence we are to date the formation of the higheſt mountains in our globe, of the mountains in the moon (where our Author ſeems to have peculiar correſpondence and connexions), and all the inequalities that have been obſerved in the planets.

All this is amazing philoſophy! and the long and ample phyſical reaſonings employed by M. DE BUFFON, to render it ſpecious, are ſtill more amazing.—They have ſome ſort of affinity to each other; but the whole chain hangs upon nothing: It is a fairy tale, in all the extent of that term; but it is amuſing, and as a romance, may produce entertainment. What, for example, can be more amuſing, than his account of the formation of the moon? This planet, according to him, owes its exiſtence to ſome of the leſs denſe parts of the earth, projected from the equator, where its rotation is the moſt rapid, and which, by their mutual attraction, gathered themſelves together (like an army rallying in flight), at a diſtance of between 2 and 300,000 miles, to form the lunar globe. The ſatellites of the other planets were produced by ſimilar projections; and the upſhot of this firſt epocha is, that our globe, conſidering its period of fluidity—and that of its white heat (*incandeſcence*) the former of which laſted (as our Author's correſpondents, we ſuppoſe, have informed him) 34,270 years, and the latter 2936, there muſt have elapſed a duration of 37,206 years, before any living being could ſtart up out of the mud in our globe,—or (as the Author expreſſes it) the end of this period was the firſt moment in which the birth of any living being was poſſible.

The earth being come to a ſtate of ſolidity, which forms the ſecond Epocha of Nature, the act of refrigeration (as happens in the cooling of a maſs of fluid metal) muſt have formed inequalities, cavities, ſwellings, bulgings, and aſperities on or near the ſurface of the earth, which ſtill exiſt in our hills, vallies, caverns, and chains of mountains. Theſe chains of mountains, produced by the combat of cold with matter in fuſion belong to this ſecond epocha, and preceded, many ages, the formation of calcareous hills, which could not exiſt before the *ſettlement* of the waters on our globe, as their compoſition ſuppoſes the exiſtence of ſhell-fiſh.—But as yet the waters were all in the atmoſphere of the earth; the ſurface of which, though ſolid, was nevertheleſs, not cold enough to give the waters a permanent reſidence, nor to prevent their being exhaled in vapours

as

as they fell. It was now, i. e. in this epocha, or in the firſt 37,000 years of the globe, that the great veins of metals, which we find in the mines, were formed by ſublimation. In a word, the ſurface of the earth, during this epocha, was a dry ſkeleton, deſtitute of ſeas, and calcareous hills, as alſo of all thoſe horizontal *ſtrata* of ſtone, chalk, vegetable earth, clay, and all thoſe ſubſtances, whether fluid or ſolid, that were afterwards depoſited by the waters: it exhibited only the arid aſpect of a vitrifiable rock—perpendicular chinks produced in the time of its conſolidation,—metals and fixed minerals, which, being ſeparated from the vitrifiable rock by the action of fire, filled by fuſion or ſublimation, the chinks of the internal rock of the globe, and ſo on. We muſt not pretend to follow our Author in all the particulars he enumerates, relative to the topography of the globe in this ſecond epocha; but we cannot help obſerving, how ingeniouſly he avails himſelf, in favour of his hypotheſis, of a fact, which is not unworthy of attention, that the higheſt parts of the great ridges of mountains in Africa and America, are in both theſe countries under the equator.

When the earth cooled to ſuch a degree, as to receive the water from the atmoſphere, without ſending it back in vapours, the *waters* fell in immenſe quantities, and *covered our continents*, about 36,000 years after the formation of the planets; and this introduces the *Third Epocha*. The ſhells and other marine productions, that are found in the Alps, and in the Pyrenées, are proofs, that the ſea, in ancient times, covered the continent of Europe, to the height of 1500 fathoms above its preſent level; and proofs of a ſimilar nature are alleged, by our Author, with reſpect to the continents in other parts of the globe. It was during this period, which takes in the ſpace of 14,000 years, that the greateſt changes and revolutions were effectuated in the terreſtrial globe. The ſuppoſitions of our Author are no where more audacious than in this epocha,—for he begins by telling us, that ſeveral ſpecies of animals were then loſt, which had no analogy with the fiſh and other aquatics, that now inhabit the ocean. How does he know this? He concludes it, from *ſuppoſing*, that at the firſt deſcent of the waters upon the earth, their *animal productions* muſt have been adapted to the intenſe degree of heat that muſt have taken place for ſome time. But why *ſuppoſe* that the waters were boiling hot?—and if they were—why ſuppoſe that fiſh were formed in them before they cooled, unleſs the Author can produce ſome fragments, or records, of thoſe primitive aquatic animals? This accumulation of viſionary inventions becomes irkſome.—As to our Author's deſcription of the effects of this tremendous water-fall, it is more intereſting, becauſe, amidſt the exuberance of fancy and fable, we can diſcern ſome mixture or appearance of truth. This deſcription

is poetical, pictureſque, and terrible. The ſeparation of the elements of water and air, the ſhocks of waves and tempeſts falling with fury on the arid, burning and ſmoking earth, the internal vaults and caverns of the earth overwhelmed in ruins by the waters forcing for themſelves ſubterraneous paſſages, and thus producing a ſucceſſive lowering of the ocean, are here painted at full length, with a pencil that Homer and Milton would ſmile to ſee in the hands of a natural *hiſtorian*, and that Newton would behold with a loud laugh in the hands of a natural *philoſopher:* the two former would claim him as a deſerter from Parnaſſus,—and if he fled to the latter for refuge, he would certainly give him up.

Amidſt this ſhock and conflict of elements, water mixed with air, earth and fire transformed the *ſcoria* and ſandy particles of the primitive glaſſy ſubſtance into clay, and by its motion changed their place. NATURE (our Author's goddeſs) being then in her prime vigour *(which is ſomewhat ſurpriſing, after ſhe had cooled and loſt ſo much of her fire)* fell to work with organic and *living* matter. Where did ſhe get it? if ſhe *made* it ſhe looks ſomething like a god,—if ſhe did not make it, and it did not make itſelf, what is the concluſion?—But let us not interrupt our Hiſtorian by troubleſome queſtions. Nature, then, being in her prime vigour, gave exiſtence to thoſe gigantic productions, which ſeem to have been frequent in the firſt ages of the world, and to many claſſes of beings, which are now extinct ſince the earth has loſt the degree of heat that is neceſſary to their propagation. Our Author, both here, and in notes annexed to the work before us, endeavours to prove, by a variety of circumſtances and teſtimonies, the former exiſtence of theſe beings; and he reſumes alſo, in a few words, the arguments he had before uſed in his theory of the earth, to prove that its preſent ſurface was arranged by the waters, and formed from their ſediment. The argillaceous earths, or clays, were firſt formed; and, after them, the firſt ſhell-fiſh and vegetables came forth into exiſtence, and in proportion as they periſhed, the fragments of the former produced calcareous ſtones, and thoſe of the latter, bitumens and coals, while the waters, by their motion, conſtructed the *organization* of the earth's ſurface by horizontal *ſtrata*, while the currents of theſe waters produced thoſe ſalient and re-entering angles that form its contours, or external figure. Moreover, as the waters ſunk by the means already mentioned, the lands, which they had covered, ſeemed to emerge, and their ſurface exhibited a multitude of marine productions.

As the action of the ſun is much ſtronger in the equatorial parts of the globe than elſewhere, our Author concludes, that the polar regions were cooled before thoſe of the equator, and conſequently inhabited before them. But when the waters, which

which fell firſt towards the poles, directed their courſe towards the equator, and arrived there, then, ſays our Author, the lands of the torrid zone became the theatre of the moſt convulſive revolutions, as may be concluded, ſays he, from a ſuperficial view of a geographical globe; for the whole ſpace between the circles of that zone exhibits nothing but the fragments of continents overwhelmed, and lands ſunk or ſhattered: the immenſe quantity of iſles, ſtreights, ſhallows, quick-ſands, arms of the ſea, &c. indicate great ſinkings in the lands of the equatorial region, and hence the lowering and retreat of the ocean which covered our continents.

This retreat of the waters, and the origin of volcanos, form the fourth epocha; and here the details, into which our Author enters, are ample and circumſtantial. Of all this we can only give the following ſketch: The vaſt quantity of ſubſtances carried along with the impetuous waters, and depoſited by them in the lower parts of the globe, where there were already mineral ſubſtances ſublimated by the intenſe heat of the earth, formed the firſt materials, and the firſt aliment for future volcanos. The moſt ancient of theſe (for they date from very different periods) could not act at leaſt in a permanent manner before the ſinking of the ocean, which had covered all the earth, except the ſummits of ſome mountains. The marine volcanos can only form temporary exploſions; for the ſame inſtant that the fire is kindled by the effervescence of pyritous and combuſtible matters, it is extinguiſhed by the water, which ruſhes into their furnace by all the openings which the fire makes to force its paſſage. The terreſtrial volcanos have, on the contrary, a permanent action, proportioned to the quantity of matter they contain; but they require a certain quantity of water to put them in effervescence; and it is by the ſhock of a volume of water againſt a volume of fire, that their eruptions are produced; ſo that they could not act until the waters ſunk into the cavities of the earth, and they ceaſe to act when the waters retire from their neighbourhood: hence ſo many extinguiſhed volcanos in thoſe countries, which the ſea has abandoned; and hence we learn why the volcanos, that are ſtill in action, are thoſe which are placed in iſlands, or near the ſea-coaſts. We cannot ſee acutely enough to take an accurate view of theſe terrible fire-engines; but as our Author looks upon the proper and intrinſic heat of the globe to be the ground and baſis of the electrical matter, ſo does he think that electricity is a very conſiderable agent in earthquakes and volcanos. He explains ingeniouſly (for he has wit and inexhauſtible invention at command) how it comes to paſs, that the continual emanations of this terreſtrial heat, though palpably felt, are not viſible, and remain under the form of an obſcure warmth, as long as their motion is free; but

but produce a lively fire, and ſtrong exploſions, when they are either forced out of their natural direction, or accumulated by the friction of bodies. Until the volcanos began to act, there were but three matters on our globe; the *vitrifiable*, formed by fire; the *calcareous*, by water; and all the other ſubſtances produced by the putrefaction and decompoſition of animals and vegetables. The fire of volcanos has contributed to the formation of a fourth claſs of ſubſtances, ſome of which partake of the nature of the three already mentioned, though others ſeem exempt from all mixture. Their exploſions formed new iſlands —their lava covered all the lands contiguous to theſe exploſions with greater or ſmaller quantities of their contents—the volcanos, by ſucceſſive eruptions, formed new beds of lava; and theſe beds becoming fertile, in proceſs of time, furniſh, according to our Author, an invincible proof that the primitive ſurface of the earth, firſt in fuſion, and afterwards conſolidated, may have been alſo endued with fecundity.—It was only at the end of this epocha, which carries the age of our globe to its 56th or 60,000th year, that we can date the birth of terreſtrial animals, ſays M. de BUFFON.

[*To be concluded in our Review for February.*]

ART. XI.

Catalogue Raiſonné des Manuſcrits conſervés dans la Bibliothique de la Ville & Republique de Geneve.—A Deſcriptive and Critical Catalogue of the Manuſcripts depoſited in the Library of Geneva, by the Rev. John Sennebier, Librarian of the Republic of Geneva, &c. 8vo. Geneva. 1779.

THIS publication doth as much honour to the literary merit of M. Sennebier, as his other productions do to his abilities in philoſophical inveſtigation. The utility of works of this kind is unqueſtionable. Many valuable diſcoveries are made by the ſtudy of manuſcripts. They not only contribute to the correction and improvement of the text of ancient authors, and to illuſtrate obſcure paſſages, but they may often be employed to ſettle dubious points of hiſtory, and to throw light upon the origin of cuſtoms, manners, forms of civil government, and many firſt *ſprings* in the political conſtitutions of different nations. Our Author obſerves, in a very ſenſible and judicious Preface to this catalogue, that the learned M. *Leſſing*, librarian to the duke of Brunſwic, has found, in the library of Wolfembuttel, ſeveral unknown books and manuſcripts that illuſtrate, in a ſingular manner, the civil, eccleſiaſtical, and moral hiſtory of the middle age: and, certainly, however barbarous and uncultivated any period of time may ſeem to be, yet every thing that relates to the knowledge of man, merits the curioſity and attention of a philoſopher.

The publication, therefore, of such works as the Catalogue now before us, cannot be received with too much gratitude; as it opens those sources of information, and paths to knowledge, which, either through the ignorance, or the literary avarice of librarians and their superiors, have hitherto lain covered with dust, and remote from human ken.

Among the various literary treasures that are deposited in ample libraries and collections, whether of a private or public kind, the familiar letters of learned and eminent men are not the least worthy of attention; they assist us greatly in forming just ideas of the times in which they were written; they come from the pens of learned men; they describe the state of the sciences; and they give us often curious accounts of the characters and labours of persons who have been instrumental in their improvement: while those which have been composed by politicians, and ecclesiastics, reveal the secrets of churches and states, and exhibit interesting views of the combined and correspondent motions of sacred and civil policy. Such familiar letters give the truest aspects of the times; they display the genuine characters of their authors; and they frequently disclose important circumstances and scenes, which would have remained sunk in oblivion, if they had not been thus recorded by those who were actors in these scenes, or eye-witnesses to what passed in them.

The library of Geneva (as our Author tells us, and as his catalogue testifies) contains, among other things, valuable records, relative to the civil, literary, and ecclesiastical history of the sixteenth century, in the extensive and interesting correspondence of Calvin, Beza, and other eminent men of that time, which has never been published: all these are here particularised by M. Sennebier, who has examined and described the manuscripts of the library under his inspection with the attention, sagacity, diligence, and judgment of a true connoisseur. The labour of such an undertaking, as he tells us in his Preface, is considerable; for even to determine the time and age of a manuscript, much pains must be taken to study the hand-writing, the orthography, the style, and other circumstances adapted to give the requisite information: the work itself must also be examined, and the manuscript compared with others that resemble it, and with the editions that have been printed from it.

Our Author, in acquainting us with the means he employed to decypher and illustrate these secret records of literature and science, lays down an excellent series of rules for perfecting the art under consideration, and with great sagacity has struck out new methods of investigation in this line of erudition. He is a very discerning and judicious observer, both of the works of nature and art.

Among

Among the perſons to whoſe munificence the library of Geneva is indebted, particular mention is here made of Amadeus LULLIN, profeſſor of eccleſiaſtical hiſtory: a man whoſe eminent merit as a ſcholar and a divine, as venerable for his virtue, as amiable in his deportment and manners, we have often heard celebrated by thoſe that knew him. The parcel of manuſcripts, which this worthy man gave to the library of Geneva, was a part of the famous collection of the counſellor *Petau*; the other part was bought by the famous Chriſtina queen of Sweden, who made a preſent of it to the library of the Vatican.

This catalogue contains the titles and deſcriptions of 12 Hebrew, 2 Syriac, 4 Arabic, 27 Greek, 2 Chineſe, 125 Latin, 197 French, 10 Spaniſh, and 4 Italian manuſcripts. Some ſpecimens will give our Readers an idea of the merit of this catalogue, and of the inſtructive manner in which it is compoſed.

We find among the Latin manuſcripts one entitled *La Bible Vulgate*; *i. e.* The Vulgate Bible, *in folio*, on vellum.—As this article is long, we ſhall abridge it; ſtill, however, following the learned Librarian, without any additional remarks:

'The firſt page of this Bible ſeems to be wanting: it begins with an epiſtle of St. Jerome to Biſhop Paulinus, *De omnibus Divinis Hiſtoriæ Libris*, and contains exhortations to the ſtudy of the holy ſcriptures, together with an enumeration of the ſacred books of the Old and New Teſtament. This epiſtle is tranſlated into French, in Sacy's French Verſion of the Bible.

'There is alſo prefixed to each of the ſacred books the particular preface, which St. Jerome compoſed for them, with a table of the chapters they contain: thus we read at the beginning of Geneſis, *Incipit liber Bereſchit, ſeu liber Geneſeos.* The books of the Old Teſtament are placed in the following order: The V. Books of Moſes, Joſhua, Judges, Ruth; the IV. Books of *Regnorum* or of Kings, Job, Pſalms, Proverbs; the Book of Wiſdom, Eccleſiaſtes, Eccleſiaſticus; two Books of *Paralipomena* or Chronicles, the Prophets, Nehemiah, Eſther, Tobit, Judith, the Two Books of Macabees.

'The books of the New Teſtament are preceded by a General Preface, and the Canons of Euſebius; and are placed as follows: The IV. Goſpels,—the Acts, &c.—the General Epiſtle of St. James,—the Two General Epiſtles of St. Peter,—the Three General Epiſtles of St. John,—an Epiſtle of St. Jude,—the Revelations,—and the Epiſtles of St. Paul in their uſual order.

'The title given to the Firſt Epiſtle of St. John is remarkable, *Johannis Epiſtola ad Spartos.* Different explications have been given of this title. Some have thought that *Spartos* was put for *Sparſos*; in which caſe St. John would have written (as

St. Peter does in his Firſt Epiſtle) to the ſtrangers ſcattered abroad in different places: others have imagined that *Spartos* was of the ſame import with *Spartanos*; but it is not probable that the epiſtle of St. John, which is ſtiled *General*, was addreſſed to any one particular people: others, again, have obſerved, that by *Spartos* may be underſtood *Parthos*; and it is remarkable not only that St. Auguſtin makes mention of an *Epiſtle of St. John* addreſſed to the *Parthians*, and muſt have had the Firſt Epiſtle in view, as he quotes ſeveral paſſages from it; but that Poſidius, his diſciple, and the writer of his life, places in his liſt of the works of that Father, *De Epiſtola Johannis ad Parthos Sermones Decem.* It may be, that St. Auguſtin obſerving that the General Epiſtle of St. Peter was addreſſed to the inhabitants of Pontus, Galatia, Cappadocia, Aſia, and Bithynia, abridged that long title in a general and comprehenſive denomination, even that of the *Parthians*; a name given to all the different nations ſubjected to that empire, of which Pontus, Galatia, Cappadocia, and Bithynia were provinces. Hence it is very poſſible, that ſince the time of St. Auguſtin, the title *ad Parthos* may have been given to the epiſtle under conſideration.—It may alſo be obſerved farther, that the term Parthian ſignifies ſometimes the Perſians, whoſe empire was ſucceeded by theirs: St. John ſeems to allude to the opinions of the Perſians and their philoſophy, in his frequent uſe of figurative expreſſions drawn from light and darkneſs.—The two principal opinions, which contend reſpectively for the readings *ad Sparſos*, or *ad Parthos*, may be reconciled; for the word *Parthus* ſignifies *diſperſed: Scythico Sermone Parthi* exules *dicuntur*, Juſtin. lib. xli. See alſo *Journ. Litter. d'Allemagne*, T. i. and *Bibliotheque Raiſonnée*, T. xii.'

'But what deſerves particular attention, in this manuſcript, is that it contains the famous paſſage of the three that bear witneſs, I. John v. 7 and 8, but placed in a different manner from that of our Bibles and poſterior manuſcripts. The 8th verſe is placed before the 7th, and the words *in earth* are omitted. The whole paſſage runs thus: *Quia tres ſunt, qui teſtimonium dant, ſpiritus et aqua et ſanguis, et hi tres unum ſunt; et tres ſunt qui teſtimonum perhibent in cœlo, pater, verbum & ſpiritus, et tres unum ſunt.*—The omiſſion of the words *in terra* is quite natural;—for, before the interpolation of the 7th verſe, it was not neceſſary to diſtinguiſh the witneſſes, and to mark the difference between the celeſtial and the earthly witneſſes. And as to arrangement of theſe verſes, it is probable, that the interpolated verſe was, at firſt, placed after that which belonged to the original text; but when it was read for ſome time in the public aſſemblies, it is natural to conjecture, that, out of reſpect, they thought proper to place the celeſtial witneſſes before the terreſtrial,

trial, and that the verſes were tranſpoſed on that account. See concerning this interpolation, the New Teſtament of Mill and Wetſtein.——*L'Europe ſavant. Mai.* 1718, and *Biblioth. Ang.* T. v. 317.

Subjoined to this manuſcript are ſome curious records, among theſe ſeveral acts placed in the margins to aſcertain their authenticity. Of theſe M. SENNEBIER gives a particular account. The mixture of uncial and capital letters—the frequent junction of different words, the frequent placing of an *h* before words that begin by vowels, particularly by the *a*, with ſeveral other circumſtances, ſhew that this manuſcript is not more recent than the ninth century.

We ſhall give another ſpecimen of this work from the 99th Number of the Latin manuſcripts. It is a poem in honour of MAHOMET, under the following title—MARII PHILELPHI A. et *Doctoris, Equitis Aurati, Poetæ Laureati ac Comitis, de Rebuſque geſtis Invictiſſimi Regis et Imperatoris, Clariſſimi* METI, *Turcarum Principis.* This remarkable poem has hitherto abſolutely unknown, as appears by a letter from *abeſchi*, the librarian of Modena, to our Author, and alſo what that learned man obſerves in his excellent literary hiſtory of Italy, volume v. p. 296.—The prologue to this poem, which is in proſe, is addreſſed to Mahomet, by *Othman Lillus* *anus*, who had engaged Marius Philelphus to ſing the exploits of that conqueror. M. SENNEBIER gives an ample and intereſting account of this epic, or rather hiſtorical poem. It is divided into IV. Books, or Cantos. In the Iſt, the poet relates the hiſtory of Mahomet, from his birth; and the book concludes with the deſign formed by that great leader to overturn the Grecian empire. The IId begins with an account of the death of *Amurath*, the father of Mahomet, in 1451; it contains a variety of intereſting events, enumerated in our Author's Analyſis, and ends with the death of Conſtantine, and the taking of Conſtantinople. The IIId Book relates the ſending of Conſtantine's head to the Sultan of Babylon; the ſurrender of the Greeks; the diviſions of *Thomas* and *Demetrius*, the brothers of Conſtantine, who had fled to Peloponneſus; the ſurrender of that peninſula to the arms of Mahomet; his conqueſt of the kingdom of Colchos, the city of Trebiſond, Leſbos, Boſnia, and Sclavonia; and his fitting out a fleet to attack the Venetians. The IVth Book contains the reflections of the poet on the hiſtory of empires; with a deſcription of the defeat of the Venetians by Mahomet, and a ſeries of all the victories of that enterprizing man.

We learn from this poem, that Mahomet neither underſtood Greek nor the ſciences of his times; that the taking of Conſtantinople was owing to the inteſtine diviſions of the Greeks;

to their weak defence; and their falſe ſecurity;—that the conqueror tranſported his gallies by land into the Gulph of Ceratinum; and we ſee here the terror that Mahomet ſpread through Italy, diſplayed in the moſt lively colours. We find here alſo (ſays our Author) the circumſtances that attended the taking of Moncaſtro, or Bialogorod, in Beſſarabia; which place was abandoned and burned by the inhabitants, at the approach of Mahomet. Hiſtorians are ſilent as to this fact; but, in all the reſt, their accounts are conformable to the poetical relation of Philelphus.—This bard was born at Conſtantinople, in the year 1426.'

ART. XII.

BIBLIOTHEQUE ORIENTALE, *ou Dictionaire Univerſelle, contenant tout ce qui fait connoître les Peuples de l'Orient, &c.*—The Oriental Library, or, Univerſal Dictionary, containing every Thing requiſite to the Knowledge of the Eaſtern Nations, their Hiſtory, Traditions, Religions, and Sects,—their Forms of Government, Politics, Laws, Manners, and Revolutions,—their Arts and Sciences, Theology, Phyſic, Mythology, Magic, Natural Philoſophy, Morality, Mathematics, Natural Hiſtory, Chronology, Geography, Aſtronomical Obſervations, Grammar, and Rhetoric; alſo the *Lives* of their Philoſophers, Poets, Hiſtorians, and Military Commanders, with Extracts of their Writings in the Arabic, Turkiſh, and Perſian Languages. By Meſſ. C. VISDELOU and A. GALAND. Folio and Quarto. Hague. 1779.

THE quarto impreſſion of this learned work makes the fourth volume, or *Supplement*, to the elegant, correct, and improved edition which Meſſ. *Neaulme* and *Van Daalen* have publiſhed, at the Hague, of HERBELOT's *Oriental Library*. This fourth volume (which is alſo printed in folio for the advantage of thoſe who have the folio edition of Herbelot), was compoſed by CLAUDE VISDELOU, known by the titular denomination of Biſhop of Clandiopolis, and who was one of the miſſionaries ſent to China, in the year 1685, by Lewis the XIVth; and it was deſigned by him as a ſupplement to Herbelot.—The contents of this ſupplemental volume are, 1ſt, Obſervations of M. de VISDELOU on Twelve Articles of the ORIENTAL LIBRARY, relative to China.—2dly, A Hiſtory of Great *Tartary*, that extenſive Region, known to the Ancients under the Name of *Scythia*, and whoſe Sovereigns twice ſubdued China.—3dly, A Diſſertation on the Title of KHAN, in Uſe in the Eaſt.—4thly, Obſervations on Forty-one Articles of the above-mentioned Library, more or leſs relative to China.—5thly, The famous Monument of Chriſtianity in China, with a Paraphraſe, and learned Notes, and alſo a Deſcription of the Roman Empire, according to the Chineſe.—6thly, A Deſcription of the Chineſe Empire, in a Letter addreſſed to the late Prince

Prince EUGENE of Savoy.—7thly, Two Treatiſes of the late M. GALAND; which are become exceedingly rare: the one entitled, REMARKABLE SAYINGS OF THE EASTERNS, and the other ORIENTAL MAXIMS.—It muſt not be omitted, that this 4to edition of HERBELOT has the peculiar advantage of being improved by the ADDITIONS of M. SCHULTENS, lately choſen profeſſor of the oriental Languages at Leyden, in the place of his learned and worthy father; and who reflects new honour on the very reſpectable name he bears. This learned profeſſor, whoſe taſte is as elegant as his erudition is extenſive, has furniſhed [illegible] rticles to the work before us, and corrected ſome of the [illegible] es.

ART. XIII.

[illegible]oyens que la ſaine Medecine, &c.—Concerning the Means that [illegible] be employed by a wiſe Practitioner in Medicine, to render [illegible] Individuals of one Sex more *numerous than thoſe of the other.* [illegible] M. SAURI, M. D. Correſpondent Member of the Royal Aca[illegible]y of Sciences of Montpellier. Paris. 1779. (Price 1 Livre [illegible]ols.)

THIS is the *Sixth Part or Number* of the *Opuſcula* of Dr. Sauri; and a curious piece it is, both with reſpect to the [illegible] of the ſubject, and the manner of treating it: more curi[illegible]ndeed, than important; for the preſent proportion be[illegible]the numbers of the two ſexes, ſeems to be well enough [illegible]d for the purpoſes of ſociety, and the merit, manners, [illegible] and genius of the male and female orders in our iſlands, [illegible] as elſewhere, are become ſo equal, both in kind and de[illegible]hat it ſeems of no great conſequence which of the two be [illegible]ſtocked with individuals. However, if, in any future [illegible]it ſhould become a matter of moment to have more caps [illegible]gs, or the *vice verſa* (which is more likely to be the caſe, [illegible]gs conſidered), M. SAURI's book will deſerve the at[illegible] of our political œconomiſts. His method of proceeding [illegible]llows: After expoſing to view the different hypotheſes [illegible]ſophers, with reſpect to the nature and mechaniſm of [illegible]ion, and adopting that of M. Buffon, with certain mo[illegible]ns which do not alter it eſſentially, he concludes, from [illegible]ory and his own repeated obſervations, that the indivi[illegible] the two ſexes who poſſeſſes the generative faculty in the [illegible] degree (we ſuppoſe he means at the time of their union), [illegible]r or her ſex to the off-ſpring;—and, if we may believe [illegible]URI, this takes place both in the human and the animal

The conſequence is, that if medical ſcience can give a [illegible]ty to the generative faculty of male or female, it muſt be [illegible] of determining the ſex of their progeniture. Our Au[illegible]rks he has diſcovered a method of giving the medical art

this ſingular influence; nay, the means preſcribed are remarkable for their ſimplicity. Thoſe who deſire information on this head, may conſult the work itſelf, for which they muſt apply to the Author; who acknowledges no copies to be genuine, that do not bear his ſignature. He lives at Paris, in the ſtreet *Richlieu-Sorbonne*, in the *College des Treſoriers*.

ART. XIV.

Obſervations ſur la Formation des Montagnes et les Changemens arrivés au Globe, &c.—Obſervations on the Formation of Mountains, and the Changes and Revolutions which have taken place in our Globe; compoſed with a View to the Natural Hiſtory of M. *de Buffon*. By P. S. PALLAS, Member of the Academy of Peterſburg. 12mo. pp. 90. Price 24 Livres. Printed at Paris. 1779.

THIS laborious and intelligent Author, who by the order and peculiar encouragement of the Empreſs of Ruſſia, travelled through her dominions in Europe and Aſia, to examine the ſtate of Nature in theſe vaſt regions, has communicated to the Public, in the ſmall work now before us, a conſiderable number of important obſervations. The origin and formation of mountains, is the object that has more particularly employed his attention in this work. He undertakes to refute, by undoubted facts, the opinions, much in vogue, of certain Naturaliſts, who ſuppoſe, that the mountains aroſe out of the waters, and derived exiſtence and formation from the ocean. His obſervations, repeated in different places, have convinced him that the great ridge or chain of *primitive* mountains, that binds together the various parts of the globe, as the beams do the maſonry of a building, neither has been, nor could be, the production of the waters. This majeſtic chain, which he follows in an ample and intereſting deſcription, is all granite, with a baſis of quartz, more or leſs mixed with ſpars, mica, and little portions of baſaltes, ſcattered without order, and in irregular fragments. This ancient rocky ſubſtance, and the ſand produced by its decompoſition, form (according to M. Pallas) the baſis of all the continents. But this rocky granit is never found in *ſtrata* or beds; it is either in blocks, or at leaſt in maſſes, accumulated the one upon the other, and never exhibits the leaſt mark or veſtige of petrifaction, or of any organical impreſſion whatever. Beſides theſe *primordial* mountains, M. PALLAS maintains, that there are others of a more recent origin. Theſe he calls *ſecondary* and *tertiary*: the former, which are *ſchiſtous*, were produced at the ſides of the primordial mountains by the decompoſition of the granites; the latter ariſe from the wrecks and contents of the ſea, raiſed and tranſported by volcanic eruptions and conſequent inundations.

Here

Here we have our Author's hypotheſis. Having lived for ten years in the midſt of theſe mountains, and ſtudied their majeſtic beauties, which are as much adapted to ſuggeſt ſyſtems to the Naturaliſt, as numbers to the Poet, he comes after the *Burnets*, the *Whiſtons*, the *Woodwards*, the *Mallets*, the *Scheuchzers*, and the *Buffons*, and ſays,—Gentlemen,—with your leave,—*I alſo am a ſyſtem-maker*. Suppoſing then, *ſays he*, that the high granitic primordial mountains formed, from the origin of things, iſles at the ſurface of the ocean, and that the decompoſition of the granite produced the firſt accumulations of *quartzeous* and *ſparic* ſand, and of a *micacious* mud, of which the grains and *ſchiſtes* of the ancient chains or ridges were compoſed,—what then? why then the ſea muſt have carried along with it, to the ſides of the land, the light, ferrugineous, and phlogiſticated matters, produced by the diſſolution of thoſe multitudes of vegetables and animals, which it contained, and by filtrating theſe principles into the *ſtrata*, which it had depoſited on the granite, muſt have formed thoſe heaps of pyrites, the furnaces of the firſt volcanos, whoſe ſucceſſive eruptions were afterwards obſerved in different parts of the globe. Theſe ancient volcanos, whoſe marks and veſtiges have been loſt in the lapſe of ages, demoliſhed the *ſtrata*, which had become ſolid through time, and under which their exploſions had been made: they changed and modified, in different manners, by fuſing or calcinating them by the activity of fire, the ſubſtances of theſe ſtrata, and thus they produced the firſt mountains of the ſchiſtous band, which correſponds in part with the beds of clay, and of the ſand of the plains, and alſo formed thoſe calcareous mountains, whoſe vault is ſolid and without any appearances or veſtiges of petrifications. It was then, that, in the caverns and chinks, accumulations were made, and veins were formed of quartz, ſpars, minerals, phlogiſticated ſubſtances, &c.: the ſea, waſhing the lower parts of the mountains, depoſited *there* marine productions, which imperceptibly formed banks of corals and ſhells: and new volcanos forcing the ſea to retire, raiſed theſe banks and produced the huge calcareous Alps of Europe. But there muſt have happened a prodigious *convulſion* in our globe, and an inundation of a moſt violent and dreadful kind. Our Author could no longer doubt (ſays he) of the certainty of a general deluge, when he found in Siberia the remains of the huge animals of India, the bones of elephants, rhinoceroſes, and monſtrous buffaloes, ſometimes diſperſed here and there, ſometimes accumulated in heaps, and in ſuch quantities that they are become an important object of commerce for that province. What ſurpriſed him the moſt, was his finding in thoſe frozen regions, that lie on the borders

of the Vilozzi, the carcaſs of a rhinoceros, with its whole ſkin, and the remains of tendons, ligaments, and cartilages. He has depoſited the parts that were beſt preſerved, in the cabinet of the academy of Peterſburg, and he wiſhes that ſome zealous and accurate obſerver of Nature could arrive at thoſe mountains, which lie between the rivers Indigiſka and Kolyma, where the huntſmen affirm, that they have ſeen ſeveral carcaſſes of elephants and other gigantic animals. Theſe obſervations, and thoſe made by Mr. *Juſſieu*, upon the ferns and Indian plants, whoſe forms are viſibly imprinted on the *ſtogania* or ſlates in the European quarries, prove evidently, according to M. PALLAS, that the inundation which brought them into our northern regions, came from the South or the Indian Ocean. M. PALLAS attributes this terrible deluge to the violent eruptions of a quantity of volcanos, which he places in the Indian Archipelago. The firſt eruption, which raiſed the bottom of a very deep ſea, and which, perhaps, at one ſhock, or ſeveral which followed each other cloſely, formed the iſles of Sunda, the Moluccas, the Phillipines, and the Auſtral Sands, muſt have driven away, on all ſides, ſuch an enormous maſs of water as ſurpaſſes imagination. This maſs, impelled with violence againſt the ſtrong barrier which the continued ridge of Aſiatic and European mountains oppoſed to it on the North, and preſſed ſtill forward by new inundations, muſt have produced the moſt dreadful havoc and confuſion, and the moſt enormous breaches in the lands of theſe continents: it muſt have carried along with it the banks of ſand, ſhells, &c. that were formed before their coaſts, as alſo the higher ſtrata of the firſt lands; and, riſing above the leſs elevated parts of the chain, which forms the middle, the continent muſt have tranſported to, and depoſited on, the oppoſite declivities all theſe wrecks and fragments, mixed with the ſubſtances which the eruption had already blended with the waters of the ocean; it muſt likewiſe have buried without order, the ſhattered remains of the trees and animals that were enveloped in this general ruin, and formed, by theſe ſucceſſive tranſportations *(depôts)*, the *tertiary* mountains, as our Author calls them, and the terrene acceſſions, or alluvions *(atteriſſemens)*, of Siberia.—Finally, this enormous maſs of water, ſet in motion by volcanic erruptions, directed its courſe towards the Pole, with the whole body of water that as yet covered the plains, and thus formed the inequalities, the valleys, the veſtiges of rivers, the lakes, and great gulphs of the Northern ocean, overturning, in its courſe, the moſt ancient *ſtrata*, and ſtill carrying along with it a ſufficient quantity of heterogeneous ſubſtances to fill up a part of deeps of that ocean, and to occaſion the ſhelves, ſhallows, and ſand-banks, that are found near its coaſts.

Such

Such is the hypotheſis of M. PALLAS: and it may have its day:—and why ſhould it not? for it does not hang in the air, upon the tail of a comet, like the *Epochas of Nature*; and though it lies open to difficulties and objections, yet the theory it contains, with reſpect to the formation of the mountains, draws many lines of probability from Natural Hiſtory, and an obſervation of the preſent ſtate of the globe. Natural Hiſtory is the indulgent parent of all the ſyſtem-makers:—they all appeal to her; and ſhe appears to bear teſtimony to them all: at leaſt, they all ſay ſo.

ART. XV.

Legiſlation Orientale.—Ouvrage dans lequel, &c.—Oriental Legiſlation.—A Work, in which, by a Diſplay of the Fundamental Principles of Government in the Turkiſh, Perſian, and Indian Dominions, it is proved,—Firſt, That the Manner in which moſt Writers have hitherto repreſented *Deſpotiſm*, as if it were *abſolute* in theſe three Empires, is entirely illuſory, and groundleſs.—Secondly, That in Turkey, Perſia, and Indoſtan, there are Codes of written Law, which affect the Prince, as well as the Subject.—Thirdly, That in theſe three Empires, the Inhabitants are poſſeſſed of Property, both in moveable and immoveable Goods, which they enjoy with an entire Liberty. By M. ANQUETIL DU PERRON, of the Academy of Inſcriptions and Belles Lettres, and King's Interpreter for the Oriental Languages. 4to. Paris and Amſterdam. 1779.

THIS title exhibits the plan of our Author's work, and this plan is executed in ſuch a manner, as might be expected from the extenſive erudition and capacity of the Writer. We found a certain propenſity to adopt his opinion, even before we ſaw the arguments by which it is ſupported; for ſurely it is a great relief to humanity to find, that ſo conſiderable a part of our ſpecies are not ſuch wretched ſlaves, as hath been ſo often ſaid. The authorities on which he builds his ſyſtem, are thoſe very travellers who have miſled the Public, by confounding arbitrary acts, and periods of violence and diſorder, with the uſual and permanent ſtate of things. To the teſtimony of travellers he adds his collection of original papers and records, ſuch as a *Daily Gazette* of the Mogul court, in which an account is publiſhed of the affairs of the empire.—A circumſtantial enumeration of the functions and departments of the different miniſters, taken from a book called *Akbar-namah*, compoſed by Aboulfazel, ſecretary to Schah-Akbar,—and from the copy of a deed or contract of ſale, in which the forms obſerved in tranſactions of that kind are accurately mentioned. We leave the reader to judge, by peruſing this inſtructive work, how far the Author has ſucceeded in proving his hypotheſis. As for our part, we have been more entertained and inſtructed by his learning and dexterity,

rity, than we have been satisfied with his proofs. His attempts to refute Montesquieu are not always successful: his observations on the arts, sciences, agriculture, religion, and political oeconomy of the Eastern nations, are curious, but do not justify the conclusions he draws from them; and after all his attempts to set the Orientals free from the imputation of servitude, we fear their bonds are more ignominious and severe than he would have us to think.

The ample notes that terminate this work, are replete with instruction, in respect to several points of oriental legislation, agriculture, &c. They contain among other things, a particular account of what the Mogul government drew from the riches and industry of the subjects of that empire under the reign of *Akbar*, who abolished a multitude of particular taxes, and supplied their place by a general one on lands and labour, with restrictions that rendered it mild and humane.—We find also, in these notes, an explication of some passages of the Koran, a discourse of Minother, an ancient king of Persia, and the dissertation of Mr. *Dow* on the despotism of Indostan, with the observations of our Author on the same subject.

Mr. ANQUETIL designs to publish another work, still more considerable, which, in all appearance, will contribute greatly to improve our knowledge of Indostan; this is a translation of the *Oupnikat*, which is a treatise of Indian theology, containing extracts from the four Vedams. It was translated at Dehli, in the year 1656, from the Samscretan, or Hanscrit, into Persian, by the order of *Darab-Schako*, eldest son of the Mogul *Schah-Dschan*. Mr. ANQUETIL proposes enriching his translation with notes, relative to the antiquities and geography of Indostan. He also promises the public, Dictionaries of the Malabar, Telongou, and Samscretan languages.

ART. XVI.

Traité de l'Education des Femmes, &c.—A Treatise concerning the Education of the Female Sex. Vol. I. 400 pages. Paris. 1779.

IF books of this kind were ever seasonable, they seem to be peculiarly so (be it said without offence!) at the present period of time, in the British isles: and notwithstanding the number of treatises on education, with which our literature may be already enriched, we should be glad to see the excellent work now before us in an English dress, with such alterations as may be judged expedient. But we should be sorry if it were to fall into the hands of a hackney, or even an ordinary Translator; because it requires judgment and skill to lop off what is exuberant, supply what is deficient, and illustrate what is obscure. This volume is divided into three parts.—The first relates

relates to the care of the child from its birth to the age of ſeven. The ſecond takes in the period from ſeven to fourteen; and the third is employed in forming the amiable woman, the mother of a family, and the uſeful member of civil ſociety. The detail, into which the Author enters in theſe three ſtages of education, are ſtrongly marked with the characters of ſagacity and ſentiment; and the whole, we think, breathes a ſpirit not only of elegance but of virtue: though we could wiſh, that the ſtyle and mode of expreſſion were not ſometimes chargeable with quaintneſs and obſcurity.—We muſt obſerve, that this work is the production of a lady; and that it was undertaken at the requeſt of her huſband, who was deſirous of communicating to others, the happineſs with which a wiſe and virtuous conſort has crowned his conjugal ſtate. The volume before us is to be followed by two more. In the *ſecond*, the Author propoſes to treat of the *ſenſes*; of *health*; of the uſe of the *bodily organs*; of *metaphyſical notions*, and experimental philoſophy;—and in the *third*, of thoſe branches of hiſtorical knowledge that are moſt eſſentially required in female education.

ART. XVII.

CAII PLINII SECUNDI *Hiſtoriæ Naturalis XXXVII. Libri, quos recenſuit et Notis illuſtravit* GABRIEL BROTIER.—Pliny's Natural Hiſtory, with Emendations and explanatory Notes. By M. BROTIER, formerly a Member of the Company of Jeſus (ſo called). 6 Vols. 12mo. Paris. Price bound 36 Livres (or 1 l. 14 s. Sterling).

THIS truly learned and claſſical editor gave, ſome time ago, a ſpecimen of his taſte and critical merit, in the publication of an excellent edition of Tacitus. The edition of Pliny, now before us, contains above 2000 corrections, which had eſcaped the learned reſearches and ſagacity of Father Hardouin; it is printed in the ſame letter and ſize with the claſſic Authors publiſhed by Barbou, and it has obtained the applauſe of all the connoiſſeurs.

ART. XVIII.

De la Religion, par un Homme du Monde, où l'on examine les differens Syſtêmes des Sages de notre Siecle, &c.—A Treatiſe concerning Religion, by a Man of the World, in which the Syſtems of the Sages of our Times (the irreligious Philoſophers in France) are examined, and the Connection of the Principles of Chriſtianity, with the fundamental Maxims on which the public Tranquillity depends, is fully demonſtrated. 8vo. 5 Vols. Paris. 1779.

THIS excellent work deſerves to be diſtinguiſhed from the multitude of publications in defence of Chriſtianity, that iſſue daily from the French preſſes. We find in it ſimplicity of ſtyle and manner, perſpicuity of reaſoning, an intimate acquaintance

acquaintance with the ſubjects that are treated, a uniform tone of decency and candour, that is never interrupted by either ſarcaſms or invectives againſt the enemies of religion, and a ſolidity of argument that ſeems to force conviction. The Author is a layman, nay, he repreſents himſelf as a ſceptic, an impartial obſerver, who, having been for ſome time carried along with the torrent of the *new* philoſophy, began to ſuſpect the illuſion, and therefore, going back to the principles of evidence, and the true ſource of knowledge, reſolved to review his opinions, and to inquire ſeriouſly what notions we ought to entertain of our own exiſtence, of that of the Deity, of the neceſſity or advantages of a Divine Revelation, and of the celeſtial origin of the Chriſtian religion.—In the execution of this important plan, the judicious Author divides his work into four parts.—The firſt contains inquiries concerning the origin and limits of human knowledge,—a defence of human liberty, and a refutation of the ſyſtem of fataliſm. The ſecond and third treat of the Supreme Being,—of natural and moral evil,—of the contradiction that ſome have falſely ſuppoſed to exiſt between the divine attributes,—and of the immateriality and immortality of the human ſoul. In the fourth and laſt part, our Author treats of the probability of a divine revelation, and then conſiders the proofs of Chriſtianity, together with its doctrines, inſtitutions, and moral precepts.

ART. XIX.

Eloges lus dans les Seances Publiques de l'Academie Francoiſe. &c.—Eulogies, read at the Public Meetings of the French Academy. By M. D'ALEMBERT, Perpetual Secretary of the ſaid Academy. 12mo. Paris. 1779. pp. 559.

THIS elegant work, in which the philoſophical pen of M. D'ALEMBERT ſacrifices to the Graces with rather too much earneſtneſs and preciſion, forms an intereſting continuation of the hiſtory of the French academy, begun by Meſſieurs *Peliſſon* and *D'Olivet*. This volume, which will be followed by ſeveral more, contains the eulogies of *Maſſillon*, *Boileau*, the Abbé *de St. Pierre*, *Boſſuet*, the Abbé *De Dangeau*, *De Sacy*, *De la Motte*, *Fenelon*, *Choiſy*, *Deſtouches*, *Flechier*, *Crebillon*, and the Preſident *Roſe*. The varieties of character, genius, taſte, and talent, that diſtinguiſh theſe eminent men, have furniſhed the learned and ingenious Panegyriſt with an occaſion of diſplaying all the powers of his pencil, and all the reſources of his art, in giving to each object its proper attitude and aſpect, and the colouring that more peculiarly ſuits it.—It is, however, to be wiſhed, that this agreeable and inſtructive work were not here and there chargeable with quaint thoughts, far-fetched compariſons, and *obſcure* diſtinctions.

ART. XX.

De Gorteriana Vitalitate Miseriis Hominum reluctante, &c.—Psycologico-Medical Propositions concerning GORTER's Doctrine, with respect to that Power of the Vital Principle, which struggles with the Evils of humanity. By M. P. IGNATIUS ZECCHINI, of the Institute of Bologna, and Professor of Physic in the University of Ferrara. 4to. Ferrara. 1779.

THIS ingenious Author published, about six years ago, a treatise concerning the *Laws of Vitality*, in a healthy, and also in a disordered state, proceeding from an inflammatory principle. In the small work before us, he considers the animal nature in a state of pain, and divides his subject into three parts. The first treats of this indisposition considered in itself, and, on this occasion, of the mutual influence which soul and body have upon each other. In the second, our Author examines the opinions of the ancients concerning the cause of pain, and finds them much less satisfactory than those of the moderns. In the third, he mentions the most effectual methods which the art of healing furnishes for preventing the effects of pain, and even retarding, if not removing entirely its cause. M. ZECCHINI seems to have formed an idea of the animal œconomy, which is truly philosophical. He has improved the system of Gorter; his end is to deliver humanity from a multitude of evils, both physical and moral; and the public, therefore, is, at least, obliged to him for his good intentions.

ART. XXI.

MUSEI CAPITOLINI *Antiquæ Inscriptionet, à Francisco* EUGENIO GUASCO, *ejusdem Musei Curatore, nunc primum conjunctim Editæ, Notisque illustratæ.* Tom. I.I. The ancient Inscriptions in the Vatican Collection, &c. Fol. Rome. 1778.

WE formerly gave an account of the two preceding volumes * of this learned work, and the plan on which it has been composed. This third volume concludes the publication; which may be justly considered as a complete course of *Lapidarian* science, by the vast number of inscriptions it contains, and the extensive erudition which the ingenious and noble Author has displayed in throwing new light upon them, and correcting the errors of preceding antiquaries. This volume contains the seventh, and the succeeding chapters to the twelfth inclusive. The seventh contains the inscriptions that relate to *parents*, *children*, *brothers*, and *sisters*, and those that are relative to *patrons*, *friends*, *slaves*, *freed-men*, &c. In the ninth, we have the explication of 126 *Figulean* inscriptions (Inscriptiones Figulinæ) which are kept in two contiguous chambers of the Musæum Capitolinum. To this explication

* See Review, vol. lvi. p. 225, and vol. lvii. p. 483.

the

the Author has prefixed a curious diſſertation concerning the origin of the art which the Latins called *Ars Figulina*, and the etymology of that term; which is derived from the name of a ſmall town, in the Sabine territory, ſituated on the *Via Nomentana* (about twelve miles from Rome), whoſe ancient name was *Figulea* †, and whoſe inhabitants were chiefly employed in manufacturing earthen-ware. M. DE GUASCO, who, like the reſt of the fraternity, is no where reprehenſible for too much brevity, enlarges, very circumſtantially, on the antiquity of this art, on its high repute among the Romans, and on the inſcriptions often found on bricks, &c. The tenth and eleventh chapters exhibit a collection of *Grecian* and *Chriſtian* inſcriptions; and the twelfth is a kind of *Supplement*, which contains the omitted inſcriptions that belong to the preceding volumes, or ſuch as did not come to the Author's knowledge till after the publication of theſe volumes. In this laſt chapter, we find the famous fragment of the *Lex Regia*, by which the ſenate and the Roman people conferred the Imperial Dignity upon Veſpaſian. This fragment, engraven on braſs, was diſcovered, under the pontificate of Clement VI. in the church of St. John de Lateran. This ancient monument was more or leſs neglected, until the reign of Pope Gregory XIII. who had it placed in the Campidoglio, from whence Clement XII. ordered it to be tranſported to the Muſæum Capitolinum. From that time, many learned men have employed much labour in the explication of it; but our Author has ſucceeded here much better than all who have gone before him.

† It is now called St. *Vaſil*, which is an earthen-ware ſaint, and an evident tranſlation of *Figulea*.

ART. XXII.

Scienza della Natura, &c.—The Science of Nature, general and particular. By Father D. JOHN MARIA DELLA TORRE. Part III. With Tables and Engravings. 4to. Naples. 1778.

THIS, and the two preceding volumes, contain the moſt complete courſe of natural hiſtory, and natural philoſophy, that is to be met with in Italian. It is a new edition of a work, publiſhed by this Author in 1749; but it appears with ſuch additions and improvements, drawn from the modern diſcoveries in natural philoſophy, that it may be juſtly conſidered as a new work. The idea of uniting natural hiſtory with natural philoſophy, is certainly a happy one; and our Author is the firſt Italian who has treated natural ſcience on this plan. This third part contains aſtronomy, optics, air, ſound, and meteors.

ART.

ART. XXIII.

Cæſaris de Horatiis in Archygmaſio Romano Philoſophiæ Profeſſoris, de Modo Philoſophandi, Officioque Philoſophi, Liber Singularis.—A particular Treatiſe concerning the Method of carrying on Philoſophical Inveſtigation, and the Duty of a Philoſopher. By the Abbé CÆSAR ORAZI, Profeſſor of Philoſophy in the Roman College. 8vo. Rome. 1778.

HERE we have a new, ingenious, but not *un*-whimſical philoſopher, who undertakes to put us upon a ſingular ſcent for the inveſtigation of truth, and the fixing our ideas with reſpect to metaphyſical, phyſical, and moral certitude. According to this Author, the *criterion of truth*, which the philoſophers have been ſo long diſputing about, reſides neither in the rules of logic, nor in the clearneſs of our perceptions; nor does *evidence* itſelf deſerve that appellation: where then? In order to anſwer this queſtion, the Author tells us, that we muſt diſtinguiſh the objects of an internal and intimate *ſenſe*, or *conſciouſneſs*, from thoſe of reaſon or argumentation; and, being aſſured, that we have real perceptions, certain in their nature, and independent on all reaſoning, we muſt then deduce from this internal ſenſe of our exiſtence, and of the modifications of our ideas, all our reaſonings concerning objects different from that exiſtence and theſe ideas; and therefore conſider the ſoul itſelf as the univerſal *criterion* of all human certitude, a direct and immediate criterion with reſpect to thoſe truths that belong to the internal ſenſe, and an indirect one for others that are deducible from it. We do not really think that there is any thing new in this ſyſtem of inveſtigation, but the uncouth and clumſy manner in which it is expreſſed. Is it not always taught to every ſtripling in philoſophy, that the logical analyſis carries us up to ſimple propoſitions, which are the objects of immediate intuition? If this be not our Author's meaning, what is it? and if it be, why render old truths obſcure by an intricate phraſeology?—What he ſays of *axioms* is exceptionable, on account either of its obſcurity or its falſehood. He affirms, that their *truth* is not, properly ſpeaking, *immediate* (*i. e.* as we ſuppoſe he means, diſtinguiſhed by the intuitive evidence of firſt principles), but that it is aſcertained by reaſonings; and that, analytically, theſe reaſonings are not reducible to general principles, but to particular deciſions of the *intimate* or *internal ſenſe*. If the eſteem we have for the acuteneſs of this Author did not prevent our treating him harſhly, we ſhould be tempted to allege, that the *common ſenſe* of Dr. Oſwald has got into his imagination, and now and then engendered there *non-ſenſe*. Yet there are ſeveral things in this book *quæ tollere velies*.

ART. XXIV.

Rudimenta Linguæ Coptæ ſive Ægyptiacæ, ad Uſum Collegii Urbani de Propaganda Fide.—Rudiments of the Coptic or Egyptian Language, for the Uſe of the Society *de Propaganda*, &c. 4to. Paris.

THE antiquity of the Coptic, which ſucceeded the ſymbolic and hieroglyphical language in Egypt, is abundantly aſcertained, though it is not eaſy to point out the particular time of its origin and introduction among the inhabitants of that country. The reſemblance of its letters to thoſe of the Greeks, gives a certain degree of probability to the opinion of thoſe learned men, who ſuppoſe that it was introduced into Egypt by Grecian colonies: its ſyntaxis, however, is of a quite particular kind, and has nothing at all in common with that of the other European or Oriental languages. The ancient verſions of the holy ſcriptures, and the liturgies of the primitive church, render the ſtudy of this language peculiarly uſeful and intereſting. The Coptic verſion of the Old and New Teſtament, is certainly anterior to Theodoret, who makes mention of it; and muſt, conſequently, have been compoſed before the fifth century. It is, however, wanting in all the Polyglott Bibles; and we know it only by the Pentateuch, and the New Teſtament, which have been publiſhed at Oxford by Dr. Wilkins. The exiſtence of this verſion, alone, is ſufficient to render the ſtudy of the Coptic language intereſting; and therefore the lovers of oriental learning received with pleaſure the Dictionary and Grammar of that language, that have been lately publiſhed at Oxford, and which have not, and, indeed, could not well eſcape the notice of the illuſtrious Eccleſiaſtic (RAPHAEL TUKI), to whom the public is indebted for the Coptic Grammar we here announce. This Grammar was publiſhed in the 80th year of the Author's age: we find at the end of it ſome ſhort remarks on the Memphitic and Thebaidic dialects, into which the Egyptian language is divided, of which the former was ſpoken in the lower, and the latter in the higher Egypt. The whole is publiſhed in two languages; in Latin for the uſe of the Europeans, and in Arabic for that of the Egyptians, among whom the Coptic is fallen into diſuſe, ſince the invaſion of the Saracens. The examples employed in this Grammar are taken from the verſions of the Old and New Teſtament in the two dialects, and they are generally followed by the correſponding paſſages in the Arabic, Latin, and Greek verſions.

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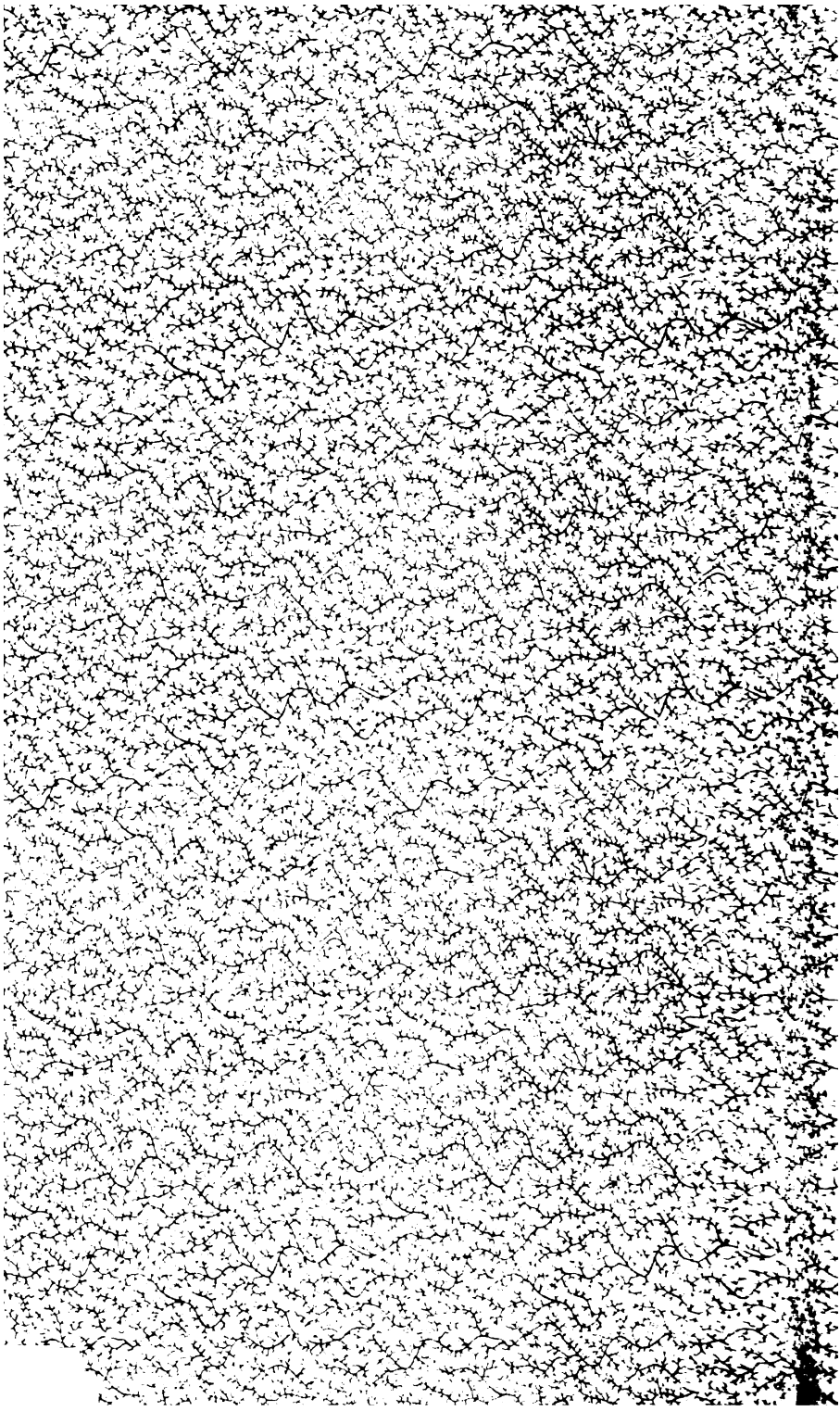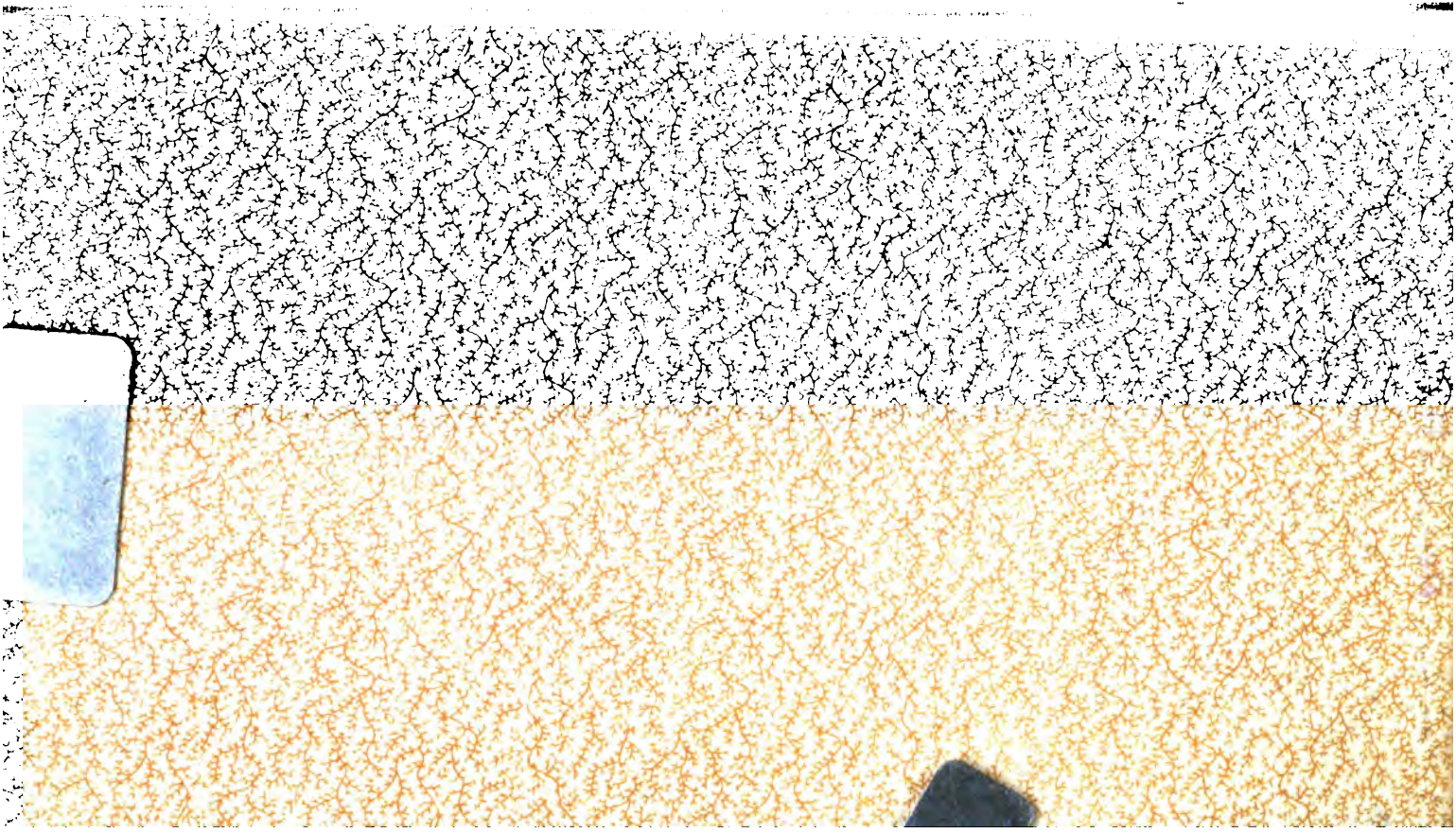
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